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TRAVELS IN ARABIA DESERTA

BY CHARLES M. DOUGHTY

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Charles M. Doughty.

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TRAVELS IN ARABIA DESERTA

BY CHARLES M. DOUGHTY, WITH A NEW PREFACE BY THE AUTHOR, INTRODUCTION BY T. E. LAWRENCE, AND ALL ORIGINAL MAPS, PLANS, & ILLUSTRATIONS

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PUBLISHERS' NOTE.

It has been considered convenient in this thin-paper one-volume edition to retain the general arrangement of the original two-volume edition as finally revised by the author.

Thus the numbering of the pages will be found to start afresh at the begining of volume two, and the Index to remain as in the earlier editions.

Preface to the First Edition.

We set but a name upon the ship, that our hands have built (with incessant labour) in a decennium, in what day she is launched forth to the great waters; and few words are needful in this place. The book is not milk for babes: it might be likened to a mirror, wherein is set forth faithfully some parcel of the soil of Arabia smelling of sámn *and camels. And such, I trust, for the persons, that if the words [written all-day from their mouths] were rehearsed to them in Arabic, there might every one, whose life is remembered therein, hear, as it were, his proper voice; and many a rude bystander, smiting his thigh, should bear witness and cry* 'Ay Wellah, *the sooth indeed!*'

Little was known to me, writing apart from books and in foreign countries, of those few old Arabic authors that have treated, more Asiatico, *of tribes and towns and itineraries in the vast Peninsula. I was too weary to inquire of aught beside my path, and learned men encouraged me to leave them to scholars. The like must be said of the writings of the two or three Europeans [Wallin, Palgrave, Guarmani] that before my time visited Hâyil and Teyma; and which, when I sojourned in Arabia, (and since,) were known to me only in A. Zehme's excellent treatise.*

The first part of my work—the Inscriptions which I brought from Arabia—was published by the Académie, *in Paris. From thence, the first of these volumes is*

adorned by M. Renan's translation of the (Aramaic) epitaphs of Medáin Sâlih *or* el-Héjr. *At the end will be found the Marquis de Vogüé's valuable note, of the hewn architecture of those monuments. To the second volume I have appended a notice of the geological constitution of Arabia. A third part of my work is the map, which is attached to these volumes.*

PROSIT VERITATI

Preface to the second edition.

Of surpassing interest to those many minds, which seek after philosophic knowledge and instruction, is the Story of the Earth, Her manifold living creatures, the human generations and Her ancient rocks.

Briefly, and with such views as these, not worldly aims, a disciple of the divine Muse of Spenser and Venerable Chaucer; having spent the best part of ten years of early manhood, sojourning in succession in most of the Continental countries, and lastly in Syria, and having wandered through the length and breadth of Palestine, I reached Egypt and Sinai; where with Beduin guides, I wandered on, through the most of that vast mountainous labyrinthine solitude of rainless valleys; with their sand-wind burnished rocks and stones and in some of them, often strangely scribbled Nabatean cliff-inscriptions (the names, the saws and salutations of ancient wayfarers). From thence gone up to Edom, I visited Petra; and at Maan settlement, which is a few miles beyond, heard of other Petra-like sculptured cliff-monuments, bearing many inscriptions, at Medáin Sâlih. *(That was a water-station of the Damascus yearly pilgrims' caravan, in their long desert way to Medina and Mecca; lying some few days' journey southward from Maan, but difficult to be reached, at other times, for danger of the wild Beduins.)*

Medain Salih, i.e. *cities of their reputed prophet Salih, so named by the pilgrims, being the subject of*

many Koran fables; but more properly, from antiquity, el-Héjr, (*as it yet is in the mouths of the country nomads,*) *was at that time not known to Europeans.*

What might be those inscriptions? I was unable to learn from my Arab companions, save that they were not Arabic. Interested as I was, in all that pertains to Biblical research, I resolved to accept the hazard of visiting them.

This was only accomplished later, after more than another year's fruitless endeavours; when finding none other means, I had taken the adventure of journeying thither, in the great Damascus caravan.

Arrived at the place, after three weeks' tedious riding, amongst that often clamorous, mixed and in their religion devout pilgrim-multitude; I found Medáin Sâlih to be an old ruinous sand-plain, with sand-rock cliffs; where our encampment was pitched by a great cistern, defended from the interference of Beduins, by a rude-built Turkish fort or kella: *whence it is the weary pilgrims draw to drink, for themselves and their numerous camels.*

*Hardly visible in the next cliffs, was some one of the sculptured monuments, which I was come thus far to seek. Upon the Western horizon appeared, (to me of hardly less interest,) the heads evidently by their forms, of some latent or extinct volcanoes.**

* *In my later journeying in the high deserts, I found and visited the crater-hills of several more latent or spent volcanoes; and traversed wide* harras *or lava-areas, which, lying dispersedly as far down as the country above Mecca, came within my knowledge and observation: whose few wild creatures, in the long lapse of ages, have acquired (as I have seen the fox and gazelles) the swart hue of those cragged landscapes.*

During those two months which remained till the returning of the pilgrimage, I visited the monuments and carefully impressed their formal superscriptions; which proved to be sepulchral and Nabatean, from a little earlier and a little later than the beginning of our Era: and found and transcribed some few other upon ancient building-stones, at the neighbour desert settlement, el-Ally, *which are Himyaric.**

The pilgrims come again, I did not return with them to Syria; but rode with a friendly sheykh of the district Beduins, to live with them awhile in the high desert. I might thus, I hoped, visit the next Arabian uplands and view those vast waterless marches of the nomad Arabs; tent-dwellers, inhabiting, from the beginning, as it were beyond the World.

Unto this new endeavour, I was but slenderly provided; yet did not greatly err, when I trusted my existence, (which could long endure, as in Sinai, with little more than Heaven's sun and air,) amongst an unlettered and reputed lawless tribesfolk, (with whom, however, I had already some more favourable acquaintance;) which amidst a life of never-ending hardship and want, continue to observe a Great Semitic Law, unwritten; namely the ancient Faith of their illimitable empty wastes. I might find moreover, in so doing, to add something to the common fund of Western knowledge. The name

* *Finding, when I returned home, no means of publishing the inscriptions, which I had painfully gathered in Arabia; I offered them to the Corpus Inscr. Semiticarum, then, as I learned, in course of publication in France: where, gladly accepted by the Académie des inscriptions et belles-lettres, they were photographically reproduced; and edited, (before their inclusion,) in a special* 4° *volume, with translations, by M. E. Renan.*

of Engleysy * *might stand me at first in some stead, where known, perchance remotely, by faint hearsay, in some desert settlement. On the other hand, there must needs remain, as friendly Arab voices warned me, that predatory instinct of Beduins beyond their tents; besides the bitterness and blight of a fanatical religion, in every place.*

In the adventure thus begun, there passed over me, amongst the thinly scattered, generally hostile and suspicious inhabitants of that Land of wilderness, nearly two long and partly weary years; but not without happy turns, in the not seldom finding, as I went forth, of human fellowship amongst Arabians and even of some very true and helpful friendships; which, from this long distance of years, I vividly recall and shall, whilst life lasts, continue to esteem with grateful mind. The haps that befel me are narrated in these volumes: wherein I have set down, that which I saw with my eyes, and heard with my ears and thought in my heart, neither more or less.†

These volumes, published originally by the Cambridge University Press, have been some time out of print.‡ *A*

* Kélamat Engleysy, *the word of an Englishman.*

† *It has, I am told, been asked: how could I take abundant notes in fanatical Arabia? I found no great difficulty in so doing. I was amongst them an Hakîm: nor did I spare to make use of my inkhorn and reed pen in the illiterate leisure of the nomad tent; and when in the settlements, I wrote as I could. I did nothing covertly: thus I was able, "a son of the way," to pass forth with an honourable reputation and the good will of many, and finding always some helpful friends: to reach at length an happy ending of my travaillous voyage in Arabia.*

‡ *An abridged Edition, however, was published by Messrs. Duckworth.*

re-print has been called for; and is reproduced thus, at the suggestion chiefly of my distinguished friend, Colonel T. E. Lawrence, leader with Feysal, Meccan Prince, of the nomad tribesmen; whom they, as might none other at that time, marching from Jidda, the port of Mecca, were able, (composing, as they went, the tribes' long-standing blood feuds and old enmities), to unite with them in victorious arms, against the corrupt Turkish sovereignty in those parts: and who greatly thus serving his Country's cause and her Allies, from the Eastward, amidst the Great War; has in that imperishable enterprise, traversed the same wide region of Desert Arabia.

[*I cannot here take leave, without recording my thankful memory of those good men (all are now passed from us), Henry Bradshaw, Librarian at that time of the Cambridge University Library, and W. Wright, University Professor of Arabic: who together with Robertson Smith, also Professor there of Semitic learning; powerfully persuaded the University Press Syndics, to undertake the costly printing and publishing of the MS. of this work.*]

Charles M. Doughty.

SEPTEMBER, 1920.

Preface to the Third Edition.

In a new Preface, following so soon upon the last, I find little to add which has not been said.

The Great War of our times has brought the Land of the Arabs into the horizon of Western Nations.

Noteworthy is that opinion maintained by some scholars, that the huge and mostly waste Arabian Peninsula has been the prehistoric Nest; wherein were nourished and brought up, and from whence have issued and dispersed themselves, those several human swarms, which became the wide-spread, and in former ages, powerful Semitic Peoples: that since History began, have left an indelible impress upon the three Continents of the Old World; and especially on the religious sentiment of so chief a portion of mankind.

The main tableland of Northern Arabia, which is treated of in these volumes, inhabited by nomad tribes and their settlers in oasis-villages, is a Country almost rainless, raised mostly some 4,000 *feet above sea-level; and has been dry land, since Cretaceous times.*

We have some evidence, that it was peopled by men even from the beginning of the World, in paleolithic flints chipped to an edge by human hands; which have been found in the flint-gravel, at Maan, in Edom.*

As for the nomad Arabs, camel and sheep herds, dwellers in black booths and curtains of hair-cloth,

* *v. Vol. I, pp.* 36 *and* 37. (*They may be seen in the Oxford University Museum.*)

(named by them "houses of hair") : we may see in them that desert life, which was followed by their ancestors, in the Biblical tents of Kedar.

While the like phrases of their nearly-allied and not less ancient speech, are sounding in our ears, and their like customs, come down from antiquity, are continued before our eyes ; we almost feel ourselves carried back to the days of the nomad Hebrew Patriarchs ; (which, though in our brief lives, they seem very remote, are but a moment of geological time). And we are the better able to read the bulk of the Old Testament books, with that further insight and understanding, which comes of a living experience.

C. M. D.

SEPTEMBER, 1921.

CORRECTION.

Vol. I. p. 131, l. 13 ; dele *The Rocks of J. Ethlib.*

INTRODUCTION.

It is not comfortable to have to write about "Arabia Deserta." I have studied it for ten years, and have grown to consider it a book not like other books, but something particular, a bible of its kind. To turn round now and reckon its merits and demerits seems absurd. I do not think that any traveller in Arabia before or since Mr. Doughty has qualified himself to praise the book—much less to blame it. The more you learn of Arabia the more you find in "Arabia Deserta." The more you travel there the greater your respect for the insight, judgment and artistry of the author. We call the book "Doughty" pure and simple, for it is a classic, and the personality of Mr. Doughty hardly comes into question. Indeed, it is rather shocking to learn that he is a real and living person. The book has no date and can never grow old. It is the first and indispensable work upon the Arabs of the desert; and if it has not always been referred to, or enough read, that has been because it was excessively rare. Every student of Arabia wants a copy.

However, there is no need at this time of day to commend Doughty to students. They all know of him. It is to the outside public, willing to read a great prose work, the record of the wanderings of an English poet for two years among the Beduins, that this edition must make its appeal, and perhaps with them that the verdict of present-day travellers in Arabia will have weight. I have talked the book over with many travellers, and we are agreed that here you have all the desert, its hills and plains, the lava fields, the villages, the tents, the men and animals. They are told of to the life, with words and phrases fitted to them so perfectly that one cannot dissociate them in memory. It is the true Arabia, the land with its smells and dirt, as well as its nobility and freedom. There is no sentiment, nothing merely picturesque, that most common failing of oriental travel-books. Doughty's completeness is devastating. There is nothing we would take away, little we could add. He took all Arabia for his province, and has left to his successors only the poor part of specialists. We may write books on parts of the desert or some of the history of it; but there can never be another picture of the whole, in our time, because here it is all said, and by a great master.

There have been many well-endowed Englishmen travelling in Arabia, and most of them have written books. None have brought away a prize as rich as Doughty brought, and the merit of this is his own unaided merit. He had many things against him Forty years ago the desert was less hospitable to strangers than it is to-day. Turkey was still strong there, and the Wahabi movement had kept fanaticism vivid in the tribes. Doughty was a pioneer, both as European and Christian, in nearly all the districts he entered. Also he was poor. He came down a lone man from Damascus with the pilgrim caravan, and was left behind at Medain Salih with scant recommendation. He struck out into the desert dressed like the very poor, travelling like the very poor, trying to maintain himself by the practice of rational medicine, in a society more willing to invest in charms.

Then he was a sick man. His health was weak when he started, and the climate of the plateau of Arabia is a trying one, with its extremes of heat and cold, and the poverty of its nourishment. He had been brought up in England, a fruitful country of rich and plentiful food. He came as a guest to the Arab tents, to share their lean hospitality, and to support himself on the little that sufficed them. They treated him to what they had themselves. Their skinny bodies subsisted well enough on a spring season of camel-milk, and rare meals of dates or meat for the barren months of the year, but such a diet was starvation for an Englishman. It would be short commons to a sedentary man; but Doughty was for ever wandering about, often riding from sunrise to sunset, if not for half the night, in forced marches across rocky and toilsome country, under a burning sun, or in keen exhausting winds. Travel in Arabia in the best circumstances, with a train of servants, good riding-beasts, tents and your own kitchen, is a trying experience. Doughty faced it native-fashion, in spite of his physical disadvantages, and brought home more booty than we all. The sheer endurance of his effort is wonderful.

Somewhere he half apologises for his defects, calling his book the seeing of a hungry man, the telling of a most weary man; nevertheless he seems to have recorded everything. We have all sometimes been weary in the desert, and some of us have been hungry there, but none of us triumphed over our bodies as Doughty did. He makes his hardships a positive profit to him, by distilling from them into his pages that sense of strain and desolation which will remind every Arabian traveller vividly of his own less fortunate moments. Yet even at such times, coming so often in these two dangerous years, Doughty's keenness of observation was not reduced. He goes on showing us the

circumstances and the characters and the places of his tale, without any loss of interest: and that this could be so is a high testimony, not only to his strength of mind, but also to the imaginative appeal of Arabia and the Arabs to him and to us.

For his own strength of character his book stands unconscious witness. He has revealed himself to us in his pages indirectly (the book is never morbid, never introspective), almost unwillingly, for the way of telling is detached, making no parade of good or evil. He refused to be the hero of his story. Yet he was very really the hero of his journey, and the Arabs knew how great he was. I spent nine months in Western Arabia, much of it in the districts through which he had passed, and I found that he had become history in the desert. It was more than forty years ago, and that space of time would even in our country cause much to be forgotten. In the desert it is relatively longer, for the hardships of common life leave little chance for the body to recruit itself, and so men are short-lived and their memories of strangers, and events outside the family tree, soon fail. Doughty's visit was to their fathers or grandfathers, and yet they have all learned of him. They tell tales of him, making something of a legend of the tall and impressive figure, very wise and gentle, who came to them like a herald of the outside world. His aloofness from the common vexations of their humanity coloured their imagination. He was very patient, generous and pitiful, to be accepted into their confidence without doubt.

They say that he seemed proud only of being Christian, and yet never crossed their faith. He was book-learned, but simple in the arts of living, ignorant of camels, trustful of every man, very silent. He was the first Englishman they had met. He predisposed them to give a chance to other men of his race, because they had found him honourable and good. So he broke a road for his religion. He was followed by Mr. Wilfrid Blunt and Miss Gertrude Bell, other strong personalities. They confirmed the desert in its view of Englishmen, and gave us a privileged position which is a grave responsibility upon all who follow them. Thanks to them an Englishman finds a welcome in Arabia, and can travel, not indeed comfortably for it is a terrible land, but safely over the tracks which Doughty opened with such pains No country has been more fortunate in its ambassadors. We are accepted as worthy persons unless we prove ourselves the contrary by our own misdoings. This is no light monument to the memory of the man who stamped so clear an impression of his virtue on a nomad people in the casual journeyings of two years.

* * * * *

We export two chief kinds of Englishmen, who in foreign parts divide themselves into two opposed classes. Some feel deeply the influence of the native people, and try to adjust themselves to its atmosphere and spirit. To fit themselves modestly into the picture they suppress all in them that would be discordant with local habits and colours. They imitate the native as far as possible, and so avoid friction in their daily life. However, they cannot avoid the consequences of imitation, a hollow, worthless thing. They are like the people but not of the people, and their half-perceptible differences give them a sham influence often greater than their merit. They urge the people among whom they live into strange, unnatural courses by imitating them so well that they are imitated back again. The other class of Englishmen is the larger class. In the same circumstance of exile they reinforce their character by memories of the life they have left. In reaction against their foreign surroundings they take refuge in the England that was theirs. They assert their aloofness, their immunity, the more vividly for their loneliness and weakness. They impress the peoples among whom they live by reaction, by giving them an ensample of the complete Englishman, the foreigner intact.

Doughty is a great member of the second, the cleaner class. He says that he was never oriental, though the sun made him an Arab; and much of his value lies in the distinction. His seeing is altogether English: yet at the same time his externals, his manners, his dress, and his speech were Arabic, and nomad Arab, of the desert. The desert inhibits considered judgments; its bareness and openness make its habitants frank. Men in it speak out their minds suddenly and unreservedly. Words in the desert are clear-cut. Doughty felt this contagion of truthfulness sharply (few travel-journals show a greater sensibility to climate and geography than this), and among the tribes he delivered himself like them. Even in the villages he maintained an untimely and uncompromising bluntness, in a firm protest against the glozing politic speech of the town-Arabs. His own origin was from the settled country of England, and this preference for the nomad might seem strange; but in practice the Englishman, and especially the Englishman of family, finds the tribes more to his taste than the villages, and Doughty everywhere is the outspoken Beduin. His "stiffness to maintain a just opinion against the half-reason of the world" was often unwise—but always respectable, and the Arabs respected him for it even where they resented it most.

Very climatic, too, are his sudden changes of tone and judgment. The desert is a place of passing sensation, of cash-payment

of opinion. Men do not hold their minds in suspense for days, to arrive at a just and balanced average of thought. They say good at once when it is good, and bad at once when it is bad. Doughty has mirrored this also for us in himself. One paragraph will have a harsh judgment; the next is warm kindness. His record ebbs and flows with his experience, and by reading not a part of the book but all of it you obtain a many-sided sympathetic vision, in the round, of his companions of these stormy and eventful years.

* * * * *

The realism of the book is complete. Doughty tries to tell the full and exact truth of all that he saw. If there is a bias it will be against the Arabs, for he liked them so much; he was so impressed by the strange attraction, isolation and independence of this people that he took pleasure in bringing out their virtues by a careful expression of their faults. "If one live any time with the Arab he will have all his life after a feeling of the desert." He had experienced it himself, the test of nomadism, that most deeply biting of all social disciplines, and for our sakes he strained all the more to paint it in its true colours, as a life too hard, too empty, too denying for all but the strongest and most determined men. Nothing is more powerful and real than this record of all his daily accidents and obstacles, and the feelings that came to him on the way. His picture of the Semites, sitting to the eyes in a cloaca, but with their brows touching Heaven, sums up in full measure their strength and weakness, and the strange contradictions of their thought which quicken our curiosity at our first meeting with them.

To try and solve their riddle many of us have gone far into their society, and seen the clear hardness of their belief, a limitation almost mathematical, which repels us by its unsympathetic form. Semites have no half-tones in their register of vision. They are a people of primary colours, especially of black and white, who see the world always in line. They are a certain people, despising doubt, our modern crown of thorns. They do not understand our metaphysical difficulties, our self-questionings. They know only truth and untruth, belief and unbelief, without our hesitating retinue of finer shades.

Semites are black and white not only in vision, but in their inner furnishing; black and white not merely in clarity, but in apposition. Their thoughts live easiest among extremes. They inhabit superlatives by choice. Sometimes the great inconsistents seem to possess them jointly. They exclude compromise, and pursue the logic of their ideas to its absurd ends, without seeing incongruity in their opposed conclusions. They oscillate

with cool head and tranquil judgment from asymptote to asymptote, so imperturbably that they would seem hardly conscious of their giddy flight.

They are a limited narrow-minded people whose inert intellects lie incuriously fallow. Their imaginations are keen but not creative. There is so little Arab art to-day in Asia that they can nearly be said to have no art, though their rulers have been liberal patrons and have encouraged their neighbours' talents in architecture, ceramic and handicraft. They show no longing for great industry, no organisations of mind or body anywhere. They invent no systems of philosophy or mythologies. They are the least morbid of peoples, who take the gift of life unquestioning, as an axiom. To them it is a thing inevitable, entailed on man, a usufruct, beyond our control. Suicide is a thing nearly impossible and death no grief.

They are a people of spasms, of upheavals, of ideas, the race of the individual genius. Their movements are the more shocking by contrast with the quietude of every day, their great men greater by contrast with the humanity of their mass. Their convictions are by instinct, their activities intuitional. Their largest manufacture is of creeds. They are monopolists of revealed religions, finding always an antagonism of body and spirit, and laying their stress on the spirit. Their profound reaction against matter leads them to preach barrenness, renunciation, poverty: and this atmosphere stifles the minds of the desert pitilessly. They are always looking out towards those things in which mankind has had no lot or part.

The Beduin has been born and brought up in the desert, and has embraced this barrenness too harsh for volunteers with all his soul, for the reason, felt but inarticulate, that there he finds himself indubitably free. He loses all natural ties, all comforting superfluities or complications, to achieve that personal liberty which haunts starvation and death. He sees no virtue in poverty herself; he enjoys the little vices and luxuries—coffee, fresh water, women—which he can still afford. In his life he has air and winds, sun and light, open spaces and great emptiness. There is no human effort, no fecundity in Nature; just heaven above and unspotted earth beneath; and the only refuge and rhythm of their being is in God. This single God is to the Arab not anthropomorphic, not tangible or moral or ethical, not concerned particularly with the world or with him. He alone is great, and yet there is a homeliness, an every-day-ness of this Arab God who rules their eating, their fighting and their lusting; and is their commonest thought, and companion, in a way impossible to those whose God is tediously veiled from them by

the decorum of formal worship. They feel no incongruity in bringing God into their weaknesses and appetites. He is the commonest of their words.

This creed of the desert is an inheritance. The Arab does not value it extremely. He has never been either evangelist or proselyte. He arrives at this intense condensation of himself in God by shutting his eyes to the world, and to all the complex possibilities latent in him which only wealth and temptation could bring out. He attains a sure trust and a powerful trust, but of how narrow a field! His sterile experience perverts his human kindness to the image of the waste in which he hides. Accordingly he hurts himself, not merely to be free, but to please himself. There follows a self-delight in pain, a cruelty which is more to him than goods. The desert Arab finds no joy like the joy of voluntarily holding back. He finds luxury in abnegation, renunciation, self-restraint. He lives his own life in a hard selfishness. His desert is made a spiritual ice-house, in which is preserved intact but unimproved for all ages an idea of the unity of God.

* * * * *

Doughty went among these people dispassionately, looked at their life, and wrote it down word for word. By being always Arab in manner and European in mind he maintained a perfect judgment, while bearing towards them a full sympathy which persuaded them to show him their inmost ideas. When his trial of two years was over he carried away in his note-book (so far as the art of writing can express the art of living) the soul of the desert, the complete existence of a remarkable and self-contained community, shut away from the currents of the world in the unchanging desert, working out their days in an environment utterly foreign to us. The economic reason for their existence is the demand for camels, which can be best bred on the thorns and plants of these healthy uplands. The desert is incapable of other development, but admirably suited to this. Their camel-breeding makes the Beduins nomads. The camels live only on the pasture of the desert, and as it is scanty a great herd will soon exhaust any one district. Then they with their masters must move to another, and so they circulate month by month in a course determined by the vegetation sprung up wherever the intermittent winter rains have this season fallen heaviest.

The social organisation of the desert is in tribes, partly because of original family-feeling, partly because the instinct of self-preservation compels large masses of men to hold together for mutual support. By belonging to a recognised tribe each man

feels that he has a strong body of nominal kinsmen, to support him if he is injured; and equally to bear the burden and to discharge his wrong-doing, when he is the guilty party. This collective responsibility makes men careful not to offend; and makes punishment very easy. The offender is shut out from the system, and becomes an exile till he has made his peace again with the public opinion of his tribesmen.

Each tribe has its district in the desert. The extent and nature of these tribal districts are determined by the economic laws of camel-breeding. Each holds a fair chance of pasture all the year round in every normal year, and each holds enough drinking-water to suffice all its households every year; but the poverty of the country forces an internal subdivision of itself upon the tribe. The water-sources are usually single wells (often very scanty wells), and the pasturages small scattered patches in sheltered valleys or oases among the rocks. They could not accommodate at one time or place all the tribe, which therefore breaks into clans, and lives always as clans, wandering each apart on its own cycle within the orbit of the tribal whole.

The society is illiterate, so each clan keeps small enough to enable all its adults to meet frequently, and discuss all common business verbally. Such general intercourse, and their open life beside one another in tents makes the desert a place altogether without privacy. Man lives candidly with man. It is a society in perpetual movement, an equality of voice and opportunity for every male. The daily hearth or sheikh's coffee-gathering is their education, a university for every man grown enough to walk and speak.

It is also their news-office, their tribunal, their political expression, and their government. They bring and expose there in public every day all their ideas, their experiences, their opinions, and they sharpen one another, so that the desert society is always alive, instructed to a high moral level, and tolerant of new ideas. Common rumour makes them as unchanging as the desert in which they live; but more often they show themselves singularly receptive, very open to useful innovations. Their few vested interests make it simple for them to change their ways; but even so it is astonishing to find how whole-heartedly they adopt an invention fitted to their life. Coffee, gunpowder, Manchester cotton are all new things, and yet appear so native that without them one can hardly imagine their desert life.

Consequently, one would expect a book such as "Arabia Deserta," written forty years ago, to be inaccurate to-day in such little respects, and had Doughty's work been solely scientific, dependent on the expression rather than the spirit of things, its

day might have passed. Happily the beauty of the telling, its truth to life, the rich gallery of characters and landscapes in it, will remain for all time, and will keep it peerless, as the indispensable foundation of all true understanding of the desert. And in these forty years the material changes have not been enough to make them really worth detailed record

The inscriptions at Medain Salih have been studied since his day by the Dominican fathers from Jerusalem, and some little points added to his store. The great stone at Teima which lay in the *haddaj*, was looked for by later travellers, and at last purchased and carried off to Europe. Doughty's collections of these primitive Arab scripts have been surpassed; but he holds the enduring credit of their discovery. His map, and some of his geographical information have been added to, and brought into relation with later information. People with cameras have wandered up and down the Aueyrid *harrat* in which he spent weeks, and of which he wrote so vivid a description. We know their outside face exactly, from photographs; but to read Doughty is to know what they make one feel. Crossley and Rolls-Royce cars have made a road of some of that Wadi Humth, whose importance he first made clear to Europe. Aeroplanes have quartered the hills in which he found such painful going. Unfortunately those in cars and aeroplanes are not able to write intimate books about the country over which they pass.

Another change in Arabia has come from the Hejaz Railway, which in 1909 was opened from Damascus to Medina, and at once put an end to the great army which used to perform the pilgrimage by road. The Emir el Haj and his people now go by train, and the annual pageant of the camel-caravan is dead. The pilgrim road, of whose hundreds of worn tracks Doughty gave us such a picture, is now gone dull for lack of all those feet to polish it, and the kellas and cisterns from which he drank on the march to Medain Salih are falling into ruin, except so far as they serve the need of some guard-house on the railway.

The Rashid dynasty in Hail has pursued as bloody a course since his day as before it. Saud, the last Emir, was murdered in 1920, and the sole survivor of the family is an infant, whose precarious minority is being made the play of the ambition of one and another of the great chiefs of the Shammar tribe. On the other hand, the Wahabi dynasty of Riath, which seemed in its decline, has suddenly revived in this generation, thanks to the courage and energy of Abd el-Aziz, the present Emir. He has subdued all Nejd with his arms, has revived the Wahabi sect in new stringency, and bids fair to subject all the inner deserts of the peninsula to his belief. The Emir's younger son was lately in

the Deputation he sent to this country, under the conduct of Mr. H. St. J. Philby, C.I.E., sometime British Resident at er-Riâth, during the Great War. Whilst in England they visited Mr. Doughty.

The Sherifate of Mecca, in whose humanity Doughty reposed at Taif at the end of his adventures, made a bid for the intellectual leadership of the Arabs in 1916 by rebelling against Turkey on the principle of nationality. The Western Arabs, among whom Doughty's ways had so long fallen, took a chivalrous part in the war as the allies of Great Britain and with our help. The Sherif's four sons put themselves at the head of the townsmen and tribesmen of the Hejaz, and gave the British officers assisting them the freedom of the desert. All the old names were in our ranks. There were Harb, Juheyma, and Billi, whom Doughty mentioned. His old hosts, the Abu Shamah Moahib, joined us, and did gallantly. Ferhan, Motlog's son, brought with him the Allayda, and with the other Fejr they took Teyma and Kheybar from their Turkish garrisons, and handed them over to King Hussein.

Later the Shammar joined us, and volunteers came from Kasim, from Aneyza, Boreyda and Russ to help the common war upon the Turks. We took Medain Salih and El Ally, and further north Tebuk and Maan, the Beni Sakhr country, and all the pilgrim road up to Damascus, making in arms the return journey of that by which Doughty had begun his wanderings. "Arabia Deserta," which had been a joy to read, as a great record of adventure and travel (perhaps the greatest in our language), and the great picture-book of nomad life, became a military text-book, and helped to guide us to victory in the East. The Arabs who had allowed Doughty to wander in their forbidden provinces were making a good investment for their sons and grandsons.

In this great experience of war the focus of motive in the desert changed, and a political revolution came to the Arabs. In Doughty's day, as his book shows, there were Moslems and Christians, as main divisions of the people. Yesterday the distinction faded; there were only those on the side of the Allies, and those with the Central Powers. The Western Arabs, in these forty years, had learned enough of the ideas of Europe to accept nationality as a basis for action. They accepted it so thoroughly that they went into battle against their Caliph, the Sultan of Turkey, to win their right to national freedom. Religion, which had been the motive and character of the desert, yielded to politics, and Mecca, which had been a City of worship, became the temporal capital of a new state. The hostility which had been directed against Christians became directed against the

foreigner who presumed to interfere in the domestic affairs of Arabic-speaking provinces.

* * * * *

However, this note grows too long. Those just men who begin at the beginning of books are being delayed by me from reading Doughty, and so I am making worse my presumption in putting my name near what I believe to be one of the great prose works of our literature. It is a book which begins powerfully, written in a style which has apparently neither father nor son, so closely wrought, so tense, so just in its words and phrases, that it demands a hard reader. It seems not to have been written easily; but in a few of its pages you learn more of the Arabs than in all that others have written, and the further you go the closer the style seems to cling to the subject, and the more natural it becomes to your taste.

The history of the march of the caravan down the pilgrim road, the picture of Zeyd's tent, the description of Ibn Rashid's court at Hail, the negroid village in Kheybar, the urbane life at Aneyza, the long march across the desert of Western Nejd to Mecca, each seems better than the one before till there comes the very climax of the book near Taif, and after this excitement a gentle closing chapter of the road down to Jidda, to the hospitality of Mohammed Nasif's house, and the British Consulate.

To have accomplished such a journey would have been achievement enough for the ordinary man. Mr. Doughty was not content till he had made the book justify the journey as much as the journey justified the book, and in the double power, to go and to write, he will not soon find his rival.

T. E. LAWRENCE.

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A NEW voice hailed me of an old friend when, first returned from the Peninsula, I paced again in that long street of Damascus which is called Straight; and suddenly taking me wondering by the hand "Tell me (said he), since thou art here again in the peace and assurance of Ullah, and whilst we walk, as in the former years, toward the new blossoming orchards, full of the sweet spring as the garden of God, what moved thee, or how couldst thou take such journeys into the fanatic Arabia?"

* * *

It was at the latest hour, when in the same day, and after troubled days of endeavours, I had supposed it impossible. At first I had asked of the *Wàly*, Governor of Syria, his license to accompany the *Haj* caravan to the distance of *Medáin Sâlih*. The Wàly then privately questioned the British Consulate, an office which is of much regard in these countries. The Consul answered, that his was no charge in any such matter; he had as much regard of me, would I take such dangerous ways, as of his old hat. This was a man that, in time past, had proffered to

The headpiece of this chapter represents a vine and pomegranate ornament, carved in relief upon a block of white marble, still lying in the ruinous wilderness of Moab.

show me a good turn in my travels, who now told me it was his duty to take no cognisance of my Arabian journey, lest he might hear any word of blame, if I miscarried. Thus by the Turkish officers it was understood that my life, forsaken by mine own Consulate, would not be required of them in this adventure. There is a merry saying of Sir Henry Wotton, for which he nearly lost his credit with his sovereign, "An ambassador is a man who is sent to lie abroad for his country;" to this might be added, 'A Consul is a man who is sent to play the Turk abroad, to his own countrymen."

That untimely Turkishness was the source to me of nearly all the mischiefs of these travels in Arabia. And what wonder, none fearing a reckoning, that I should many times come nigh to be foully murdered! whereas the informal benevolent word, in the beginning, of a Frankish Consulate might have procured me regard of the great Haj officers, and their letters of commendation, in departing from them, to the Emirs of Arabia. Thus rejected by the British Consulate, I dreaded to be turned back altogether if I should visit now certain great personages of Damascus, as the noble Algerian prince *Abd el-Kâder;* for whose only word's sake, which I am well assured he would have given, I had been welcome in all the Haj-road towers occupied by Moorish garrisons, and my life had not been well-nigh lost amongst them later at Medáin Sâlih.

I went only to the Kurdish Pasha of the Haj, Mohammed Saîd, who two years before had known me a traveller in the Lands beyond Jordan, and took me for a well-affected man that did nothing covertly. It was a time of cholera and the Christians had fled from the city, when I visited him formerly in Damascus to prefer the same request, that I might go down with the Pilgrimage to Medáin Sâlih. He had recommended me then to bring a firmân of the Sultan, saying, 'The *hajjâj* (pilgrims) were a mixed multitude, and if aught befel me, the harm might be laid at his door, since I was the subject of a foreign government:' but now, he said, 'Well! would I needs go thither? it might be with the *Jurdy:*' that is the flying provision-train which since ancient times is sent down from Syria to relieve the returning pilgrimage at Medáin Sâlih; but commonly lying there only three days, the time would not have sufficed me.

I thought the stars were so disposed that I should not go to Arabia; but, said my Moslem friends, 'the Pasha himself could not forbid any taking this journey with the caravan; and though I were a *Nasrâny*, what hindered! when I went not down to the *Harameyn* (two sacred cities), but to Medáin Sâlih; how! I an honest person might not go, when there went down

every year with the Haj all the desperate cutters of the town; nay the most dangerous ribalds of Damascus were already at Muzeyrîb, to kill and to spoil upon the skirts of the caravan journeying in the wilderness.' Also they said 'it was but a few years since Christian masons (there are no Moslems of the craft in Damascus) had been sent with the Haj to repair the water-tower or kella and cistern at the same Medáin Sâlih.'

There is every year a new stirring of this goodly Oriental city in the days before the Haj; so many strangers are passing in the bazaars, of outlandish speech and clothing from far provinces. The more part are of Asia Minor, many of them bearing over-great white turbans that might weigh more than their heads: the most are poor folk of a solemn countenance, which wander in the streets seeking the bakers' stalls, and I saw that many of the Damascenes could answer them in their own language. The town is moved in the departure of the great Pilgrimage of the Religion and again at the home-coming, which is made a public spectacle; almost every Moslem household has some one of their kindred in the caravan. In the markets there is much taking up in haste of wares for the road. The tent-makers are most busy in their street, overlooking and renewing the old canvas of hundreds of tents, of tilts and the curtains for litters; the curriers in their bazaar are selling apace the water-skins and leathern buckets and saddle-bottles, *matara* or *zemzemîeh;* the carpenters' craft are labouring in all haste for the Haj, the most of them mending litter-frames. In the *Peraean* outlying quarter, *el-Medân,* is cheapening and delivery of grain, a provision by the way for the Haj cattle. Already there come by the streets, passing daily forth, the *akkâms* with the swagging litters mounted high upon the tall pilgrim-camels. They are the Haj caravan drivers, and upon the silent great shuffle-footed beasts, they hold insolently their path through the narrow bazaars; commonly ferocious young men, whose mouths are full of horrible cursings: and whoso is not of this stomach, him they think unmeet for the road. The *Mukowwems* or Haj camel-masters have called in their cattle (all are strong males) from the wilderness to the camel-yards in Damascus, where their serving-men are busy stuffing pillows under the pack-saddle frames, and lapping, first over all the camels' chines, thick blanket-felts of Aleppo, that they should not be galled; the gear is not lifted till their return after four months, if they may return alive, from so great a voyage. The mukowwems are sturdy, weathered men of the road, that can hold the mastery over their often

mutinous crews; it is written in their hard faces that they are overcomers of the evil by the evil, and able to deal in the long desert way with the perfidy of the elvish Beduins. It is the custom in these caravan countries that all who are to set forth, meet together in some common place without the city. The assembling of the pilgrim multitude is always by the lake of Muzeyrîb in the high steppes beyond Jordan, two journeys from Damascus. Here the hajjies who have taken the field are encamped, and lie a week or ten days in the desert before their long voyage. The Haj Pasha, his affairs despatched with the government in Damascus, arrives the third day before their departure, to discharge all first payments to the Beduw and to agree with the water-carriers, (which are Beduins,) for the military service.

The open ways of Damascus upon that side, lately encumbered with the daily passage of hundreds of litters, and all that, to our eyes, strange and motley train, of the oriental pilgrimage, were again void and silent; the Haj had departed from among us. A little money is caught at as great gain in these lands long vexed by a criminal government: the hope of silver immediately brought me five or six poorer persons, saying all with great By-Gods they would set their seals to a paper to carry me safely to Medáin Sâlih, whether I would ride upon pack-horses, upon mules, asses, dromedaries, barely upon camel-back, or in a litter. I agreed with a Persian, mukowwem to those of his nation which come every year about from the East by Bagdad, Aleppo, Damascus, to "see the cities"; and there they join themselves with the great Ottoman Haj caravan. This poor rich man was well content, for a few pounds in his hand which helped him to reckon with his corn-chandler, to convey me to Medáin Sâlih. It was a last moment, the Pasha was departed two days since, and this man must make after with great journeys. I was presently clothed as a Syrian of simple fortune, and ready with store of caravan biscuit to ride along with him; mingled with the Persians in the Haj journey I should be the less noted whether by Persians or Arabs. This mukowwem's servants and his gear were already eight days at Muzeyrîb camp.

It was afternoon when a few Arab friends bade me God-speed, and mounted with my camel bags upon a mule I came riding through Damascus with the Persian, Mohammed Aga, and a small company. As we turned from the long city street, that which in Paul's days was called "The Straight," to go up through the Medân to the *Boábat-Ullah*, some of the bystanders at the corner, setting upon me their eyes, said to each other,

"Who is this? Eigh!" Another answered him half jestingly, "It is some one belonging to the *Ajamy*" (Persian). From the Boábat (great gate of) Ullah, so named of the passing forth of the holy pilgrimage thereat, the high desert lies before us those hundreds of leagues to the Harameyn; at first a waste plain of gravel and loam upon limestone, for ten or twelve days, and always rising, to *Maan* in "the mountain of Edom" near to Petra. Twenty-six marches from Muzeyrîb is el-Medina, the prophet's city (*Medinat en-Néby*, in old time *Yathrib*); at forty marches is Mecca. There were none now in all the road, by which the last hajjies had passed five days before us. The sun setting, we came to the little outlying village *Kesmîh:* by the road was showed me a white cupola, the sleeping station of the commander of the pilgrimage, *Emir el-Haj*, in the evening of his solemn setting forth from Damascus. We came by a beaten way over the wilderness, paved of old at the crossing of winter stream-beds for the safe passage of the Haj camels, which have no foothold in sliding ground; by some other are seen ruinous bridges—as all is now ruinous in the Ottoman Empire. There is a block drift strewed over this wilderness; the like is found, much to our amazement, under all climates of the world.

We had sorry night quarters at Kesmîh, to lie out, with falling weather, in a filthy field, nor very long to repose. At three hours past midnight we were again riding. There were come along with us some few other, late and last poor foot wanderers, of the Persian's acquaintance and nation; blithely they addressed themselves to this sacred voyage, and as the sun began to spring and smile with warmth upon the earth, like awakening birds, they began to warble the sweet bird-like Persian airs. Marching with most alacrity was a yellow-haired young derwîsh, the best minstrel of them all; with the rest of his breath he laughed and cracked and would hail me cheerfully in the best Arabic that he could. They comforted themselves by the way with tobacco, and there was none, said they, better in the whole world than this sweet leaf of their own country. There arose the high train of Hermon aloft before us, hoar-headed with the first snows and as it were a white cloud hanging in the element, but the autumn in the plain was yet light and warm. At twenty miles we passed before *Salâmen*, an old ruined place with towers and inhabited ruins, such as those seen in the *Hauran:* five miles further another ruined site. Some of my companions were imaginative of the stranger, because I enquired the names. We alighted first at afternoon by a cistern of foul water *Keteyby*, where a guard was set of two ruffian

troopers, and when coming there very thirsty I refused to drink, "Oho! who is here?" cries one of them with an ill countenance, "it is I guess some Nasrâny; auh, is this one, I say, who should go with the Haj?" Nine miles from thence we passed before a village, *Meskîn:* faring by the way, we overtook a costard-monger driving his ass with swagging chests of the half-rotted autumn grapes, to sell his cheap wares to the poor pilgrims for dear money at Muzeyrîb: whilst I bought of his cool bunches, this fellow, full of gibes of the road, had descried me and "Art thou going, cried he, to Mecca? Ha! he is not one to go with the Haj! and you that come along with him, what is this for an hajjy?" At foot pace we came to the camp at Muzeyrîb after eight o'clock, by dark night; the forced march was sixteen hours. We had yet to do, shouting for the Aga's people, by their names, to find our tents, but not much, for after the hundreds of years of the pilgrimage all the Haj service is well ordered. The mukowwems know their own places, and these voices were presently answered by some of his servants who led us to their lodging. The morrow was one of preparation, the day after we should depart. The Aga counselled me not to go abroad from our lodging. The gun would be fired two days earlier this year for the pilgrims' departure, because the season was lateward. We had ten marches through the northern highlands, and the first rains might fall upon us ere we descended to Arabia: in this soil mixed with loam the loaded camels slide, in rainy weather, and cannot safely pass. There was a great stillness in all their camp; these were the last hours of repose. As it was night there came the waits, of young camp-followers with links; who saluting every pavilion were last at the Persians' lodgings, their place, as they are strangers and schismatics, doubtless for the avoiding of strifes, is appointed in the rear of all the great caravan) with the refrain *bes-salaamy bes-salaamy, Ullah yetowwel ummr-hu, hy el-âdy, hy el-âdy, Mohammed Aga!* "go in peace, good speed, heigho the largess! We keep this custom, the Lord give long life to him;" and the Persian, who durst not break the usage, found his penny with a sorry countenance.

The new dawn appearing we removed not yet. The day risen the tents were dismantled, the camels led in ready to their companies, and halted beside their loads. We waited to hear the cannon shot which should open that year's pilgrimage. It was near ten o'clock when we heard the signal gun fired, and then, without any disorder, litters were suddenly heaved and braced upon the bearing beasts, their charges laid upon the kneeling camels, and the thousands of riders, all born in the caravan countries, mounted in silence. As all is up the

drivers are left standing upon their feet, or sit to rest out the latest moments on their heels: they with other camp and tent servants must ride those three hundred leagues upon their bare soles, although they faint; and are to measure the ground again upward with their weary feet from the holy places. At the second gun, fired a few moments after, the Pasha's litter advances and after him goes the head of the caravan column: other fifteen or twenty minutes we, who have places in the rear, must halt, that is until the long train is unfolded before us; then we strike our camels and the great pilgrimage is moving. There go commonly three or four camels abreast and seldom five; the length of the slow-footed multitude of men and cattle is near two miles, and the width some hundred yards in the open plains. The hajjàj were this year by their account (which may be above the truth) 6000 persons; of these more than half are serving men on foot; and 10,000 of all kinds of cattle, the most camels, then mules, hackneys, asses and a few dromedaries of Arabians returning in security of the great convoy to their own districts. We march in an empty waste, a plain of gravel, where nothing appeared and never a road before us. Hermon, now to the backward, with his mighty shoulders of snows closes the northern horizon: to the nomads of the East a noble landmark of Syria, they name it *Towîl éth-Thalj* 'the height of snow' (of which they have small experience in the rainless sunstricken land of Arabia). It was a Sunday, when this pilgrimage began, and holiday weather, the summer azure light was not all faded from the Syrian heaven; the 13th of November 1876; and after twelve miles way, (a little, which seemed long in the beginning,) we came to the second desert station, where the tents which we had left behind us at Muzeyrîb, stood already pitched in white ranks before us in the open wilderness. Thus every day the light tent-servants' train outwent our heavy march, in which, as every company has obtained their place from the first remove, this they observe continually until their journey's end. Arriving we ride apart, every company to their proper lodgings: this encampment is named *Ramta*.

It is their caravan prudence, that in the beginning of a long way, the first shall be a short journey; the beasts feel their burdens, the passengers have fallen in that to their riding in the field. Of a few sticks (gathered hastily by the way), of the desert bushes, cooking fires are soon kindled before all the tents; and since here are no stones at hand to set under the pots as Beduins use, the pilgrim hearth is a scraped out hole, so that their vessels may stand, with the brands put under, upon the

two brinks, and with very little fuel they make ready their poor messes. The small military tents of the Haj escort of troopers and armed dromedary riders, *Ageyl*, (the most *Nejd* men), are pitched round about the great caravan encampment, at sixty and sixty paces: in each tent fellowship the watches are kept till the day dawning. A paper lantern after sunset is hung before every one to burn all night, where a sentinel stands with his musket, and they suffer none to pass their lines unchallenged. Great is all townsmen's dread of the Beduw, as if they were the demons of this wild waste earth, every ready to assail the Haj passengers; and there is no Beduwy durst chop logic in the dark with these often ferocious shooters, that might answer him with lead and who are heard from time to time, firing backward into the desert all night; and at every instant crying down the line *kerakô kerakô* (sentinel!) the next and the next men thereto answering with *haderûn* (ready). I saw not that any officer went the rounds. So busy is the first watch, whilst the camp is waking. These crickets begin to lose their voices about midnight, when for aught I could see the most of their lights were out; and it is likely the unpaid men spare their allowance: those poor soldiers sell their candles privily in the Haj market.

In the first evening hour there is some merrymake of drum-beating and soft fluting, and Arcadian sweetness of the Persians singing in the tents about us; in others they chant together some piece of their devotion. In all the pilgrims' lodgings are paper lanterns with candles burning; but the camp is weary and all is soon at rest. The hajjies lie down in their clothes the few night hours till the morrow gun-fire; then to rise suddenly for the march, and not knowing how early they may hear it, but this is as the rest, after the Pasha's good pleasure and the weather.

At half past five o'clock was the warning shot for the second journey. The night sky was dark and showery when we removed, and cressets of iron cages set upon poles were borne to light the way, upon serving men's shoulders, in all the companies. The dawn discovered the same barren upland before us, of shallow gravel and clay ground upon limestone.

The *Derb el-Haj* is no made road, but here a multitude of cattle-paths beaten hollow by the camels' tread, in the marching thus once in the year, of so many generations of the motley pilgrimage over this waste. Such many equal paths lying together one of the ancient Arabian poets has compared to the bars of the rayed Arabic mantle. Commonly a shot is heard near mid-day, the signal to halt; we have then a short resting-

while, but the beasts are not unloaded and remain standing. Men alight and the more devout bow down their faces to say the canonical prayer towards Mecca. Our halt is twenty minutes; some days it is less or even omitted, as the Pasha has deemed expedient, and in easy marches may be lengthened to forty minutes. "The Pasha (say the caravaners) is our *Sooltân*." Having marched twenty miles at our left hand appeared *Mafrak*, the second Haj road tower, after the great kella at Muzeyrîb, but it is ruinous and as are some other towers abandoned. The kellas are fortified water stations weakly garrisoned; they may have been built two or three centuries, and are of good masonry. The well is in the midst of a kella; the water, raised by a simple machine of drum and buckets, whose shaft is turned by a mule's labour, flows forth to fill a cistern or *birket* without the walls. Gear and mules must be fetched down with the Haj from Damascus upon all the desert road, to Medáin Sâlih. The cisterns are jealously guarded; as in them is the life of the great caravan. No Aarab (nomads) are suffered to draw of that water; the garrisons would shoot out upon them from the tower, in which, closed with an iron-plated door, they are sheltered themselves all the year from the insolence of the nomads. The kellas stand alone, as it were ships, in the immensity of the desert; they are not built at distances of camps, but according to the opportunity of water; it is more often two or even three marches between them. The most difficult passage of the pilgrim road before Medina, is that four or five marches in high ground next above Medáin Sâlih; where are neither wells nor springs, but two ruined kellas with their great birkets to be filled only by torrent water, so that some years, in a nearly rainless country, they lie dry. A *nejjàb* or post, who is a Beduin dromedary-rider, is therefore sent up every year from Medáin Sâlih, bringing word to Damascus, in *ramathan* before the pilgrimage, whether there be water run in the birket at *Dàr el-Hamra*, and reporting likewise of the state of the next waters. This year he was a messenger of good tidings, (showers and freshets in the mountains had filled the birket) and returned with the Pasha's commandment in his mouth, (since in the garrisons there are few or none lettered) to set a guard over the water. But in years when the birket is empty, some 1500 *girbies* are taken up in Damascus by the Haj administration, to furnish a public supplement of five days water for all the caravan: these water-skins are loaded betwixt the distant waterings, at the government cost, by Beduin carriers.

The caravaners pass the ruined and abandoned kellàs with curses between their teeth, which they cast, I know not how justly,

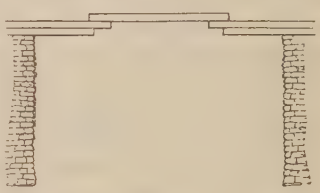
at the Haj officers and say " all the birkets leak and there is no water for the hajjàj ; every year there is money paid out of the treasury that should be for the maintenance of the buildings ; these embezzling pashas swallow the public silver ; we may hardly draw now of any cistern before *Maan*, but after the long marches must send far to seek it, and that we may find is not good to drink." Turkish peculation is notorious in all the Haj service, which somewhat to abate certain Greek Christians, Syrians, are always bursars in Damascus of the great Mohammedan pilgrimage :—this is the law of the road, that all look through their fingers. The decay of the road is also, because much less of the public treasure is now spent for the Haj service. The impoverished Ottoman government has withdrawn the not long established camp at Maan, and greatly diminished the kella allowances ; but the yearly cost of the Haj road is said to be yet £50,000, levied from the province of Syria, where the Christians cry out, it is tyranny that they too must pay from their slender purses, for this seeking hallows of the Moslemîn. A yearly loss to the empire is the *surra* or " bundles of money " to buy a peaceful passage of the abhorred Beduins : the half part of Western Arabia is fed thereby, and yet it were of more cost, for the military escort, to pass " by the sword." The destitute Beduins will abate nothing of their yearly pension ; that which was paid to their fathers, they believe should be always due to them out of the treasures of the ' Sooltan,' and if any less be proffered them they would say " The unfaithful pashas have devoured it ! " the pilgrimage should not pass, and none might persuade them, although the *Dowla* (Sultan's Empire) were perishing. It were news to them that the Sultan of Islam is but a Turk and of strange blood : they take him to be as the personage of a prophet, king of the world by the divine will, unto whom all owe obedience. Malcontent, as has been often seen, they would assault the Haj march or set upon some corner of the camp by night, hoping to drive off a booty of camels : in warfare they beset the strait places, where the firing down of a hundred beggarly matchlocks upon the thick multitude must cost many lives ; so an Egyptian army of Ibrahîm Pasha was defeated in the south country by *Harb* Beduins.

Few hours westward of our march is Geraza, now *Jerash*, where I had seen formerly stupendous Roman ruins ; and for Mohammedans there is a grave of their prophet *Hûd*, who lies buried in more places of Arabia. By five in the afternoon, having journeyed thirty miles, we had sight again of our white encampment pitched before us. The Haj alighting, there come

riding in from the horizon, with beating of tambours, the *Sayàl* troopers, our rear guard, and after them the squadron of *Ageyl*, which follow the Haj caravan at two miles distance, and wheeling they go to alight all round our ranges in the military tents. Also troopers march at the head of the caravan, with the Pasha and two field pieces borne upon mules' backs; other few, and sorry looking men they are, ride without keeping any order by the long flanks of the advancing column. The Ageyl are Arabians from the midst of the Peninsula, mostly *Kasîm* men of the caravan towns and villages *Boreyda, Aneyzy, el-Ayûn, el-Bukkarîa, el-Khubbera, er-Russ*. These, with all strangers, cameleers of their nation, trafficking in Mesopotamia and in Syria, are called there the Ageyl and by the Beduins *el-Ageylát*. There are 150 dromedary riders, Ageyl, armed with matchlocks, appointed to the Haj service; bred up in land of nomads they boast themselves most able of all men to deal with the landloping Beduins. There is an elected sheykh of the Syrian Ageyl at Damascus, through whom they treat with the government; he was in my time *Sleyman abu Daûd*, a worthy man of Aneyzy family and had succeeded one lately deposed, of Boreyda: both were camel brokers in the Syrian city. The dromedary troop ride commonly singing some ribaldry in contempt of the Beduins, whom as oasis dwellers they hate naturally. Arabs of the blood, they are lean lithe bodies of swarthy and sorry aspect, unlike the broad white faces and sleek persons of Damascus citizens. The Damascenes hold them for little better than Beduw, they also accounting all the Nejd country people of the purer Arabian speech, and rightly, Beduins; so the great Emir *Ibn Rashîd* and the Wahâby prince they say are "Beduins." These Arabian oasis men are mistrusted, for their foreign looks, by the inhabitants of cities: so on the road they say "Woe to the hajjy that fainting or lingering falls into the hands of the Ageyl! Ouff! they will cut his purse and his wezand!" Friends dissuaded me when at first I thought to have ridden with them, saying they would murder me when we were out of sight of Muzeyrîb. I have since known many of them, all worthy men; they are the Arabians that I have later visited in Nejd. The Arabs are always of a factious humour, and every condition will thus hardly accuse other.

In the spring of the year before, I had months long wandered through this country beyond Jordan and the Dead Sea. From hence to the eastward are the plains of Bashan, and a great antique city of basalt, her walls and roofs yet remaining, but since centuries not inhabited, *Umm Jemâl* (in Jeremiah Beth

Gamul) chief of many such basalt cities, now standing wide from the inhabited land. In them all I saw churches with the cross and Greek inscriptions, and read upon a lintel in the tower of one of them, in this town without inhabitant, (the letter-pits yet stained with vermilion,) [EN T]ΘTΩ ✝ NIKAS BOHΘI—words of Constantine's vision. The narrow streets and courts of Umm Jemâl are choked with great weeds, more than the wild growth of the desert. Here are chambers and towers, vaults and cellars; the house doors, clean wrought flags of basalt, yet roll heavily in their sockets of basalt, and ring if you strike them as bells of an high tone. The ceiled chambers are stonehenges; the stone rafters not of length to ride upon the walls, you see them thus composed (fig. *infra*). The basalt metal is eternal and the building of great stones fairly laid, is "for short time an endless monument," confirmed by its own weight. Those plains now wilderness are basalt, whereupon lies too shallow earth for growth of timber; the people of Bashan had this lava by them, which would yield to be riven in balks and flags; and it would cost them less than camel-borne trees which they must have bought in Gilead.



Wide are the antique burying grounds of these dead cities, the headstones standing of indestructible basalt; the "old desolate places" are not heaps and ruins, but carcases which might return to be inhabited under a better government: perhaps thus outlying they were forsaken in the Mohammedan decay of Syria, for the fear of the Beduins. There are some of them in part reoccupied, as the Metropolis *Bosra*, full of great old Romish and Christian buildings.

On the morrow we set forward at the same hour; after ten miles we rode by a column or tall milestone: all such are tokens of an ancient road. At the wayside stands a dead village of stone building, such as those in the Hauran. This journey was short: little after noon we came in sight of our city of tents, whitened in the sun: from the wady brow I could overlook this Haj encampment, pitched in lower ground, as a military field measured by the camp marshal. Their good order has grown up through long generations, the tent rows and great pavilions standing always in the same places: their number seemed to me about two hundred. In each of them with the serving men might be fifteen or twenty persons, many besides are the smaller tents. We were here at the watering *Zerka*, the Biblical Jabbok, a

border of the children of Ammon in Moses' days. The caravan plashed through the rocky brook, running down towards the Jordan; westward, that slender water of the desert is increased by springs: I have waded in June at a ford some hours lower, when the tepid water reached to our girdles.

A gunshot from the road stands a great old tower, *Kellat ez-Zerka*. This stronghold in the wilderness is, by the tradition, from the times before Mohammed; the building is massy and not ruined. This is none of the Haj road forts, and is now seldom a night lodging of passengers or nomads and shelter for the Beduin folds. Here says the tradition was the residence of an ancient hero, *Shebîb ibn Tubbai;* and from hence, one behind other, is a chain of such antique fortresses and watch-towers in the wilderness to *Shôbek*, nearly an hundred miles southward in Edom: at my former passing, in these deserts, I had seen some of them. Ibn Tubbai was Sultan of the land from below Maan, as they tell, unto mount Hermon. Two days from hence, south and west of the *Derb el-Haj*, I had passed an antique fortress in the desert side, which is also very considerable. "A Kasr (castle) of the old *Yahûd*" (Jews,) answered the *Beny Sókhr* nomad who conveyed me on his *thelûl* (dromedary); he called it *Guwah* or *Kasr es-Shebîb*, and of a santon whose *makám* (sacred place of sepulture) is seen thereby, *Sheykh Besîr*. Sick I was then of long dieting with the Beduins; if I alighted I could not easily have remounted, and as I entered the door, the fellow might forsake me, which he did the next day indeed. One told me who had been long in the road service at Maan, that better than all these is a tower he had seen two days south-eastward from the *Kellat Belka*, whither for some danger, his Beduin company had led him far about, as he went to Maan. Said he "It is a *serai*, a very palace, and fresh (under this climate) as the building of yesterday;" he was there by night and could not tell me if there were any engraved inscriptions. Was it a residence of some Ghrassanite prince? Other lesser towers, which I passed not much below Kasr Besîr, were called by my companion *Mughraz* and *Risshán;* more I have seen, appearing as watch-towers upon an high ridge towards *Kerak*. It is mentioned in the Hebrew scriptures of King Uzziah, who had much cattle, that he built towers and hewed cisterns in the desert; such cisterns I have found in the wilderness of Hebron shelving to the Dead Sea. The tower was always the hope of this insecure Semitic world, so that Jehovah is lauded as "a Tower of Salvation, a strong tower from the enemy, a strong tower is His name." As for this antique name Ibn Tubbai, there is yet as I hear a small ancient nomad tribe, at the

east part of the lake of Tiberias, *El-Klîb* or *Kleb*, whose sheykh's family name is *Ibn et-Tubbai*.

I was startled, where I reposed in my little travelling tent, by wailing cries and a rumour from the Persians' pavilion: in such a mukowwem's great canvas lodging might well assemble an hundred persons. In the midst is a square settle, which is carried in pieces, whereupon three personages may be seated cross-legged; and housed within is all his gear and two camel litters. There entering, I was witness of a sorrowful execution. I took by the elbow one of this throng of grave faces, to know what was going forward. He whispered, "An *haràmy*" (thief). The accused was put to the torture—but if the wretch were innocent, for his health broken what god or human afterthought might make him amends!—Terrible in this silence sounded the handstrokes and his mortal groans. I asked again "Why is he beaten so?" *Answer.* "Until he will confess where it is hidden, the cursed one!"—"And if they beat on thus he will be dead!" *Answer.* "Except he confess, they will leave no life in him." As I went through them, I heard that already four stout fellows had wearied their arms over him, and the fifth was now in the beginning of his strength. With an earnest countenance, he heaved in his two hands a tough plant and fetched down every stroke upon him with all his might. This malefactor was laid prone, men held down his legs, some kneeled upon his two shoulders and kneaded him, without pity. The writhing worm and no man, after the first cries drawn from him, now in a long anguish groaned hideously; I thought, within a while he must be beaten in pieces and is already a broken man for his life after. It was perilous for me to tempt so many strangers' eyes, but as humanity required, I called to them, "Sirs I am an hakîm; this man may not bear more, hold or he may die under your handling!"—words which, besides their looking upon the speaker, were not regarded. Soon after I saw the grovelling wretch lifted from the earth, he had confessed his fault; some then bearing up under his arms and all men cursing him, he walked as he could and was led forth. (Of that lying down to be beaten before the judge's face we read in Moses.) This was an Arab caravan servant of Bagdad and greyheaded: bursting a lock he had stolen the purse with £40 of his Persian master, a foolish young man, and hid it beside their tent in the earth.

This power of execution is with the chiefs of the pilgrim companies, and they repress the most dangerous spirits in the caravan: many among the haj servants are lurkers from justice and from the military conscription. "*Khalî Effendi*" (said the

Persian when he found me alone) "what is this meddling with the man's punishment? wouldest thou to Medáin Sâlih, or no? This may be told to-morrow in the ears of the Pasha; then they will know you, and you will be turned back. Come no more forth in the public view." But as an European I trod every day upon the *mesquin* oriental prudence; in camp he would have me remain in my little tent separately. It is perilous in the Haj to lodge alone at night, and I hired one of the drivers, to cook my supper and set up the tent when we alighted and at night to sleep by me.

The morrow was lowering and autumn showers delayed us: it was two hours before mid-day when we heard the signal shot to remove. The sun again shone forth cheerfully to dry our wet coverlets and clothing; we passed by an open limestone country, here with many crooked trees, much like oaks, but their leaf is ash-like; the cooks and servants and every poor man running, began to rend down and hew and make booty of dry branches, and the Haj passing year by year it is a wonder there should anything remain of them. I rode openly in the caravan with my bags upon camel-back, and mused how I should measure the way—by camels' paces? but I found some camels will step 50 and some 60 times in a minute, also the brute's step is not at all hours alike. The Haj caravan hour I esteem to be hardly above 2½ miles. Afterward when even my watch failed, I have computed distances in Arabia by camel journeys; nor is this manner so rude that the situation of any place in so vast a country, may not be found by diligent cross reckoning, with the largest error, I suppose, of thirty miles.

Beduins in these highlands are the Beny Sókhr, a strong tribe and lately formidable, having many horsemen; so that none durst pass these downs, unless by night time or riding in strong companies. Their intolerable Beduin insolence was checked by a military expedition under the same Mohammed Saîd now pasha-guardian of the pilgrimage, a valiant and victorious captain, exercised in this manner of civil warfare from his youth. The Aarab easily discouraged, whose most strength is ever in their tongues, and none leading them, were broken, and the Pasha mulcted them of horses and cattle. The B. Sókhr being thus submitted to the Dowla, promised for themselves to plough the land as the *fellahîn*. Those tribesmen are now the principal Beduin Haj carriers, from the north down even to Mecca; they are dispraised by their nomad neighbours. Aarab of the borders, there is in them a double corruption, of the settled land and the wilderness: other Beduins speak of them a word in hatred, which is not to be

believed to the letter. "*Wellah* (by God) the Sokhûr will cut the throat of a guest in the tent." To violate the guest, "the guest of Ullah," in the religion of the desert, is the great offence. Clients of the Beny Sókhr and partakers of their country, are the Beny *Seleyta:* this weak nomad tribe are a poor sort of people whom I have heard named treacherous; they pitch separately, (and, as the Beduins, after their kinships,) in the same camp. I heard there are no marriages between them.

When the *Sókhry*, he of Shebîb's tower, abandoned me at their sheykh's tent I found them kind: my complaint heard, the sheykh vaulted with the long lance upon his mare, which stood bound by the tent-side, and calling other two horsemen to follow him, they parted at a gallop; but not finding the traitor, the Beduin cavaliers returned after an hour, when they had well breathed their mares, saying 'that such had been the will of Ullah!' Killing a sheep, he made the guest-supper at sunset and entertained me with a noble hospitality and gentleness. The morning being come as they were about to remove, he sent me forward mounted on his own *thelûl*, with a black servant to the sheykh of B. Sókhr; but there I fared not so well. When we arrived at his great booth, newly pitched and solitary near the sculptured ruins *Umm Shetta* or *Meshetta* (also the name of a *jendy* of the northern *Wélad Aly*), we found none but women; I saw two serpents slain in their tents' new ground, they brought me milk and I sat down to await my adventure. The sheykh *Effendy el-Fâiz* came first at afternoon; he asked them if I had eaten aught there. Then notwithstanding the milk, he coveted a ransom, and began to threaten me; at last he said, if I would give him a present I might depart in peace. I answered, "Let him give me another, his mare:" he bade one lead his mare round and he would give her, but I condemned the jade, saying "I would not receive his old hackney at a gift." The company that came with him, as elvish Arabs laughed out, and seeing himself mocked this bell-wether found no better counsel than to let me go. His dealing so with a guest would certainly have been condemned as a cur's deed by all Beduw. But strangely it is told that he himself is but an incomer of the Arabs about Gaza (which are *Howeytát*): whereas in the right Arabian tribes the sheykh can be none other than chief among the elders of the noble blood of their patriarch. I saw in other B. Sókhr tents the goodly beduish hospitality.

The Wélad Aly, of *Annezy*, are eastward, and their *dîra* (nomad circuit) marches upon the Hauran. It is a half tribe grown strong in the north, the rest of them remain in their

ancient seats between Medina and Medáin Sâlih. Even the Sokhûr were of old Southern Arabs, and their ancient díra was by the same Medáin Sâlih, where it is fabled of them they are the offspring of those sandstone rocks (*sokhr*). These Peraean Beduw are more easy in their religion than the Wahabish tribesmen of Arabia; they make little account of pattering the daily formal prayers, nor do they rightly know them. The women are not veiled, they mark their faces with some blue lines and spots, which I have not seen in Arabia Proper, and bind their doubled locks, combed upon their foreheads, with a fillet. The Aarab have no religious elders dwelling in their miserable encampments, nor have any of them learned letters: who then should teach the Beduw their religion? Yet this was sometime endeavoured in Arabia under the old Wahâby. The Wélad Aly are rich in cattle, they and their great sheykh *Mohammed ed-Dúgy*, are principal purveyors of the great haj camels.

Westward towards Jordan lies Gilead, a land of noble aspect in these bald countries. How fresh to the sight and sweet to every sense are those woodland limestone hills, full of the balm-smelling pines and the tree-laurel sounding with the sobbing sweetness and the amorous wings of doves! in all paths are blissful fountains; the valley heads flow down healing to the eyes with veins of purest water. In that laurel-wold country are village ruins, and some yet inhabited. There the settler hews and burns forest as it were in some far woods of the New World: the few people are uncivil and brutish, not subject to any government.—We came this day's march, riding twelve miles, by the ruined *Kella Blât*, where is seen some broken conduit; soon after we entered our encampment.

These high limestone downs and open plains of Ammon and Moab, Reuben, Gad and Manasseh, are the *Belka* of the nomads, as much as to say Pied land; highlands of a fresh climate, where all kinds of corn may be grown to plentiful harvests without dressing or irrigation. The shallower grounds, we may read in the Hebrew Scriptures, were at all times pastoral, "a good land for cattle." This is SHEM (or SHAM) the goodly North Country, where are waters fleeting above the ground: yet the camels are much vexed there with flies and, as the Beduins complain, mankind with fleas, in the many summer months. It may be known by the ruins, that the land was anciently inhabited in towns, hamlets and villages, rudely built, in the expedite Semitic wise. In none of them have I seen any inscriptions.

"The desert" (says the Hebrew prophet) "shall become a plough-land," so might all this good soil, whose "sun is gone

down whilst it was yet day," return to be full of busy human lives; there lacks but the defence of a strong government. One of the Damascene traders in the caravan said to me, "Seeing that the Turks (which devour all and repair nothing) leave such a fresh country in ruins, might not some of your ingenious people of *Frankistan* lay an iron-way hither?" Some in Europe have imagined that Frankish colonies might thrive here, and there is in sooth breadth of good soil to be occupied. But perchance the event should not be happy, the laborious first generation languishing, and those born of them in the land becoming little unlike Arabs. Who is there can wade through Josephus's story of these countries without dismay of heart! Were not the sending of such colonists to Syria, as the giving of poor men beds to lie on, in which other had died of the pestilence?

Not distant from hence are proud Greekish ruins of Philadelphia, now *Ammàn*, anciently *Rabbath* (the metropolis of) *Ammon;* the place, in a small open valley ground, I found to be less than the site of some very inconsiderable English town. A Roman bridge, of one great span, rides the river, which flows from a mighty spring head, little above, of lukewarm water. "Why gloriest thou (says Jeremy) in thy valleys, thy flowing valley?" The kingdom of Ammon was as one of our counties; hardly threescore small townships and villages. A few miles southward I found in some cornfields, which are tilled from the near-lying *es-Salt*, a sumptuous mausoleum (el-Kasr) of white crystalline limestone blocks; within are ranged sarcophagi of the same marble and little less than that great bed of Og which lay at the next town. Such monuments of old civil glory are now an astonishment to our eyes in a land of desolation and of these squalid Arabs.

We removed not before day, passing in the same open country of loam upon limestone; a wilderness which ploughed might yield corn abundantly. Not far from hence is *Hesban*, where I have seen but some platform and groundwall, as it might be of a kella upon a rising ground, which is taken for ruins of Heshbon of the Bible, Sihon's city. There beside is a torrent-bed and pits, no more those fish pools as the eyes of love, cisterns of the doves of Heshbon, but cattle ponds of noisome standing water. Lower is *Umm Rosàs*, a rude stone-built walled town in ruins: a mile before the place stands a quaint tower of fair masonry, which may be seen to lean from the plumb-line, and is adorned with many crosses, by old Christian builders. The city walls and bastions, almost fathom thick, are laid of the wild limestone blocks without mortar, the midst filled in with rubbish. I saw the ruined

town fallen down in heaps, an horrid confusion, where-among are straddling ogival arches, of their inner house walling yet on foot, and in the manner of their house-building now at Kerak.—Bright was the sky and the air, as we journeyed in the autumn sun; at the mid-afternoon we passed *Khan ez-Zeyt* where are arches of an aqueduct. Not much further, after twenty-six miles, we came to our encampment, in a bottom, beside the lately repaired *Kellat el-Belka*, being here nearly due east of Jerusalem, beyond the Dead Sea; the land altitude is 2870 ft.

We were to depart betimes by the morrow, some enquiring of the hour; "At the cannon's word," answered a laughing Damascene of the Haj service. That shot is eloquent in the desert night, the great caravan rising at the instant, with sudden untimely hubbub of the pilgrim thousands; there is a short struggle of making ready, a calling and running with lanterns, confused roaring and ruckling of camels, and the tents are taken up over our heads. In this haste aught left behind will be lost, all is but a short moment and the pilgrim army is remounted. The gun fired at four hours after midnight startled many wayworn bodies; and often there are some so weary, of those come on foot from very great distances, that they may not waken, and the caravan removing they are left behind in the darkness. Hot tea, ready in glasses, is served with much sugar, in the Persian lodgings, also the slave will put fire in their nargîlies (water-pipes) which they may "drink," holding them in their hands, as they ride forward. Hajjies on horseback may linger yet a moment, and overtake the slow-footed train of camels. There are public coffee sellers which, a little advanced on the road, cry from their fires to the passengers, *Yellah! Yellah! Yellah! yesully aly Mohammed, Ullah karîm*, which is "Come on, the Lord bless Mohammed, the Lord is bountiful." So in all things the Semites will proffer God's name whether for good or for evil. They pour their boiling pennyworths to any that, on foot, can stand a moment to drink and comfort the heart, in the cold night towards morning. Some other sell Damascus flat-bread and dried raisins by the way side: they are poor Syrians who have found this hard shift to win a little every year, following the pilgrimage with small wares upon an ass or a camel, for a certain distance, to the last Syrian station Maan, or even through the main deserts, where afterward they sell dates, to Medina and Mecca. The camels seem to breathe forth smoke in the chill morning of these highlands, clouds of dust are driven upon our backs in the northern wind, and benighted, it seems many hours till the day-spring with the sunbeams that shall warm us.

But the day was rainy, the pilgrims' bedding, commonly a cotton quilt, in such a march is wetted through; yet the present evils cannot last and each moment we are nearer to the sun of to-morrow. We journeyed almost forty miles to our encampment, in a sandy place by the *Kelia Katràn*, where we drank at the cistern a sweet rain water. We pass in this march by the dry *Wady Mojeb*, which is lower the brook Arnon. Westward from hence is a four-square limestone-built walled town in ruins, *Lejûn*, and such as Umm Rosàs, the wall and corner towers of dry block building, at the midst of every wall a gate. Among these ruins I saw many round arches, turned without mortar: the ruins, as in the former town, are within and without the walls. A little apart to the southward I saw a square platform of masonry, with degrees all round, as it were a *suggestum* or *concionis locus*. Is *Lejûn* perchance Legio? see we here a Roman military station, *stativa?* Months before, when I came riding hither in an eventide from Kerak, Beduin booths were pitched in the waste without the walls; the sun was setting and the camels wandered in of themselves over the desert, the housewives at the tents milked their small cattle. By the ruins of a city of stone they received me, in the eternity of the poor nomad tents, with a kind hospitality.

We removed again at five in the morning. These are the plains of Moab: not far, at our right hand, is Jebel Kerak, high wilderness plains, in which are more ruined sites of hamlets and townships than the Arabs can well number. In the former year, besides the ruins of Rabbath Moab, I had visited in two days riding near two score of them. Why should these countries remain almost unknown! might not a summer suffice to search them through? Nigh the pilgrim road are the ruined towns *Nikkel* and *Ensheynish:* a little nearer Kerak I visited *Mehai*, a double rising ground encumbered with wild ruins: there I heard might be seen an effigy, some columns and inscriptions; but of all this I found nothing, and languishing with famine I could not climb on through these fallen desolations of stones. Mehai was a wide uplandish place without any curiosity of building, but all is dry-laid masonry of the undressed limestone and the great tabular flint blocks of these plains. I came in half an hour from thence to *Medeybîa*, a smaller ruined town, the building and the walls of wild massy blocks of lava; for the basalt here has broken up and flowed through the limestones of the Belka. Of such vulcanic breaches there are many in these limestone downs and in Edom, and more than all in the Jordan and Dead Sea valley and that wide hollow land to the gulf of

Akaba. As I was riding towards Kerak, I espied a multitude of pasturing camels; my companion told me then, they were of a tribe come hither from Ibn Rashîd's country: not unlikely the *Fukara*, in migration, with whom I afterward dwelt about Medáin Sâlih. South of Kerak, above the *W. el-Hâsy*, are certain principal ruins, named by the Arabs, *Dat Ras*. There I found two antique buildings, they are of just masonry and the stone is white crystalline limestone or marble, as in the (Greekish) mausoleum near Rabbath Ammon; (the Belka chalk is changed by the vulcanic heat, at the eruptions of basalt). The first, four-square, might seem some small temple or imperial building: at the sides of the door in the massy frontispiece are niches as it were of statues, a few broken columns lie there: within the thickness of the wall is a stair, of great marble blocks, to an upper terrace, laid upon massy round arches: it was now the den of some wild beast. "The pelican and the porcupine shall lodge in the upper lintels thereof." There is a deep dry pool beyond and then another, lined with rubble-work in mortar, and upon the next rising ground are lower walls, also of marble masonry as of some palace or beautiful Grecian building. The quarry, they tell me, is a little beyond the wady. I could not search further for my weariness nor loiter, for wide is now the desolation about so noble ruins. We found a Beduin booth not far off, where the poor man was much displeased that we could not stay to eat porridge with him; and commonly such nightly hospitality received us in the wilderness.

I saw at Rabbath Moab cyclopean ground walls, laid without mortar, and street lines of basalt pavement, a colonnade and some small temple yet standing of Greekish building. If you will believe them, under the next great heap of stones lies Great Alexander, whom they call *Thû el Kurneyn* "of the two horns," and *meritò* as who in his life would needs be accounted an offspring of the god Ammon, with his ram's head. Iskander is now a saint among them and amongst the Greek Christians; for they will devoutly kiss his horned image appearing upon some old denars. I have seen, built in the outer wall of one of their churches in Palestine, an antique ornament of horned human heads, it may be of the old Canaanitish Sun-worshippers. We read in Genesis a like word, perhaps of the horned moon, Ashteroth *Karnaim*. Upon the hollow paved way from hence down towards the Dead Sea, I hear is seen much Cyclopean building. From this royal city of Moab, in which I found but booths of summering Kerakers, whose flocks now lie down in the midst of her, is not far to Kir of Moab, now Kerak, a rock marvellously strong by nature; so that when all Moab was smitten and destroyed

by the confederate kings of Israel and Judah and Edom, yet it could not be taken and is inhabited at this day. It was here perhaps that the King of Moab in the siege and straitness took his eldest son, that should have reigned after him, and offered him his fearful burnt offering for the land upon the wall.

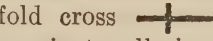
All the *khurbets* or ruined sites of this country are in the infirm heads of the Arabs, too supine and rude to cast a sum of them, "three hundred and sixty"; a round number of theirs, where they have one for every day in the year: but the now silent daughter of Moab was at all times a little poor uplandish maiden; we read the Moabitish king "was a sheep master." The plots of khurbets are mostly small as hamlets; their rude dry building is fallen down in few heaps of the common stones. I was so idle as to write the names of some of them, *Khurbet Enjahsah, Mehnuwara, el-Hahlih, Mehaineh, Meddáin, Negáes, Libbun, Jeljul, Nelnokh, Mehrud, Howihih, Gamereyn* (of the two moons) *Jarfa* (where a Mohammedan shrine and mosque; anciently it was a church). An ancient paved way passes through the country under Rabba, which we crossed ofttimes in riding; after their belief, (they have no tradition, of the land, before Mohammed) it is the ancient haj road. Wells and water-pits are many in all this high plain now wilderness; the eye falls everywhere upon stone heaps that the ancient husbandmen once gathered from off their plough-lands—"heaps in the furrows of the fields" says Hosea—which remain after them for ever. Here are very fertile corn lands, ploughed to a hand-depth by the Kerakers: a few pounds will purchase a great field, and grain is in their town almost as the sand, that it cannot be sent abroad, for the excessive cost of camel carriage, which is as much as half the load to Jerusalem. Isaiah speaks of a great Moabitish multitude, and surely the ancient people were many in these fresh highlands. The Semites are wont to say of the old nations before them, that they were giants. The Nejd Beduins thus fable of the *B. Helál* of *Aad* and *Thamûd*. So before Moab were the Emim, sons of Anak, defeated by Chedorlaomer, whom Abram, with his three hundred young men, routed and the King of Nations and other kings two or three, which were in this outriding, with him. If Abraham alone had three hundred men, Abraham was a nomad tribe, and greater than many sub-tribes which are now-a-days in nomad Arabia. We read also of the children of Ammon that they succeeded to the giants, Zamzummim.

When this land came to be weakened, it would be soon partly forsaken, as lying open upon the Beduin marches: the few people would draw together in the stronger villages, the

outlying hamlets would be left without inhabitant. An insecure country behind them, the fallen places would not be rebuilt. In any such discouragement Semites are wont to emigrate, and where they come they will settle themselves, with little looking backward to return. After their tradition, under Shebîb ibn Tubbai the land was not yet desolate; the Aarab *el-Agaba* destroyed all, they say, in times of Islam,—nomads from el-Yemen which from strong beginnings are to-day a miserable remnant of herdsmen under the sheykh of the town, inhabiting about Kerak, and others of them by the Red Sea. Afterward they say the B. Helál harried this country, in their passing by to Egypt. Hither came David with the warfarers of Israel in the ancient days, and having got the better of the Moabites (whose king before had dealt very kindly with him, and saved his father and mother from king Saul) "he cast them, we read, to the ground and measured them in three parts with a line, two parts he killed, the third left he alive." Moses, David, Mohammed are all one in this; as leaders of Semitic factions they are ethnicides. With the sword of the destroying angel they hew God's way before them in the wood of God's world. In the legend of the kings of Israel when Jehoram and Jehoshaphat go up together with the king of Edom against the king of Moab they hear that charge of Elisha, but contrary to the word of Moses, "Smite ye every city of theirs, and fell every good tree, and stop all wells of water, and mar every good piece of land with stones" and they did so indeed.—"They beat down the cities, and on every good ground every man cast his stone, they stopped all the wells of water and felled all the good trees." The plains of Moab are now last of all trodden down by the Beduw, according to that cry of Jeremiah, "Many pastors have destroyed my vineyard; they have trodden my pleasant portion under foot and made a desolate wilderness." And now the gravelly waste face of the soil is cattle-trodden and parched as it were to brick, under this burning sunshine. Moab is called God's washpot, perhaps for the veins of water in these limestones. But that which I have thought remarkable in these ruined village countries, is that their ancient people were stone builders, whereas the Mohammedans inhabiting after them are at this day clay builders. The prophets of old threatened to pour down their stones, and that they should become as heaps in the fields and as plantings of a vineyard.

Kerak is now a small rude town and her people, of the nomad speech, are perhaps of Moabitish blood and partly immigrants. It is so populous in the eyes of the dispersed nomads that they call it *el-Medina*, The City. The site is a sharp plat-

form hill of limestone, environed by the winding of a deep coomb. Ibrahîm Pasha, as he went up to Syria, took this place with a bloody assault of his Egyptian and Albanian soldiery: he shut up their sheykh in prison and left behind him a garrison; but his men were after a few months overpowered by the ferocious peasants, who jealous of their immemorial liberties, and fearing lest they should be taxed as subjects to any foreign power, are at all times rebels to the far-off Syrian government. Their rock I saw might be taken without bloodshed, by cutting off the only water, which springs in the deep without; or Kerak could be occupied at unawares in the spring-time of the year, when nearly all the villagers lie encamped abroad in tents as the nomads, for the summering of their cattle. I found them lodged in worsted booths in two main camps, as the Aarab, in the desert before the town; and there is a third lesser camp of Greek Christians which, of late times, are suffered to dwell here in Beduin country, at the gate of Arabia; but they are less worthy and hospitable than the Moslems, their formal religion is most in pattering and dumb superstition. They have a church building of St. George: a lickdish peasant priest and another Syrian his deacon are their clergy. It is strange here to see the Christian religion administered in the tents of Kedar! I could not find that these gospellers had any conscience of the sanctity of Christ's lore: to the stronger Moslems I would sooner resort, who are of frank mind and, more than the other, fortified with the Arabian virtues. Nevertheless Mohammedans esteem of the Christians and their priests' faith, in the matter of a deposit; this is ever their fantasy of the Nasâra. We have seen the pilgrimage treasurers are Christians, and we always find aliens taken to these trusts, in the Mohammedan governments. Mohammed has made every follower of his, with his many spending and vanishing wives, a walker upon quicksands; but Christ's religion contains a man in all, which binds him in single marriage. The Moslem town-sheykh deals tolerantly with them, they are part of his "many," but the Christians complain of vexations; they are all rude men together. They have sometime attempted and had yet a mind to go from the place, and buying the rights of the soil, that is their peace, of the Beduins, for little money, to occupy Ammân: but they remain at Kerak where they were born and are townsmen, and there is less to fear. Besides there is variance between Mohammed the sheykh of the place and his next cousin Khalîl, with their nearly equal factions, and each part speaks the Christian neighbour fair, for the help that is rammed in their matchlocks, and those Nasâra are hardy mountaineers. But

the rude Moslems look askance upon the Christians' unknown rites, as if they were some impure mysteries. These Moslems show a sepulchre of Noah, who is notwithstanding buried, at great length, in other places. The Christians' sheep are marked down the chine with a threefold cross  . Near the town I entered two long ancient galleries, in the limestone rock: one of them, in the valley near Khanzîra, is hewn towards a spring head.

Mohammed Mejelly the sheykh is homeborn, but his father or else his grandsire was an incoming rich peasant-body from *J. el-Khalîl*, the mountains of Hebron; for which cause any who are less his friends disdain him as a *sheykh fellàh*, "a peasant lord" they say "to rule them!" He is strong handed, ambitious, a bird of prey; and they, barbarous subjects who will not be guided by reason, are ruled by strength,—and that is ofttime plain violence. Upon such a sheykh lies all the daily burden of the public hospitality. This peasant duke, whom they call a "Sooltan," taxes the next village *Khanzîra* and holds the poorer sort of nomads in the country about at his obedience. The Beduins even of the *Ghror*, that deep underlying Dead Sea plain, are his tributaries, a poor-spirited folk consumed with fevers, and almost black of the much heat and moisture. So his name, as you alight at any tents of Moab, is first in every man's mouth; for all this he is a prisoner in his own circuit, nor durst be seen, if he would, without safe conduct, at Jerusalem or Damascus. Just he is and constant, a politic ruler, as are always the Arab sheykhs, among his own people. The Kerakers are half Beduish, and Mohammed had not learned letters. For the dispatch of his affairs he has commonly some stranger by him as his secretary. It was a Christian when I visited him, one newly escaped hither for an homicide, at Bethlehem, (Kerak, beyond the governed country, is a sure refuge; such outlaws live of the public hospitality). I heard Mejelly speak a good word, some complaint being brought before him, 'that he would be no party in any dispute between Moslem and Nasrâny;' nevertheless the smooth Christian homicide, who behaved himself here as a person of civil integrity, whispered in my ear "Have thou a care of them, for these fear not Ullah." Mohammed, cock of this hill, of a haughty Arabian beauty, is, they say, a trembler in the field; better him were to comb his beard delicately in a pedlar's glass with his wives at home, than show his fine skin to flying lead and their speary warfare.

Neighbours to the town upon the north are the *B. Hameydy:* a mere stone marks their bounds, *hajar missen*, which stands within

sight of Kerak. It is a tribe, as the rest, which had entered of old by the sword. The patriarch of the ancient Belka Arabs is named Ab el-Ghrennem. With the Syrian Haj government they pass for vile and treacherous, but are possessors of the most excellent strains of Arab horses, and in this fresh and plain country there is always plenty of wild pasture. Good friends were these in the field with those of the town, until of late there fell among them a savage division. It happened for the silver of the Franks, who had treated with the sheykh of Kerak, for that written stone which lay at *Dîbàn*, (Dibon) in the hills of Moab and land of the B. Hameydy. I saw the place, there were fallen down ruins as of some very small village and perhaps a temple. Mohammed Mejelly, they told me, sent for this (Moabite) stone; which laid then upon two mules' backs was borne to Jerusalem: and Mohammed, with a few bright Frankish pounds, thought himself vastly well rewarded, since he had only delivered a block, and that was not his own. The Hameydy hearing of his gains, their sheykhs rode to Kerak to require of Mejelly a just partition of the price; but when any Arab has closed the hand upon a penny, for all his smiling and grave goodly words it comes not forth again. Then the B. Hameydy fell by night upon the tents of the Kerakers from the north; it was the Christians' camp, in which part lies their inheritance: they killed five and took a score of matchlocks, also there fell of the nomads three men. The Christians said further, the Franks had sent other forty pounds, 'for their five lives,' from Jerusalem. The Hameydy were now retired from that side of the wilderness, and the townsmen durst no more pass their embittered neighbours, except it were by night-time. Mohammed Saîd Pasha, who was governor that year of the Peraea, would show me by this example when I visited him, the peril of my going down to Medáin Sâlih; for said he, if I removed some stone from thence, hurly-burlies might ensue and blood be shed in that wild country! threescore men he told me (magnifying the numbers) had perished for the block carried from Dîbàn.

We marched this day, the seventh from Muzeyrîb, twelve hours; and before evening, descending in some coombs of these limestone downs, I saw many heaps of stones, which whether to mark a way, or graves, or places of cursing, or "heaps of witness" are common in all the Semitic desert countries. We came down upon a causey with a little bridge, made for the camels' passage over the slippery loam, to our encampment in Wady el-Hâsy, which divides the uplands of Moab and Edom: a sandy seyl-strand or torrent, shelving out of the wilderness. In this bottom stands the Haj kellâ; lower it is a narrow valley and

deep, with a brook (perhaps the brook Zared of Moses) running out to the Dead Sea. Such deeps are all the limestone wadies descending from the eastern uplands, as Zerka, Mojeb, W. Kerak, beautiful with wild garden grounds and underwoods of the blossoming oleander, the pasture of the Christians' bees, (but thereof only a savourless honey,) to the Jordan and the alluvial lake valley. But where is the much stuff of these deep worn water furrows? how many solid miles of whitish loamy matter borne down by these brooks in the past millenniums, lie not spread out now upon the Jordan and Salt Valley bottoms! Under the kella is a new cistern to be filled by the freshet, for the well of stinking water within the tower is ruinous. After the long summer we found nothing in the birket to drink, but the shift of waterers was sent out, serving men which had gone all day upon their feet, to seek a cattle pool some miles lower in the valley and formerly known to me. It is a wild garden of rose-laurel and rushes, but from whence they brought again only water putrifying with the staling of the nomads' camels, which ever thus as they drink, envenom that little precious gift of water which is in the desert. This, which we could not drink, must now serve to our cooking. Other names of this valley are *W. Adîra* and *W. Fellah*. I found below the pools, at my former coming, in the first days of June, a wild pasture ground of thick grass nearly a yard high, where some Beduins but then arrived with their cattle; *Aarab el-Hajya*, a feeble tribe of Shobek. I was nobly entertained by their hearty old sheykh *Hajellán*, who killed a sheep to his guests' supper. Here were many wild boars, ravagers of the corn plots, then in the ear, of the kella soldiery: the brook below breaks from the oozy bed of the wady. In all these valley streams are a multitude of small fishes, not unlike fry of chub, of a leaden colour. The Kerak Christians are zealous to show to strangers a little cross-shaped bone in them, near the head, which they think to be divine testimony of the *Messîahi* religion. I found in the kella a garrison of five men, with their Kerak wives and families.

Old Sculptured Ornament in the Peraea

CHAPTER II.

THE MOUNTAIN OF EDOM: ARABIA PETRAEA.

Mount Seir, or Jebel Sherra, is high and cold. The Flint Land, or Arabia Petraea. The Nomads of J. Sherra. Jardanîa. Beduin riders. Mount Seir a land of ruins. Bosra of Edom. Idolatrous citizens changed to stones. Maan. Their factions. Most pure air. Journey westward in Edom. Sight of Mount Hor. Mons Regalis. *Villagers of Edom ignorant in their religion. Aspect of the land. Villagers of the valley of Petra. Their tales of Pharaoh and Moses. Petra: the monuments, the Sîk, Elgy, Mount Hor. Medâin Lut. Graaf. "The Wise of Edom." The land of Uz. "The Controversy of Zion." Doeg and David. Idumea southward to the Akaba Gulf. The Hisma Sheykh Ibn Jad. Red sandstone land of Edom. The Syrian lark. An afrît. Remove from Maan. The desert plain. The camping grounds of Israel in the desert. Passengers' and caravaners' names and land names.*

Here the 19—20 November our tents were stiffened by the night's frost. Mount Seir or J. Sherra before us (*sherra* is interpreted high), is high and cold, and the Arabs' summer clothing is as nakedness in the winter season. The land is open, not a rock or tree or any good bush to bear off the icy wind; it is reported, as a thing of a late memory, that wayfaring companies and their cattle have starved, coming this way over in the winter months. In the night they perished together, and the men were found lying by the cold ash-pits of their burned-out watch-fires. Not far from this wady, in front, begins that flint beach, which lies strewn over great part of the mountain of Esau; a stony nakedness blackened by the weather: it is a head of gravel, whose earth was wasted by the winds and secular rains. This land-face of pebbles shines vapouring in the clear sun, and they are polished as the stones and even the mountains in Sinai by the *ajâj* or dust-bearing blasts. The wide-spread and often three-fathom deep bed of gravel, is the highest platform of land in all that province; the worn flint-stones are of the washed chalk rock lying beneath, in which are massy (tabular) silicious veins: we see such gravel to be laid out in shallow

streaming water, but since this is the highest ground, from whence that wash of water? The land-height is 4000 feet above the sea! The Arabs name all this region *Ard Suwwan*, the Flint-Ground; the same which is in the old Geographers *Arabia Petraea*. But, a marvel! this gravel is not ancient, as the antiquity of man; I have found in it such wrought flint instruments as we have from some river and lake gravels and loams of Europe. Journeying from this wady, we passed six or seven ancient mile-stones by the wayside, without inscriptions. At twelve miles' end we crossed the head of a deep and dry torrent (or *seyl*) named by the Haj *Durf ed-Drawish* "butter-skins of the poor Derwishes," whose course is not west to the Dead Sea-ward, but eastward in the desert: so they say "all this land 'seyls' (or shelves, so that the shower-waters flow) towards the *Tchôl Bagdad*." In the hollow banks, when last I came by, I had found a night's lodging. Further in our march we see the soil under our feet strangely bestrewed with lava, whose edge is marked upon the gravel-land as it were a drift which is come from the westward, where we see certain black vulcanic bergs. Here, and where we journeyed still for fifty more miles, Esau's land is a great barrenness of gravel stones. We are in the marches of the *Howeytát*, not a small Beduin nation, whose borders are the two seas. They are liker nomad fellahîn than Beduins; many among them use husbandry, all are tent-dwellers.—I should not wonder were they found to be Nabateans. *Ibn Jeysey* is sheykh of the Howeytát *Daràwessha*, of the mountain of Edom; in his circuit is Petra. Early in the afternoon we passed by a broken turret; so small a sign of human hands is comfortable to the eyes in this desolate country. From hence three hours eastward upon the desert side, are the ruins of some considerable place, *Borma* or *Burma*.

Before sunset we came to encamp a little short of the *Kellat Anezy*, where is but a cistern for rain water, kept by two lubbers, sons of old Damascene tower-guards and of Shobek mothers; but commonly they live at home in their village. My pilgrimage companions would hardly believe me that I had drunk after rain the year before of this birket, they had never found water there. Some miles from thence, westward, are ruins of a place which the Arabs name *Jardanîa*, I went aside to see it at my former passing: and that there is shadow and shelter, it is often a lurking place of land-loping Beduw, so that of the armed company with whom I rode, there was one only who would follow me for a reward. I found a four-square town wall nearly thirty feet high and dry building in courses, of the wild lava blocks. There are corner towers and two mid-bastions

upon a side, the whole area is not great: I saw within but high heaps of the fallen down lava house-building, a round arch in the midst and a small birket. What mean these lofty walls; is not the site too small for a city? neither is the soil very fit hereabout for husbandry; less town than fortress, it might be a *praesidium*, in these parts, upon the trade road. Thereby stands a black vulcanic mountain which is a landmark seen from Maan. Here passing, in my former journeys, we saw Aarab horsemen which approached us; we being too many for them, they came but to beg insolently a handful of tobacco. In their camps such would be kind hosts; but had we fallen into their hands in the desert we should have found them fiends, they would have stripped us, and perchance in a savage wantonness have cut some of our throats. These were three long-haired Beduins that bid us *salaam* (peace); and a fourth shock-haired cyclops of the desert, whom the fleetness of their mares had outstripped, trotted in after them, uncouthly seated upon the rawbone narrow withers of his dromedary, without saddle, without bridle, and only as an herdsman driving her with his voice and the camel-stick. His fellows rode with naked legs and unshod upon their beautiful mares' bare backs, the halter in one hand, and the long balanced lance, wavering upon the shoulder, in the other. We should think them sprawling riders; for a boast or warlike exercise, in the presence of our armed company, they let us view how fairly they could ride a career and turn: striking back heels and seated low, with pressed thighs, they parted at a hand-galop, made a tourney or two easily upon the plain; and now wheeling wide, they betook themselves down in the desert, every man bearing and handling his spear as at point to strike a foeman; so fetching a compass and we marching, they a little out of breath came gallantly again. Under the most ragged of these riders was a very perfect young and startling chestnut mare,—so shapely there are only few among them. Never combed by her rude master, but all shining beautiful and gentle of herself, she seemed a darling life upon that savage soil not worthy of her gracious pasterns: the strutting tail flowed down even to the ground, and the mane (*orfa*) was shed by the loving nurture of her mother Nature.

The settled folk in Arabian country, are always envious haters of the nomads that encompass them, in their oases islands, with the danger of the desert. These with whom I journeyed, were the captain of the haj road at Maan and his score of soldiery, the most being armed peasantry of the place, which came driving a government herd of goats, (the un-

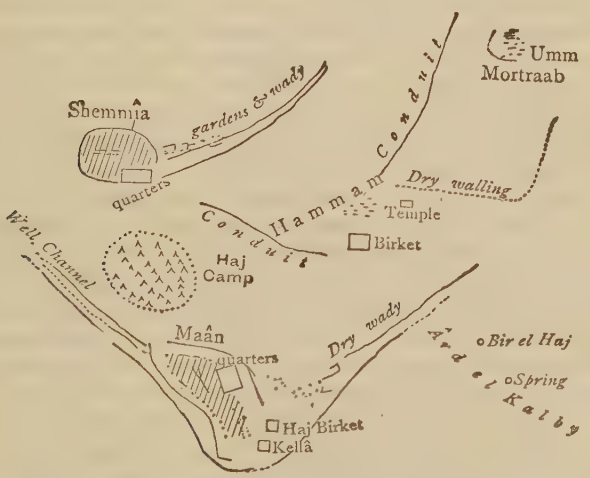
willing contribution of the few unsubmitted Idumean villages) to sell them at *Nablûs* (Sichem). Shots were fired by some of them in the rear in contempt of the Beduw, whose mares, at every gunfire, shrank and sprang under them, so that the men, with their loose seats were near falling over the horses' heads. " Nay Sirs ! " they cried back, " nay Sirs, why fray ye our mares ? " The Beduw thus looking over their shoulders, the peasantry shot the more, hoping to see them miscarry ; he of the beautiful filly sat already upon his horse's neck, the others were almost dislodged. So the officer called to them, " Hold lads ! " and " have done lads ! " and they " Our guns went off, wellah, as it were of themselves." And little cared they, as half desperate men, that had not seen a cross of their pay in sixteen months, to obey the words of their scurvy commander. They marched with a pyrrhic dancing and beating the tambour : it is a leaping counter and tripping high in measure, whilst they chant in wild manner with wavings of the body and fighting aloft in the air with the drawn sword. Those Beduins roughly demanded concerning me " And who is he ? " It was answered " A Nasrâny,"—by which name, of evil omen, the nomads could only understand a calamity in their land : and they arrogantly again in their throats " Like to this one see ye bring no more hither ! " As I heard their word, I shouted " Arrest, lay hands on them ! " They thought it time to be gone, and without leave-taking they turned from us and were quickly ridden under the horizon.

The pilgrimage set forward betimes on the morrow ; the signal gunfire heard in front, a moment before the sun rising, the caravan halted and we alighted a few minutes for the morning prayer. Westward appeared the highlands of Shobek, upon our left hand were low ranging hills in the desert. Seir (interpreted rough woodland), this high and fresh country, was of old times settled, upon all its western borders, (beyond the wilderness of stones) ; the khurbets there of antique small towns, villages and hamlets are not fewer than those of J. Kerak. Beside Maan, the road station, the land is now desolate, saving four or five good villages, which yet remain from antiquity in the high and watered western coast, overlooking the Ghror and Valley of Salt. Of these is Bosra (*Buseira*), Amos threatens her palaces ; there, say the Arabs, are tall standing (Roman) ruins. We held on over the black flint gravel face of this limestone plain, always at an even height, near 4000 feet, till two hours after noon, when we had sight of Maan, and came where in a torrent bed are laid bare certain

great tubers (also common in the country next about) of the lime rock underlying: these are "the carcases of ancient kafirs." Here by the fable, stood an antique idolatrous city, until a voice falling from heaven upon them, they became these stark stones. I saw many pilgrims alighted to take up pebbles and cast at the cursed stone kafirs; whilst the Haj service, grown old upon the road, having once cast their stones as novices, pass by with a weary indifference.

Maan is a *merkez* (centre or rest station) of the haj road, another is Medáin Sâlih, before Medina. We arrive, saluted by the firing of our artillery, mounted upon a rising ground, beside the long moving lines of the caravan, which pass westward of the village to their encampment, where little flags are flying upon all the pavilions: over our Aga's great tent is the lean and crippling lion of Persia. At Maan I was well known, since in my former passage when I came hither from Egypt and Sinai, I had stayed there twenty days. I dreaded the great Haj officers would here remember me, in their leisure, and send through the encampment to seek out the "Frenjy," and I should be turned back at the borders of Arabia:—and it was so, they sought for me. Maan, the only village now upon this desolate side of J. Sherra, began to be colonized, they say, in the last three centuries; when here, upon an old ruined site, was founded a principal Haj station about the kella, made by the Sultan Selîm, a benefactor and builder upon the pilgrimage road. Such a garrison station was old Maan, under the Romans and in Mohammed's age, upon the highway of the Sabean traffic and first in the brow of Syria to those ascending from Arabia. A gunshot from Maan, upon the north, are ruins which they call now *Hammam;* there is a vast dry cistern, unlike the work of this country, of brick walls, sixty paces upon a side, which was fed by a little conduit pipe, now wasted, from a spring at *Shemmîa.* Of the old town, only a few great upright stones and waste walls are yet standing, some are laid with mortar and even plastered within, but the most is dry-building; the good masonry has been broken up for stones to build the kella: also I saw at Maan two chapiters of ancient marble pillars, and upon them some sculptured barbaric ornament of basket or network. Hammam, if it be not Arabic, resembles a biblical name Homam, which we read in the line of Esau; we read Shammah also in the lineage of Esau. Shemmîa is a sister village, half a mile west from Maan; there are five or six score inhabitants, and at Maan two hundred. Shemmîa is pleasanter and fruitful, her green corn-fields are watered by a slender spring, her villagers are of a peaceful behaviour;

her wells are many, the boughs of her fruit-trees hang over the clay orchard walls into the inhuman desert. Shemmîa and Maan are such doubtless as the " fenced cities " of old. They are clay walled, but walls and towers are full of breaches, as in all the Arab places. The Haj government established here in late years a station of horse troopers and Ageyl riders, which should keep the pilgrimage highway, and tame the insolence of the Beduw. Maan was for a while full of tents, and quarters were built at Shemmîa ; but this Turkish policy also was short lived. At Maan the mukowwems and merchants leave a part of their heavy wares and furnitures, because of the intolerable cost of carriage upon the backs of camels. There is a sealed storehouse and over it an officer, *Mudîr el-màl*, where their goods are deposited. There is also in the Haj train certain government carriage ; and first the camels charged with the Sultan's yearly gift for the service (mostly fine oil for the lamps) of the temples at Medina and Mecca ; then the year's rations of all the kellats along the road. Corn might be had here at half the Damascus price, from Kerak and Shobek ; but because of the perpetual insecurity of the outlying country they keep the old custom, to fetch all up from the Hauran to Damascus, and carry it down again in the pilgrimage ; so that one sack costs them as much as three sacks would be naturally worth, at Maan. The shops at Maan are of small salesmen to the Beduins ; they are mostly traders come over from Hebron.



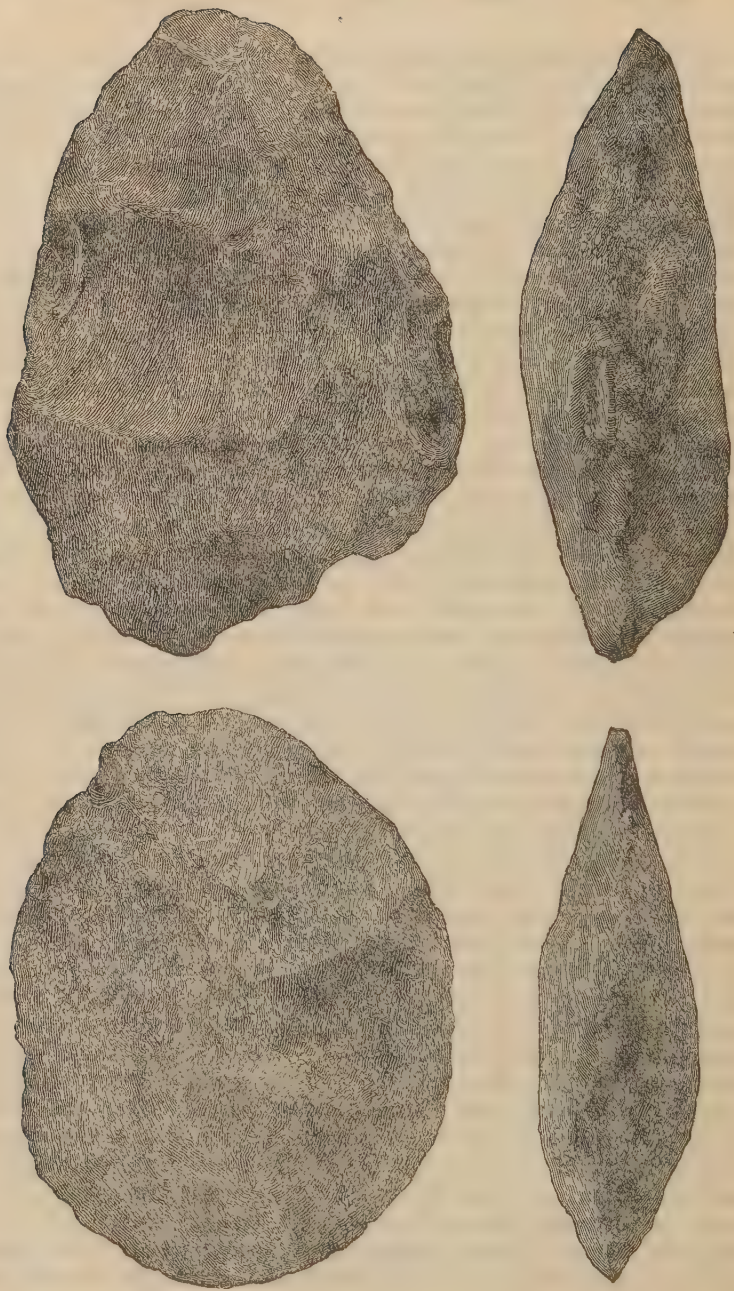
Map of Maan.

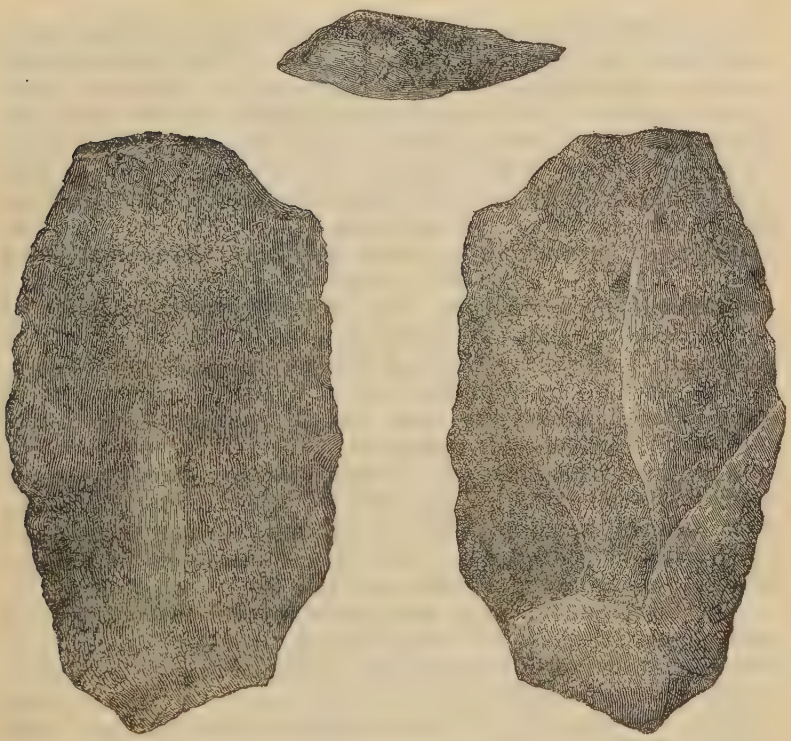
A lower quarter of the clay village, in the wady, stands lately ruined; it happened by the political malady of the Arabs. There is a saying, if any stranger enquire of the first met of Maan, were it even a child, "Who is here the sheykh?" he would answer him "I am he." They are very factious light heads, their minds are divided betwixt supine recklessness and a squalid avarice. When I formerly lodged here I heard with discomfort of mind their hourly squabbling, as it were rats in a tub, with loud wrangling over every trifle as of fiends in the end of the world. It is a proverb here, that a man will slay the son of his mother for an old shoe-leather. The breach was this: some children disputed for an apple, the strife increased, men rose from the clay benches, men came forth from the thresholds, and drawing to their partialities, every hot head cried down, despised and threatened his contraries. Men armed themselves, and the elders' reverence was weak to appease this strong sedition. Barbarous shoutings are answered with bloody words; they ran apart from both sides to their quarters, and as every man entered his cottage there he shut himself in and fortified the door; then he mounted upon his clay roof to shoot against the next hostile houses. None of them durst come forth more in all that year, for their adversaries would let shots fly at him from their house terraces. Upon both sides they saw the harvest ripen and stand out so long, without reapers, that all their bread was lost; at length also their pleasant autumn fruits, hanging ruddy in the orchards, rotted before their eyes. There fell eight beleaguered champions, in eight months, beside some it was said who perished with hunger. In this time many, not partisans, had abandoned Maan; the most went to settle themselves in the Hauran: all the small traders removed to Shemmîa.—These Eve's sons were lost for the apple at Maan! even the peasant soldiery had taken part with their seditious fellow-villagers, but the end was near. The Pasha, at the returning of the Haj, enclosed their place with the caravan guard, drew out the hunger-starved rioters and binding their ringleaders and the sheykhs, carried them, about twenty persons, to prison in Damascus. Strangers count the people of Maan of Jewish blood, saying "The fairness of their young women fades from the first child-bearing, and the name *Harûn* is common among them;"—but this is because they are neighbours to Mount Hor, where is a shrine of Aaron.

East of the village is the desert ground *Ard el-Kelby* (also the name of a very ancient tribe once in these quarters,) and full of the limestone tubers, whereof they fondly imagine hamlets and villages. The lesser knot-stones are like Holland

cheeses, " which the angels cast out of their hands from Heaven upon an impious generation " : a spring is seen there of ancient work hewn back in the limestone rock. A mile to the north is a ruined village *Mortrâb* upon a rising ground, the dry-built house-walls of stone yet standing ; the chambers are very small, as in all the ruined places. The air is most pure at Maan, the summer nights fresh, and in the ending of April were yet chill at this great altitude. In winter the snow lies commonly somewhile upon the ground. The *samn* or clarified Beduin butter of this droughty highland is esteemed above other, in Syria. Oftentimes in the forenoons, I saw a mirage over the flint plains ; within my experience, none could mistake the Arabian desert mirage for water. The spring is scant at Maan and failing ; it comes to them from an ancient dripping well-gallery, as it were a mine for water, (like those at Siena in Italy), and such are not seldom seen in these old dry countries opened to great length underground upon some vein of water, having many mouths to the air. Water in wells at Shemmîa and Maan lies at less than three fathoms ; the freshets go out in the desert. Walking in the torrent bed at Maan my eyes lighted upon,—and I took up, moved and astonished, one after another, seven flints chipped to an edge, (the before mentioned) : we must suppose them of rational, that is an human labour. But what was that old human kindred which inhabited the land so long before the Semitic race ? Does not the word of Isaiah, there imitating perhaps the people's *argot*, come to our hearts concerning them ?—" What was the rock whence ye were hewn, and the hole of the pit whence ye were digged ! " (see fig. pp. 36 and 37).

At that time I went over the moorland to Shobek in the village land of Edom. After fifteen miles is a principal ruined site *Utherah ;* the ancient town is built at a strong spring, welling forth in a great waterbrook. There are ground walls of squared stones and round arches of regular masonry, and small dry-built chambers of the old private houses. I saw a passage leading under the earth with a side chamber, of the best masonry ; also rude chapiters of pillars and fragments of white marble, of which all the best was, they say, carried to Damascus, long ago, for those beautiful pavements of the courts of their houses : there is an aqueduct ending in solid towers, which they call water-mills. In this good forsaken soil are outlying corn plots of Maan ; the harvest they must halve with the Beduins, who are lords of the desert. Here lay now a camp of them. The iniquitous sheykhs had put in their mares to graze the villagers' standing corn. Though in so good





Flint instruments found (1875) in the high land (flint) gravel of Mt. Seir; freshet bed at Maan, 4200 ft.: reduced one-third.

a country, some among them I saw were so poor, that they had no booth to shield them from the weather; only a little hair-cloth sail was set up before them upon a stake, to bear off the night blast. These Howeytát sat upon the three sides of a square before us in the sheykh's tent, which is usage of the fellahîn, half nomads, in the villages of Edom: their women are not veiled. Green is this upland, in the ending of May, under the Syrian sky, with wild grassy herbage. An hour beyond, are dry-built ruins of a fenced village, *Mottehma*. An hour later another, *Hetigy;* an hour before Shobek at a brook-side, the ruins *Nejjel;* the land is open limestone downs and coombs. A little more, and we came to the brink of the mountain of Esau, and looked down into the hazy deep of the sunken Dead Sea land and *Wady el-Araba:* the ground might be five thousand feet beneath us. The bluish dark saddlehead

of a sandstone mountain appeared a little wide to the southward below our feet, this is mount Hor (*Jebel Saidna Harûn*) which stands behind Petra. We came here to a summer camp of the Shobekers, who like those of Kerak, are half the year lodged abroad in the wilderness, in booths, as the nomads; rude good fellows and hospitable, not subject to any strange government, very jealous of their liberties. Shobek, *Mons Regalis* of the crusaders, was over the next bent: but the sheykh said I should never come in thither, except for much money. Then he promised I should see their deep old draw-well and a Kûfic inscription. It is from an obscure tradition of the crusaders, that these unlettered peasants fanatically abhor the name of Frengies. The tall villager was not a lord born, but by the bull force of his body and the armed support of his partisans, had of late made himself sheykh. "What wot any man," exclaimed Strongbrawns, "that I was not one come to spy their place, and the Frengies would enter afterward to take the country?" This honest host fed us largely in his great tent of a sheep boiled (such here is their marvellous abundance) in butter-milk. For Israel ascending from Sinai this was a land that flowed with milk indeed.

The Idumean villagers are noted to be without formal knowledge of religion. It seems besides the shrine and chapel-of-rags of Aaron upon Mount Hor they have no *mesjids* (mosques), or any other canonical observance than to circumcise their male children. At Maan I have heard a tale of them that may seem a fable. "Years ago there came up a zealous elder from the wilderness of Hebron to Bosra, where he saw some men warming themselves in a field at a great fire they had made of olive timber, and went and sat down by them. After tidings, the venerable man beginning to preach to them of the common faith, he reproved their ignorance, lamenting to God that, knowing not how to pray, and not fasting in ramadan, or yielding tribute to lawful government, they were in danger to fall down, at the last, into hell fire. The peasants, who listened maliciously, answered, 'We shall put thee in first, thou old man. Fellows, we have heard the words of him enough: more wood!' And they thrust him in, and flinging on timber, let him lie and burn, not fearing that this strange blood should ever be required of them."

There are no more wine-fats at Bosra, but her fields are even now fruitful vineyards. The Hebrew prophets at all times rail with bitter enmity of evil neighbourhood against the Peraean countries: we may gather out of their words that these were corn and vine lands. Isaiah seems to signify that Edom was

full of small cattle; they to-day abound upon this mountain side. The greatest sheep flocks which I have seen of the Arabs were in the rocky coomb-land (the country of Isaiah's rams of Nebaioth) between Shobek and Petra, whither I now went. The rock is full of beds and shelves of tabular flint: in the best-sheltered places are corn plots of the neighbouring villagers, *ard baal*, nourished only by the rain. Some outlying fallows are tilled by a kind of nomad peasantry, dwelling hereabout in tents at all times, and not accounting themselves Beduins. One of them being my muleteer in this journey, I passed a night in their encampment; but the tribe's name is not now in my remembrance. They inhabit the soil in peace, for they pay the "brothership" to all Beduins, even to those by Medáin Sâlih, two hundred miles to the southward; thus none preying upon them they increase continually. I think I have seen flocks of five hundred head couched at night before some tents of their households. This limestone moorland, of so great altitude, resembles Europe, and there are hollow park-like grounds with evergreen oak timber. After nine miles upon a rising ground are rude dry-built ruins *Khidàd*, and some limestone caverns; the place is like Kurmel, where Nabal dwelt, eastward below Hebron. We may think these high borders were anciently hardly less peopled than the best parts of settled Syria at this day. The air is so light, the bright shining spring sun was little hot here at noonday; we passed by some other ruined sites, they are always seen beside springs.

We began to descend over a cragged lime-rock, beset with juniper, towards *Wady Mûsa*, Moses' valley, that is Petra, now appearing as a deep cleft very far below us. We saw an encampment of worsted booths, but not of Beduw. These were summering peasants of W. Mûsa: their village is *Eljy* above Petra. My guide whispered in my ear, "these were perilous fellows that cared nothing for captain at Maan and haj-road government; it might be *Sheytàn* if they happened to detain me." The sheykhs came out to meet us, but when we entered the chief tent they said we should not pass to-day, and one asked with the Arabs' maliciousness, if I had no mind to remain a moon with them. They made coffee, but chided with my driver protesting "that though the world besides might be open passage, yet so is not W. Müsa, no, wellah! nor they men to be commanded whether by Sultan or pasha!" They were churls, and whilst they pleased I should be here their captive guest. Heavy is their long day of idleness, they slumber every hour and smoke tobacco; some of them I have seen toss pebbles in their hard fists, to drive the time away. At length, the sun setting,

a mighty trencher is fetched in of porridge (*jerrîsh*), and all present are partakers of the bountiful poor mess. The night advanced, we lie down in our places on the earth, to sleep; but then the sinners of goats trooping in from the night air, walked over our faces every hour till the morning light.

The worthy Burckhardt who in our fathers' time adventuring this way down to Egypt, happily lighted upon the forgotten site of Petra, found these peasants already of a fresh behaviour. He appeared to them as a Syrian stranger and a Moslem, yet hardly they suffered him to pass by the monuments and ascend to sacrifice his lamb upon Mount Hor. Europeans visiting Petra commonly lament the robber violence of these Eljy villagers; but the same were now very good to me, since I came to them in a red cap from the part of the Dowla, and had eaten bread with them in the tents. When the sun is at half noon height, they break their fasts; after that I departed, and they sent four men along with us, that no evil might betide me in that wild abysmal place which is desolate Petra. The limestone downs and coombs, where we descended, are like the country about Bath. *W. Faraôun* we see first, and far off under the sun Kasr Faraôun (Pharaoh's palace): that is the only building in the valley of Petra, and much like a temple, which is of regular masonry. In this country every marvel is ascribed to Pharaoh who made himself, they told me, to be worshipped as a god and here resisted Moses and Aaron.

We have left the limestones with certain rude caverns above; the underlying mountain rocks are ruddy sandstones and pictured often with green coloured and purple veins: lower in the same are the high cliffs of the hewn monuments. Descending deeply, we came by the principal of them, Greekish palatial frontispices of two storeys now much decayed by the weather. There is nothing answerable within to the majestical faces, pompous portals leading but into inconsiderable solid halls without ornament; now they are nightstalls of the nomads' flocks and blackened with the herdsmen's fires. The valley cliffs, upon both sides, are sculptured in frontispieces full of columns and cornices with their inner chambers; the most are of a formal pattern, which I saw later at Medáin Sâlih, and there are other like to those few hewn monuments, which we see in the valley of Jehoshaphat at Jerusalem. A good part of the monuments are manifestly sepulchral, none I can think were houses; and were all numbered together they would not be found very many. The city was surely in the midst and, to judge by that little we see remaining of stone ruins, of clay building. It is thus at Medáin Sâlih: in both towns they

might see their monuments standing round about them. We made some chambers in the rock our night's lodging under a little hewn cistern, *Ayn Mûsa*, and which only, of all here seen, I can conjecture to have been a dwelling.

The men returned on the morrow, and as we passed on alone through the solitary valley, some Beduins that had spied us from the cliffs far off descended to make trouble. Four young men stayed my mule, forbidding further passage; they having but one gun, I was for going by them. My driver said they would then bring down many upon us, but these would be content to depart for a little money, which I gave them; and yet we could not be quit of the fellows, they accompanied us now as friends. The midday was not here hot, the land-height is perhaps as much as two thousand feet. Near the head of the valley, we found a Beduin and his wife with their flock, and sat down by the poor man, who went and milked his goats for us bountifully. There a side valley ascends to Mount Hor. I asked him, when we had drunk, if he would not be my companion, and we would go now upon the mountain. "He durst not," he answered, "had he fifty men to accompany us with their guns, no nor for any reward": the villagers had forbidden me already, giving me to understand that I should fall by their shot in so doing, although I had many lives. From thence passing by the hewn theatre we entered the *Sîk;* this is a passage by a deep cleft in the valley head, wherein are many wild fig trees. Near the mouth is that most perfect of the monuments *Khasna* (treasure-house of) *Faraôun*, whose sculptured columns and cornices are pure lines of a crystalline beauty without blemish, whereupon the golden sun looks from above, and Nature has painted that sand-rock ruddy with iron-rust. Through the Sîk an old pavement may be seen in the torrent-bed, and in the sides certain obscure and singular tablets—we shall consider them later at Medáin Sâlih. At the upper end (now in the limestone) are few other pyramidal hewn monuments and side caverns. Above is the village Eljy with a great spring *Ayn Harûn*, which leaving apart we mounted by a cragged mountain way, and came after long miles to the summer encampment of the other sheykh of Wady Mûsa; upon a high hill-side where the wind blew chill, and the nights were yet cold. There by a spring are ruins of an antique village *Mêrbrak*. Arriving as guests, we were entertained in the sheykh's tent and regaled with new butter and cheese and *léban* (butter-milk). Some, to make the strangers cheer, chanted to the hoarse chord of the Arab viol; so they make to themselves music like David, drawing out the voice in the nose, to a demesurate length, which must move our yawning or

laughter. I found the most here diseased in the eyes, as are nearly all the Arabs, even from their childhood.

I returned on the morrow to view the rest of the monuments of Petra, and upon a tomb in the west cliffs of three columns whose hewn fore-wall is broken away beneath, I saw a large

perfect and beautiful ancient inscription of several lines ; it might be Nabatean. An hour from the Sîk is said to be another inscription, (above a hewn " casement " in the rock,) at a place called *Sabra*. Strange and horrible as a pit, in an inhuman deadness of nature, is this site of the Nabateans' metropolis ; the eye recoils from that mountainous close of iron cliffs, in which the ghastly waste monuments of a sumptuous barbaric art are from the first glance an eyesore. The villager, my companion, led me up over the coast to the vast frontispiece *ed-Deir :* from those heights above, is a marvellous prospect of the immense low-lying Araba valley and of the sandstone mountain of Biblical memory, Mount Hor, rising nigh at our hand ; behind us is the high rugged coast of Seir. But the sun setting, we durst not loiter, the peasant strode down before me ; when I came to him he was passionately pattering prayers and casting his hands to Heaven for our deliverance from that peril, which they imagine to be ever in so solitary a place. We hasted through the wild of rocks and blossoming oleanders : many startling rock partridges with loud chuck ! chuck ! flew up before us and betrayed our lonely footfall. The mule we found where we had left her, in Pharaoh's treasure-house. Then passing the Sîk, the fellow would have brought me to sleep in el-Eljy, at his own house. But when we came nigh and the villagers, who had knowledge of our expedition since the morning, heard a clatter of the mule's hoofs on the rocks above, a horrid clamour rose of wild throats below crying from all houses, ' out upon us,' forbidding that any Nasrany should

enter their place. Also this fellow of theirs that accompanied me, they named *Abu Nasrâny* (a father or abettor of Christians); and when they had found this bitter railing cry, it was shouted among them outrageously. The wretch, with me, plucked his hair, and with palms of supplication prayed in an agony to be delivered: he drove quickly upon the cold mountain side to come by them; and so returning upward we rode late through the darkness to the tents again. Thus far I have spoken of the Petra monuments, that with these we might afterward compare Medáin Sâlih. Some credible persons have spoken to me of other like monuments, but they are few, which are seen in the Dead Sea country between J. Sherra and J. Khalîl; that place is named *Medáin Lût*, the Cities of Lot. A lettered trader of my acquaintance who had sometimes passed there, said that those were frontispieces without inscriptions.

Maan is only five hours from Petra; returning, in the way thither I saw the dry-built ruins *Graaf*, which are the most considerable after Utherah in the high land of Esau; where also they reckon, as in Moab, "three hundred and sixty," that is to say very many, khurbets. This country people, who have no antique tradition, will tell you again 'the antique citizens and builders before them were men of great stature.' Wisdom and understanding are ascribed in the scriptures to the inhabitants of Edom, of which wisdom it might be that their habitations were so simple, void of unnecessary things, seeing they possessed their lives, as the generations before them, but for a moment. Ammon, Moab, Edom were neighbour lands to the nomads, people of their kindred; it were not likely they should use much more ambitious curiosity than the nomads in building their houses. Some of the inhabitants of Moab and Edom by the testimony of a psalm were tent-dwellers. Edom is in Isaiah the Land of Uz.

Edom and Jeshurun are rivals, and great was the cruelty of the Hebrew arms in these countries. When David was king, his sister's son Joab went and killed of Edomites in the Ghror twelve thousand men, and Joab's brother Abishai killed of them his eighteen thousand, if the Semitic numbers were aught; Edom, be it remembered, and Moab and Ammon, were states to be compared with our smaller counties. Joab's sword went through Edom six months, until he had made an end of killing every male of Esau, and belike he made then sure of Doeg the king's adversary, and the righteous laughed to the ears, at his calamity; but all was contrary to Moses' word "Thou shalt not abhor the Edomite for he is thy brother." David set garrisons in all Edom: after him in the generations of his house, Amaziah slew of

Edomites his ten thousand, in the same Ghror; the Idumean mountain perhaps, with so high coasts was too hard for them. Other ten thousand, taken captives, he brought to the top of the rock (we have seen by Shobek, what fearful precipices are over the Ghror), and there he made them the king's tumblers, casting them headlong down together by the sharp rocks, that they were all broken in pieces. In the Hebrew scripture we hear a voice of the daughter of Edom detesting the bloody city, and crying "Down with it, down with it, to the ground." They exult in the ruin of Judah and Israel, and naturally desire also those now desolate neighbour lands, an heritage for themselves. And this is "the controversy of Zion," whereof the Hebrew prophets are in pain, as of a woman in travail. 'Against Esau's land the Lord hath indignation for ever: his sword bathed in heaven shall smite down upon the people of his curse, even upon Idumea, and the land shall be soaked with blood. The day of the Lord's vengeance, his recompense for the controversy of Zion: he shall stretch upon Edom the line of confusion and the plummet of emptiness; thorns, thistles, and nettles shall spring, and ghastly beasts, dragons, owls and a satyr, and the night raven shall dwell there. I am against thee, I will make mount Seir most desolate: *because thou hast a perpetual hatred* and hast shed the blood of Israel, in the time of calamity. I will fill thy mountains with the slain and make thee a perpetual desolation, *because thou saidest their two countries shall be mine.* Because thou didst rejoice over the inheritance of Israel that it was desolate: because Edom did pursue his brother with the sword and cast off all pity and kept his wrath for ever.' Malachi speaks of the land as already wasted. "I loved Jacob and hated Esau. Whereas Edom saith we will return to build the desolate places, the Lord saith they shall build, but I will throw down." We read in two of the prophets a proverbial refrain of the utter cutting off of Esau that there is nothing left. "If thieves come to thee by night would they not have stolen [but] till they had enough? if the grape-gatherers come to thee would they not leave some gleaning of grapes?" And his mouth was bitter which said "When the whole world rejoiceth, yet will I make thee desolate."

The pilgrims rested all the next day over in their encampment. And now I will briefly speak of the way from hence in Idumea to Ayla, (by Ezion Gaber): in the same, after the Haj tradition, was the ancient passage southward of the great pilgrimage, which entered thus (at the head of the Akaba Gulf,) the Egyptian path to the sacred cities. That gulf is the *fjord,* or

drowned valley of the great Araba land-trough. As we would go from Akaba upward to Edom, our path lies for few miles through the open W. el-Araba ; then by a side valley enters the coast of

Head of the Gulf of Akaba and palm village of Ayla.

granite mountains, seamed with vulcanic dykes hundreds of feet in height as in Sinai. And this is the *W. Lithm*, encumbered by mighty banks of ancient flood-soil. In the mouth is a ruinous ancient dam, *es-Sid*, of wild blocks laid to a face in mortar. After twelve miles we see above us the highest of these granite bergs *Jebel Bakr*, of granite, and there we pass by a stone scored over with a Nabatean inscription : the Arabs spoke to me of some effigy that was here, of a human head or figure. Thirty miles from Akaba being come upon a pleasant highland we found some plough-lands in the desert, green with corn nourished only of the rain ; the husbandry, I heard with wonder, of *Allowîn* Howeytát Beduins. These desert men lean to the civil life, and are such yeomen perhaps as Esau was. Other of their tribesmen I have seen, which are settled in tents, earing the desert sand near Gaza ; their plough is a sharpened stake, shod with iron, and one plough-camel draught. The Arab yeoman will lay this plough-tree on his shoulder, and ride with a snivelling song upon his work beast, to and from the ploughing. Later there was warfare between their kindreds for those desert fallows ; and the worsted part, (in the former time of my being at Maan,) fled over to their kinsmen in J. Sherra, who, with the old humanity of the desert, distributed to them of their own cattle. The Howeytát speech savours of peasantry, even in the mouths of those that live furthest in Arabia. All this noble open country lies waste, of the best corn lands. At the next daybreak we came by a broken cistern *Gueyrîa* and conduit, under *Jebel Shâfy*, whose peak is of the motley and streaked sandstones of Petra.

And here upon the granite borders is the beginning of a great sandstone country *el-Hisma* or *Hessma*, which stretches so far into Arabia. In this place some of the barley-plot Beduins of

yesterday, had pitched their camp: *Ibn Jad* their sheykh, to whom we now came, is lord of that country side. The generous old lion (but as they be all, an ungenerous enemy,) came forth in a red mantle to meet us, and with kind greeting he led me by the hand into the shadow of a nomad booth. His people with him were some thirty tents set out in an oval, which is their manner in these parts. Ibn Jad told me the division of waters, to the Red and the Dead Seas, lay "an hour" from that place northward. We felt the spring mid-day here very hot. Unknown to me the old sheykh had killed a sheep for his guests; and all the men of the encampment assembled to the afternoon guest-meal with us, when between two persons was fetched in a lordly dish, the Beduin hospitality. His vast trencher was heaped with the boiled mutton and with great store of girdle-bread hot from the housewife's fire. All these tribesmen abound in bread-stuffs of their own husbandry; they know not hunger. Looking upon that shoal of kerchiefed Howeytát heads, and they are rude-limned peasant-like bodies, I thought I had not ever seen such a strange thick-faced cob-nosed cobblers' brotherhood. Ibn Jad rent morsels of the boiled flesh and lapping each portion in a girdle-cake, he said a man's name and delivered it to him; they were too many to sit about the dish. The Hisma is here a forest of square-built platform mountains which rise to two thousand feet above the plain, the heads may be nearly six thousand feet above sea level. It was evening when we rode from Ibn Jad: after two dark hours we found another of their nomad encampments pitched under a berg of sandstone, whereupon (lightened by the many camp-fires,) appeared strangely flitting tent-great images of men and cattle. These were tents of *Saidín* Howeytát, Aarab of the Ghror, come up hither for the better spring pasture in their kinsman Ibn Jad's high country. There seemed much nakedness and little welfare amongst them. Remounting our camels we rode on that night; the new day lightening I saw a coast before us, which is here the edge of J. Sherra. The sandstone earth under our feet is rusty and might be compared by rude men with the redness of blood, *ed-dumm*, which is this land's name *Edom*.

Here we ascend from the red sandstone country, in the cragged Sherra side, which is clayey limestone with veins of tabular flint. An hour or two above are wide ruins, *el-Bettera*, in an open valley cumbered with low waste walls of dry building; the principal with some columns are upon a rising ground. Beyond in the desert, are seen the heaps of stones, gathered from those once fruitful acres, by the diligence of the ancient husbandmen. For here were vine-lands and corn-lands, but "the

land now keepeth her sabbaths."—The Syrian lark rose up with flickering wings from this desolate soil, singing before the sun; but little on height and faltering soon, not in loud sweetness of warbles, nor in strength of flight as the sister bird in Europe. A light breath was in the wilderness; and we were few miles distant from Maan. Now I saw a sorry landscape, the beginning upon this side of the Flint Ground, strewed (from an eternity,) in the sun and wind and which north and south may be fifty miles over: eastward from Maan it lasts a day and a half, and may be, nearly 2500 square miles. We alighted in the first hollow ground to lurk till nightfall; my companions, an Egyptian and a Beduin, durst not pass so open a landscape, whilst the sun shone, for the often danger of scouring Beduin horsemen. We removed in the twilight; chill blew the fluttering night wind over these high wastes: about midnight we arrived at Maan. The place lay all silent in the night, we rode in at the ruinous open gateway and passed the inner gate, likewise open, to the *sûk:* there we found benches of clay and spread our carpets upon them to lodge in the street. All Arabs are busy headed and fearful of thieves in a strange place; they use to tie their bags before they sleep and lay any small things under their heads. Glad of our rest we lay down soon, as men which had not closed the eyes to slumber in three days and two nights tedious riding. A pitiful voice called to us bye and bye out of a dark entry; my companions, too feverish with fatigue to sleep soon, started and answered again "*Ent weled wala bint,* Thou beest a lad or a maid?"—There was none that answered, so they said "It is an *afrît* (bogle), by Ullah." It was not long before I heard this ghost by my bed's head; sitting up I saw some squalid stealing figure that uttered I perceived not what; which when I threatened, passed through a next doorway and seemed to shoot the lock, the door I could not tell again when the day dawned. I thought it might be some lunatic lad or squalid quean stalking by night; and that is not unseen in the Arabic places.

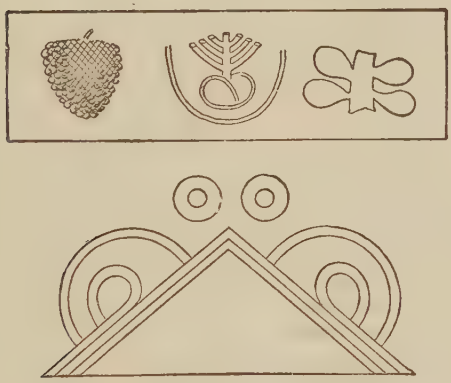
The pilgrim caravan lying at Maan, I lived in apprehension, knowing that the Pasha sought for me: the Persian aga had been called before the council, but he played the merchant and they could learn nothing from him. I was blithe to hear the second morning's signal shot; it was eight of the clock when we removed again. The Persians march, as said, in the rear; and we moving last up from our dismantled camping ground (the ninth from Muzeyrîb) as I was about secretly reading the aneroid, I was not aware how we came riding to a bevy of persons, that stood to observe us: these being my old acquaintance the

Kurdy captain of the place with his red beard, and beside him Mahmûd the secretary. Perchance they were come out by order, to look for me. I perceived, I felt rather, that they noted me, but held on unmoved, not regarding them, and came by them also unhindered. They could not easily know me again, one of the multitude thus riding poorly and openly, clad in their guise and with none other than their own wares about me.

It was in my former coming hither I heard certainly of Medáin (cities of) Sâlih, of which also the villagers had spoken to me many marvellous things at Wady Mûsa, supposing that I arrived then from the southward by the haj road. Those " Cities " they said to be five, hewn likewise in the rocks ! Of Mahmûd the secretary, a litterate person who had been there oftentimes, I learned more particularly of the inscriptions and images of birds in the frontispices ; and with those words Mahmûd was the father of my painful travels in Arabia. Understanding that it was but ten marches distant, I sought then means to go down thither ; but the captain of the station thwarted me, alleging the peril —he might be blamed, if there anything mishappened to a foreigner—of the long way in lawless land of the Beduins. He forbade also that any in the obedience of the Dowla, should further or convey me thither. I heard much also among the Maan soldiery but lately returned from an expedition against *Jauf*, of a certain great prince whom they named Ibn Rashîd, sultan or lord of the Beduin marches and of " sixty " date villages lying far inland, to the eastward. At Maan, under the climate of Jauf, are seen only few languishing palm stems, which stand but for an ornament of the earthen village. The plant may not thrive at this altitude ; yet it is rather that both the earth and the water here are sweet.—The ten journeys hence to Damascus may be passed by dromedary post-riders, (nearly without drawing halter) in three and a half days.

As we marched a mirage lay low over the coal-black shining flint pebble-land before us, smelling warmly in the sun of southernwood. There is no sign, upon the iron soil, of any way trodden. The few seyls, as those at Maan, spend themselves shortly in the desert plain, which shelves, after my observation, eastward from the meridian of Maan.—Loud are the cries of poor firesellers by the wayside, to put a coal for money in the rich man's water-pipe ; *Ullah mojûd, wa habîb-ak Mohammed en-Néby !* " God subsistent ! and Thy beloved is the prophet Mohammed ! " After eight hours we came to our encampment, standing ready in the plain, a place they called *Ghradîr Umm Ayásh*,—and every desert stead is named.

—Here a word of the camping grounds of Moses; all their names we may never find again in these countries,—and wherefore? Because they were a good part passengers' names, and without land-right they could not remain in the desert, in the room of the old herdsmen's names. There is yet another kind of names, not rightly of the country, not known to the Beduins, which are *caravaners' names.* The caravaners passing in haste, with fear of the nomads, know not the wide wilderness without their landmarks; nor even in the way, have they a right knowledge of the land names. What wonder if we find not again some which are certainly caravaners' names in the old itineraries!



Sculptured ornaments upon building stones in ruinous sites of Moab.

CHAPTER III.

THE HAJ JOURNEYING IN ARABIA.

Trooping gazelles. The brow of Arabia. Batn el-Ghrôl. *A fainting derwish. Pilgrim "martyrs." The* Ghrôl *or Ogre of the desert. Iram. Nomads B. Atîeh, or Maazy. "The maiden's bundle of money." The art of travel. Desert Arabia. The Haj pilot. Camels faint. Rocket signals by night. Aspect of the Desert. Medowwara.* Hallat Ammar. *Thât Haj. The "*wild Cow." *Sherarât nomads (B. Múklib). The Persian pilgrims. Persian dames in the Haj. The pilgrims might ride in wagons. Mule litter marked with a Greek cross. Comparison with the Haj of "the thousands of Israel." The* Mahmal. *The motley hajjâj. The foot service. El-Eswad. The Muatterîn. The massacre of Christians at Damascus. A discourse of the novices The Haj camels. The takht er-Rûm. Dying Persians carried in the camel-coaches. Pilgrimage of a lady deceased. Contradictions of the road. Camel-back muetthins. Persian hajjies, for defiling Mohammed's grave burned at Medina. The Caravan thief. The imperial secretary. The Pasha. Pilgrim dogs from Syria. A cock on pilgrimage. Coursing desert hares. The* thôb. *El-Ká. Night march to Tebûk. The ancient village. The Pulpit mountain. The villagers. The Pasha paymaster. The story of his life. The game of the road. The* Harra. *El-Akhdar station. The Sweyfly. Visit the kella. The Kâdy's garden. W. es-Sâny. The "bear." Moaddam station. Water is scant. Gum-arabic tree. Dâr el-Hamra station. Cholera year in the Haj. A man returned from his grave to Damascus. Abu Tâka. Mûbrak en-Nâga The miraculous camel. A cry among the Haj.*

THREE and a half hours after midnight we departed from this station :—from henceforth begin the great journeys of the Haj in Arabia. Little before day at a gunshot in front the caravan halted, and whilst we rested half an hour the great ones drink coffee. Two hours above the *Akaba* before us is a site, *Khân ez-Zebîb ;* Mohammed Saîd Pasha in the last returning Haj, riding out upon his mare in advance of the caravan, (the Arabian spring already beginning), here lighted upon a great assembling of gazelles and killed with his pistol shots so many that venison was served that evening in all the great haj officers'

pavilions. We approached at noon the edge of the high limestone platform of J. Sherra, *Masharîf es-Shem* of the old Mohammedan bookmen, "The brow of Syria or the North." And below begins Arabia proper, *Béled el-Aarab*;—but these are distinctions not known to the Beduish inhabitants.

The haj road descending lies in an hollow ground, as it were the head of a coomb, of sharp shelves of plate-flint and limestone. We are about to go down into the sandstones,—whereof are the most sands of Arabia. A ruinous kella and cistern are here upon our left hand. The caravan column being come to the head of the strait passage, we are delayed in the rear thirty minutes. The caravaners call such a place *Akaba*. "A going up"; this is named the Syrian or northern, *es-Shemîya*. I found here the altitude 4135 feet. Upon a rock which first straitens our descending way was seated, under a white parasol, the Pasha himself and his great officers were with him: for here on the 24th of November we met again the blissful sunshine and the summer not yet ended in Arabia. The caravan lines are very loose, and long drawn out in the steep, which is somewhat encumbered with rocks above. As the camels may hardly pass two and two together the Pasha sees here at leisure the muster of the hajjâj slowly passing; the pilgrims have alighted from the cradle-litters and their beasts' backs and all fare on foot. My unlucky new camel, which had been purchased from the Beduins at Maan and not broken to this marching, tied, burst her leading-string at the Pasha's feet, which made a little confusion and I must run to bring all in order again. But I was confident, although he had seen me in Arabic clothing at Damascus, that he should not now know me. The Akaba is long and, past the Pasha's seat, of little difficulty. The Beduins name this going-down *Batn el-Ghrôl*, 'belly (hollow ground) of the Ogre' or else 'strangling place,' *fen yughrulûn ez-zillamy*; a sink of desolation amongst these rusty ruins of sandstone droughty mountains, full of eternal silence and where we see not anything that bears life. The Akaba is not very deep, in the end I found, where the pilgrims remounted, that we were come down hardly 250 feet. The length of the caravan was here nearly an hour and there was no mishap. Camels at a descent, with so unwieldy fore-limbs are wooden riding; the lumpish brutes, unless it be the more fresh and willing, let themselves plumb down, with stiff joints, to every lower step. These inhospitable horrid sandstones resemble the wasting sandstone mountains about *Sherm* in Sinai.

Below we are upon a sand bottom, at either hand is a wall of sand-rock, the long open passage between them descends as a valley before us. Upon the left hand, the crags above are

crusted with a blackish shale-stone, which is also fallen down to the foot, where the black shingles lie in heaps shining in the sun and burnished by the desert driving sand. This is the edge of a small lava-field or *harra:* I had seen also erupted basalt rock in the descent of the Akaba. After three miles the way issues from the strait mountains and we march upon a large plain *Debîbat es-Shem, Ard Jiddâr,* of sand; heavy it is to handle and oozing through the fingers. Few miles from the road upon our right hand are cloud-like strange wasted ranges of the desolate Hisma.

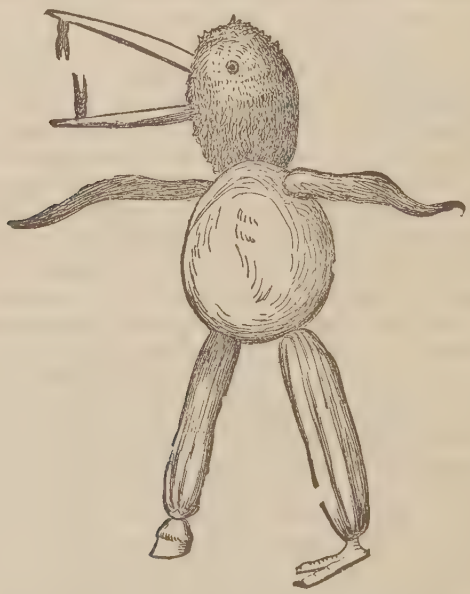
I saw one fallen in the sand, half sitting half lying upon his hands. This was a religious mendicant, some miserable derwish in his clouted beggar's cloak, who groaned in extremity, holding forth his hands like eagles' claws to man's pity. Last in the long train, we went also marching by him. His beggar's scrip, full of broken morsels fallen from his neck, was poured out before him. The wretch lamented to the slow moving lines of the Mecca-bound pilgrimage: the many had passed on, and doubtless as they saw his dying, hoped inwardly the like evil ending might not be their own. Some charitable serving men, Damascenes, in our company, stepped aside to him; *ana mèyet,* sobbed the derwish, I am a dying man. One then of our crew, he was also my servant, a valiant outlaw, no holy-tongue man but of human deeds, with a manly heartening word, couched, by, an empty camel, and with a spring of his stalwart arms, lifted and set him fairly upon the pack saddle. The dying derwish gave a weak cry much like a child, and hastily they raised the camel under him and gathered his bag of scattered victuals and reached it to him, who sat all feeble murmuring thankfulness, and trembling yet for fear. There is no ambulance service with the barbarous pilgrim army; and all charity is cold, in the great and terrible wilderness, of that wayworn suffering multitude.

After this there died some daily in the caravan: the deceased's goods are sealed, his wayfellows in the night station wash and shroud the body and lay in a shallow grave digged with their hands, and will set him up some wild headstone by the desert road side. They call any pilgrims so dying in the path of their religion, *shahûd,* martyrs. But the lonely indigent man, and without succour, who falls in the empty wilderness, he is desolate indeed. When the great convoy is passed from him, and he is forsaken of all mankind, if any Beduw find him fainting, it is but likely they will strip him, seeing he is not yet dead. The dead corses unburied are devoured by byenas which follow the ill odour of the caravan. There is little mercy in those Ageyl which ride after; none upon

the road, will do a gentle deed " but for silver."—If we have lived well, we would fain die in peace ; we ask it, a reward, of God, in the kind presence of our friends !—There are fainting ones left behind in every year's pilgrimage ; men of an old fibre and ill-complexion, their hope was in Ullah, but they living by the long way only of unwilling men's alms, cannot achieve this extreme journey to Mecca. The fallen man, advanced in years, had never perhaps eaten his fill, in the Haj, and above two hundred miles were passed under his soles since Muzeyrîb. How great is that yearly suffering and sacrifice of human flesh, and all lost labour, for a vain opinion, a little salt of science would dissolve all their religion ! Yet, I understood, there is some pious foundation remaining from the old Ottoman Sultans, to send every year a certain number of poor derwishes with carriage and provision to the holy places. A camel and water-skin is allotted to two or three derwishes, and a tent for every companionship of them. They are few altogether ; or men, " wearers of rough garments," ranters with long-grown locks, and " mad-fellows," would run from all the town-ends to the almoner at Damascus ; to have themselves enrolled of the sons of the prophets, with the poor beggars : it is so pleasant for this religious people to find a shift for themselves in any other than their own purses. It was told me the Haj of old were wont to descend not by the Akaba but by another steep at the south-westward, where the seyl waters flow down from J. Sherra. This is *Jiddâr ;* one said, who knew, ' it is so easy that a coach road might be made there.'

The *ghrôl* or *ghrûl* is a monster of the desert in which children and women believe and men also. And since no man, but Philemon, lived a day fewer for laughing, have here the portraiture of this creature of the Creator, limned by a nomad : ' a cyclops' eye set in the midst of her human-like head, long beak of jaws, in the ends one or two great sharp tushes, long neck ; her arms like chickens' fledgling wings, the fingers of her hands not divided ; the body big as a camel's, but in shape as the ostrich ; the sex is only feminine, she has a foot as the ass' hoof, and a foot as an ostrich. She entices passengers, calling to them over the waste by their names, so that they think it is their own mother's or their sister's voice.' He had seen this beast, ' which is of Jin kind, lie dead upon the land upon a time when he rode with a foray in the *Jeheyna* marches ; but there was none of them durst touch her.' He swore me, with a great oath, his tale was truth ' by the life of Ullah and by his son's life.' He was a poor desert man, one *Doolan*, at Medáin Sâlih, noted to be a fabler. The aga of the

kella believed not his talk, but answered for himself "It is true, nevertheless, that there is a monstrous creature which has been oft seen in these parts nearly like the ghrûl, they call it *Salewwa*. This salewwa is like a woman, only she has hoof-feet as the ass." Many persons had sworn to him, upon their religion, they had seen salewwas, and he knew fifteen tribesmen which had seen her at once. Again, "a great ghrazzu, eighty men of the *Sherarát*,



The Ghrôl; drawn by Doolan the Fehjy at el-Héjr.

saw her as they alighted in an evening, but when their bullets might not do her scathe; they took up firebrands to beat the woman-fiend, and they beat on her all that night."

Few miles westward of the road, I hear to be a site of considerable ruins, *Ayîna*, there are seen many ancient pillars. In that place are springs, and there grows much of the tamarisk kind *ghrottha*. Ayîna is a summer water station of the Beduins, and the rocks are written full of their *wasms*. According to Sprenger's researches, whose learned work *Die alte Geographie Arabiens*, was my enchiridion in these travels, IRAM might be nearly in this circuit, "the city of columns, the terrestrial paradise." Further in

Hisma, a little south of the midway between Maan and Akaba, is a ruined site *Khurbet er-Rumm*, at a great spring of water, with good wilderness soil about ; also in that place are fallen columns.

We came in the evening twilight to our encampment. Here are the nomad marches of the *B. Atîeh* tribesmen, which are called in the parts towards Egypt, after their patriarch, *el-Maazy :* Maaz is brother of *Anàz*, patriarch of the Annezy (the signification is goat, in both their names). A part of the Maazy nation is strangely dispersed beyond the Red Sea, they inhabit now those deserts over against Sinai named by the Arabs " Welsh Country," *Burr el-Ajam*, or of men speaking outlandish language, that is the great continent of Africa. There are in the ages many like separations and dispersions of the wandering tribes, and it is told of some far emigrated, that they had forgotten at length the soil from whence they sprung, but not the name of their patriarch, and by their wasm which remained they were known !

The B. Atîeh receive surra of the Haj administration for all kellas in the desert passage from hence down to Tebûk. The surra (every year the same sum is distributed) is paid to the sheykhs after their dignities, whose names are written in the roll of the treasurer at Damascus. It is almost incredible how the soul of these Semites is bound up with the prey of pennies, which they have gotten without labour ; therefore the pasha-general of the pilgrimage had needs be a resolute man of great Asiatic prudence, that is foxes' sleight with weighty courage (and such are plants of a strong fibre, which grow up out of the Oriental dunghill), to conduct his caravan through all adventures of the hot-hearted Beduins, in so long a way of the wilderness to the sacred cities. It is told how these tribesmen had, a score of years before, fallen upon the Haj at unawares so vehemently that they beat off the guard and seized many hundreds at once of the haj camels with their loads. The thing happened for a small displeasure, *surrat el-bint* " the maiden's bundle of money." The pasha-paymaster in that Haj giving out to the assembled sheykhs, at their station, the pensions of silver, presents of clothing and utensils, had denied them that which fell to her father's name, when he ascertained that the man had been dead a year or two, and his decease was hidden by fraud of Beduins. The good which was paid out for him in those years came to his orphan girl ; the fault now discovered, yet the kinsmen loudly claimed " the girl's due " ; her father had been nearly the last in the line of sheykhs, his surra was only six crowns. Of this the greedy and iniquitous Aarab caught occasion to set upon the caravan, and in that as if the pilgrim townsmen had been their capital enemies, killed

some innocent persons.—Here is the sub-tribe *el-Ageylát* which are haj carriers between Maan and Tebûk.

And now come down to Arabia, we are passed from known landmarks. Two chiefly are the perils in Arabia, famine and the dreadful-faced harpy of their religion, a third is the rash weapon of every Ishmaelite robber. The traveller must be himself, in men's eyes, a man worthy to live under the bent of God's heaven, and were it without a religion: he is such who has a clean human heart and long-suffering under his bare shirt; it is enough, and though the way be full of harms, he may travel to the ends of the world. Here is a dead land, whence, if he die not, he shall bring home nothing but a perpetual weariness in his bones. The Semites are like to a man sitting in a cloaca to the eyes, and whose brows touch heaven. Of the great antique humanity of the Semitic desert, there is a moment in every adventure, wherein a man may find to make his peace with them, so he know the Arabs. The sour Wahâby fanaticism has in these days cruddled the hearts of the nomads, but every Beduin tent is sanctuary in the land of Ishmael (so there be not in it some cursed Jael). If the outlandish person come alone to strange nomad booths, let him approach boldly, and they will receive him. It is much if they heard of thee any good report; and all the Arabs are at the beginning appeased with fair words. The oases villages are more dangerous; Beduin colonies at first, they have corrupted the ancient tradition of the desert; their souls are canker-weed beds of fanaticism.—As for me who write, I pray that nothing be looked for in this book but the seeing of an hungry man and the telling of a most weary man; for the rest the sun made me an Arab, but never warped me to Orientalism. Highland Arabia is not all sand; it is dry earth, nearly without sprinkling of the rains. All the soft is sandy; besides there is rocky moorland and much harsh gravel, where the desolate soil is blown naked by the secular winds. The belts of deep sand country and borders about the mountain sandstones, which are called *Nefûds*, are perhaps of kin with those named, in England, "greensands." Commonly the Arabian desert is an extreme desolation where the herb is not apparent for the sufficiency of any creature. In a parcel of desert earth great as an house floor, you shall find not many blades and hardly some one of the desert bushes, of which the two-third parts are no cattle-meat but quite waste and naught.

There is after Maan no appearance of a trodden haj road in the wilderness, all is sea-room and our course is held by landmarks: but there is much natural way in hollow ground

between Akaba and Mecca. Seldom I saw this ancient caravan path marked by any beacon of heaped stones, as it is by Maan and in the branching of the *Wady el-Akhdar*. There is one, *Dalîl el-haj*, who guides the pilgrimage, day and night, those nearly nine hundred miles from Muzeyrîb down to Mecca. This landcraft master was a Damascene, who had been yearly in this passage from his youth : a townsman is appointed to this office, they will trust the Haj conduct to no Beduins. I saw not anywhere the reported strewed skeletons of camels nor mounds of sand blown upon their fallen carcases. The Arabs are too poor so to lose cattle ; but these and the like, are tales rather of an European Orientalism than with much resemblance to the common experience. The Haj from Syria is the most considerable desert caravan of the Eastern world. There faint always some camels which have thinner soles, when these are worn to the quick, in the length of so great a journey. Any such bleeding-footed beast is sold for few crowns to the Beduins, and after some weeks' rest may be again a good camel ; but if there be no buyers at hand and he must needs be abandoned, they cut the throat in haste, to take his skin, and go forward. The hyena, the wolf, the fox, which follow the camp, finding this meat, the carcase is rent and the bones will be scattered. I have never seen any frame of bones lying in the desert or buried by the sand-driving wind, which blows lightly and only seldom in inner Arabia.

After Maan there is no rest for the Haj but day and night marches, and we departed at three and a half hours after midnight. At day-break we saw a rocket shot up in the van, for the halt to prayers and to rest ourselves a half-hour : all alighting, the most lie down upon the earth ; our backs are broken by the long camel riding. The camels, which cannot be unloaded, stand one behind another in every company, all tied, for less labour of driving, which is the caravaners' manner, but not that of the Beduins. We are in a sand plain shelving before us but not sensibly ; westward continually, a few miles from the road, are the ruinous Hisma mountain skirts, showing by their forms to be sandstones. Upon the other hand are like-shaped low heights much more distant, in the Sherarát nomad country, also trending with the road. Under our feet is fine sand, in which for jollity, that we are come so far in the sacred way, the young Damascus serving men wallowed and flung one over other ; and sometimes the soil is a flaggy pavement of sandstones, rippled in the strand of those old planetary seas. An hour before the mid-day we ascended three miles through a low girdle of rocky sand-stones, which is a train from Hisma, and went down to pitch in the plain before

the kellat *Medowwara*, where we came to water. The place lies very desolate; the fort is built at a spring, defended now by a vault from the Beduins' hostility. We felt the noon here very sultry and the sun glancing again from the sand we were between two heats.

At our right-hand is a part of the desert fabulously named by the pilgrims *Hallat Ammár*, where of old they say stood a city. Ammar was a mukowwem in the Haj, who going thither to seek his provision of water in an extreme deadly heat, found naught at all but steaming ground and smoke. Others say better, "Hallat el-Ammar is at the cragged passage between Medowwara and *Dzat* (*Thàt el-*) *Haj*; where, the pilgrimage journeying, the flaming summer heat dried up the oozing water-skins, which seemed to vapour into smoke and the caravan perished." Upon the rocks hereabout some told me they had seen inscriptions. At six on the morrow, ascending from that belt of low sandstone hills, we marched anew upon the plain of shallow sliding sand. The sun rising I saw the first greenness of plants, since the brow of Akaba. We pass a gravel of fine quartz pebbles; these are from the wasted sand-rock. Fair was the Arabian heaven above us, the sunny air was soon sultry. We mounted an hour or two in another cross-train of sand-rocks and iron-stone: at four afternoon we came to our tents, pitched by a barren thicket of palms grown wild; and in that sandy bottom is much growth of desert bushes, signs that the ground water of the Hisma lies not far under. Here wandered already the browsing troops of those nomads' camels which followed with the caravan. In this green place, pleasant to Damascus eyes, stands the kella of good building with an orchard of tall palms, Thàt-Haj, in the Beduins' talk *el-Haj*. There are goodly vaulted cisterns of masonry, but only in a lesser one of them was there stored water for the hajjàj, by so much is this pilgrimage diminished from its ancient glory. The water runs in from a spring at little distance; the taste is sulphurous. Surra is paid to the *Robillát*, a kindred of Beny Atîeh. It was told me that the waters of J. Sherra seyl down hither;—believe it who will! After the heat by day we found the late night hours chilly. On the morrow very early the waits came about again with the old refrain *bes-salaamy:* they reckon at this station a third part accomplished of the long way to Mecca.

At six we set forward, a great journey lay before us, the desert soil is harder sand and hard ground, now with drift of vulcanic pebbles. Westward, we see ever the same mountainous Hisma coast, and eastward the same Sherarát sandstone hills. In

that country is found the " wild cow," a creature hitherto unknown in Europe ; it is an antelope. They company two and three together, and run most swiftly in the waterless sand plains where they never drink. The garrison at el-Haj bred up one of them which had been taken by nomads, and this when I was formerly at Maan, I might have purchased for ten pounds. I heard later that the beautiful creature had been carried up in the next Haj, caged in a mule litter, to Damascus, and sent thence to Constantinople, a present from the imperial officer of the pilgrimage to the Sultan *Abd el-Azîz*.—The Sherarát are the *Beny Múklib* of the Beduin poets. The Sherarát are not named, they have told me themselves, with any regard of J. Sherra.

We rode through the hot day, bowing at each long stalking pace upon the necks of our camels, making fifty prostrations in every minute whether we would or no, towards Mecca. The Persian pilgrims about me, riding upon camels, were near seven hundred ; peasants for the most part, as the richer and delicate livers are ever less zealous to seek hallows than poor bodies with small consolation in this world. Girded they are in wadmel coats, falling below the knee, and thereunder wide cotton slops ; upon their heads are high furred caps as the Sclavonians. I heard that such an " honour of his head " may cost a poor man three pound. The welfaring bear with them a shaggy black mantle, woven of very fine and long goat's hair or wool. These men, often red-bearded and red dye-beards, of a gentle behaviour, much resemble, in another religion, the Muscovite Easter pilgrims to Jerusalem. And these likewise lay up devoutly of their slender thrift for many years before, that they may once weary their lives in this great religious voyage. Part are gazers also, that come far about to visit the western cities, *el-mudden*. I was certainly assured that there rode some amongst them whose homesteads lay in the most backward mountains of Persia, and that ascending and descending the sharp coasts they marched first three months in their own difficult country ; so they have nearly twelve months' journey from the setting out to the Holy City. A client of the Persian aga, who conducted for him upon that side to Damascus and spoke willingly as being my patient, told me he was himself every year eleven in the twelve months footing upon the great road. When I asked how could he endure, he answered as a Moslem " *Ullah !* " my sufficiency is of God. A pined and jaded man he was before his middle days, and unlikely to live to full age. Better his mother had been barren, than that her womb should have borne such a sorry travailous

life! The Persian pilgrims are shod with the best wayfarer's sole, it is crimpled folds of cotton compacted finger-high, light and easy treading under the feet, and will outlast sole-leather. They are civil and ingenious (so is not the Semitic nomad race); but of a cankered ingenuity in the religion, sinners against the world and their own souls. If but thy shadow pass over their dish it is polluted meat, they eat not of it, neither willingly eat they with any catholic Moslem, an observer of the *Sunna* (the Mohammedan Talmud or canonical tradition). A metal ewer for water hangs at all their saddles, with which they upon every occasion go superstitiously apart to perform certain loathsome washings.

Upon a great haj camel rides but one person with his stuffed carpet bags, wherein, besides his provision, is commonly some merchandise for the holy fair at Mecca. I hear they use no camels in their own country, where there is much water in the mountain ways, but ride upon mules. A few in the great marches, which were clerks, took out their parchment written prayer-books, in which (as the orientals read) they chanted their devotion, becking the miles along, in the uneasy camel saddle, toward the holy places. I saw among them a woman, a negress, serving some ghastly Persian dames, clad as if they went to a funeral, which were borne in a litter before us, and a child was with them. Besides them I remember not to have seen women and little ones in the caravan. From Damascus there are many pious women pilgrims to Mecca, but now for the most part they take the sea to *Jidda;* the land voyage is too hard for them, and costly for their families; and he is mocked in the raw Haj proverbs that will lead his querulous hareem on pilgrimage. Nevertheless the Haj Pasha will have sometimes with him a pious housewife or twain. Their aching is less which are borne lying along in covered litters, although the long stooping camel's gait is never not very uneasy. Also many pairs of cradle litters are borne upon mule-back, which is good riding, and even upon pack-horses.

We should think that if this people were in their minds, they might ride with all their things about them in covered wagons, as some sheykhs of Israel went so long ago wandering in the wilderness. All the way is plain, even the Akaba were not too difficult, where later the Jurdy descend with a brass field-cannon of five inches upon wheels;—but it is not usage! The Damascus litter is commonly a cradle-like frame with its tilt for one person, two such being laid in balance upon a beast's back; others are pairs housed in together like a bedstead under one gay canvas awning. Swinging upon a stout mule's back, I saw one such every

day little before us, whereupon a good Greek cross of red stuff was embroidered, whether a charm or an ornament. Sometimes Mohammedan women will sew a cross upon their lunatic or sick children's clothing and have them christened by the Greek priest for a charm and even be sprinkled themselves, (for fecundity !) and superstitiously drink holy water. Of the Persian folk a few which could be freer spenders came riding with their burning water-pipes, of the sweet Persian *tombac*, in the Damascene cradles. Greater ones were a mitred fellowship of two or three withered Persian lordlings for whom was pitched a wide pavilion in the stations : but for that little I met with them, I could imagine the solemn Persian gentlemen to be the most bad hearted dunghill souls of all nations. Our aga and his son came little behind them in the Persian birth of their minds, save that leading their lives in Damascus, they were pleasant smilers as the Arabs.

The breadth of our slow marching motley lines, in the plains, might be an hundred paces. What may we think of the caravan of Moses ? if we should reckon all Israel at 2,500,000 souls and four camels abreast, which, according to my observation, is more than might commonly pass in the strait valleys of Sinai encumbered with fallen quarters of rocks. The convoy of Israel should be four hundred times this Haj train or more than two hundred leagues long ; and from the pillar of cloud or fire to the last footman of Jacob would be more journeys than in the longest month of the year ! But what of their beasts in all that horrid labyrinth? and suppose their camels to be 3,000,000 to 6,000,000 and all their small cattle 7,000,000 ; they had besides oxen and asses ! Can we think that Sinai, which is the sorriest of all desert pastures, could bear them, or that there were enough for three days to feed such a multitude of cattle ?

I might sometimes see heaving and rolling above all heads of men and cattle in the midst of the journeying caravan, the naked frame and posts of the sacred *Mahmal* camel which resembles a bedstead and is after the fashion of the Beduish woman's camel-litter. It is clothed on high days with a glorious pall of green velvet, the prophet's colour, and the four posts are crowned with glancing knops of silver. I understand from grave elders of the religion, that this litter is the standard of the Haj, in the antique guise of Arabia, and yet remaining among the Beduw ; wherein, at any general battle of tribes, there is mounted some beautiful damsel of the sheykhs' daughters, whose generous loud *Alleluias* for her people, in presence of their enemies, inflame her young kinsmen's hearts to leap in that martial dance to a multitude of deaths. In this standard litter of the

Haj is laid *eth-thôb*, the gift of the Sultan of Islam, that new silken cloth, which is for the covering of the *Kaaba* at Mecca, whereof "Abraham was the founder." I saw this frame in the stations, set down before the Pasha's pavilion: I saw also carried in our caravan a pair of long coffers in which were mast-great tapers for the shrine of Mohammed. And looking upon the holy Hajjàj it is a motley army, spotted guile is in their Asiatic hearts more than religion; of the fellowship of saints in the earth are only few in their company. A wonder it was to me to see how the serving men, many of them of citizen callings, in which at home they sit still, can foot it forty days long to Mecca and Mona. Water is scant and commonly of the worst; and these Syrians dwelling in a limestone country are used to be great drinkers of the purest water. Marching all day they hardly taste food but in the night stations, where they boil themselves a great mess of wheaten stuff; they seldom buy flesh meat with money out of their slender purses. But after the proverb, men know not all their sufferance but in the endeavour, also we may endure the better in company. There are very few who faint; the Semitic nature, weak and quick metal, is also of a wonderful temper and long suffering in God. And every soul would hallow himself (even though he be by man's law a criminal) in seeking "God's house": in returning again the sweet meditation upholds a man of seeing his home, his family, his friends.

The salary of a footman driver is about £8 English money to Mecca; but since good part of the pilgrimage will go home by ship, the many dismissed servants must seek a new shift for themselves in returning upward. In our company of a score most of the lads were novices: the mukowwems are fain of such *ghrashîm*, or raw haj prentices which serve them without wages, receiving only the carriage of their food and water. But the foremen are every year in the Haj, and of this voyage is most of their living: besides there are many whom their old pain so enamours of the sacred way, that they will fare anew and cannot forsake it. And though the akkâms be reputed wild and rude, yet amongst our crew but one and another were brutish lads, and the rest poor young men of Damascus, commonly of an honest behaviour. Their *rayîs* or head received double money, or £16 English: this was a wayworn man, one *Abu Rashîd* a pattenmaker, lean as any rake. Two-thirds part of the year he sat at home in their sûk, under the great cathedral mosque at Damascus: but the haj month come about (whereto their lent month last before, filling the body with crude humours, is but an evil preparation) he forsook all, and trudging four months re-

visited the blissful Harameyn and brought again of that purgatory of fatigues a little money, to the sustenance of his honest family. Second of our skilled hands was the akkâm who served me ; one of those wild and well-bent hearts of strong men that lean, by humanity of nature, to the good, but which betrayed by some rheum that is in them of a criminal rashness, are sooner drawn to evil ways in the world. His companions called him *el-Eswad* for his generous brown colour, yet which they hold for a deformity. He was of the dangerous fellowships at Damascus called the *Muatterîn;* men commonly of hardy complexion and overflowing strength, who look to help their loose living by violence. Few years before having been drawn in the conscription he deserted, and since travelled up and down out of sight of the law, and even sailed hither and thither by sea ; now he lived secretly at Damascus, an herb gatherer. Eswad had £12 of the mukowwem to Mecca : there is no seeking for outlaws and evil doers in the Haj caravan.

All the Damascene servants in our Persian company knew me to be a Nasrâny ; and contained their gossiping tongues, less of good will than that we were divided by the Persian multitude from the next companies of the Arabic language. As ever our two misliving rufflers barked upon me, which was hour by hour, Eswad snibbed them sharply with *fen dînak*, ' where is thy faith ? ' Nimbly upon the way he trode and upright as a wand ruling a camel-coach litter with undaunted strength. In the great marches I alighted to walk some miles that he might ride and rest awhile in my stead. The Arabs full of their own vanities, are impatient of a stranger's contradiction, and if sometime the fanatical persuasion, where every heart is full of pain and unrest of the road, had made him nettlesome with the Nasrâny, I said to him " What will *Abu Saad* think upon it ! " This was a poor man of good estimation, a penitent father of muatters and by adventure of my acquaintance at Damascus : it chanced also he was Eswad's own master, so that he named him father ; one in whom the old violence seemed to be now mollified to religion, with devout fasting twice in the week. But Abu Saad, with some of the old leaven, yet vaunted ' the muatters were sore a-dread of him ' : Eswad looked upon me and was silent when I had named him. I knew the man as a client of a Christian Damascus family. In that massacre of Christians, now many years gone, one of the household as he hasted by the street, was beset at a corner by murderous Moslems who cried with one breath, " Out upon a Nasrâny and kill him." And the trembling man might have come then by his death, but he thought upon a wile ; he

touched one amongst those fiendly white turbans and, not knowing him, said to him *ana dakhîl-ak* "I am thy suppliant." The valiant muatter, thinking his honour engaged, plucked out the old horse-pistol in his belt, for all men were now in the streets with their arms, and bit it between his teeth. Then he heaved the Christian high upon his back, and bade men give him way or he would make one; and he staggered forth as the Christian load showed him, until he set him down at the door of his own house. That family was saved, and now Abu Saad names them 'his brethren of the Nasâra'; he visits them and they kindly entertain him some months in the year in their houses. He is a carrier of quarried stones, and they of their welfare bestow upon him at all times for his needs.

Many were the examples of Christians in that mortal extremity succoured by pitiful men of the Mohammedan poor people, for no hope of reward; but only as they were taught of God and human kindness, especially in the open village quarter and trading with the Beduish country, el-Medân, among whose citizens is a savour of the venerable spirit of the Semitic desert. Some then piously took up poor Christian children in the ways, where they met with them, and kept them in covert in their own houses. The rich booty of the burning streets of Christian houses was soon too hot in the handling of rude Moslems; all the best was sold, even jewels and gold, for a little ready money to the Jews, fain of the abominable lucre and foxes to keep these bloody stealths close. Also I have heard the Mohammedans complain "by Ullah all we did, we did it for the Yahûd (Jews), the Yahûd made the Moslemîn fools!" Even certain considerable Christians which were saved, are said to have then enriched themselves of other poor Nasarenes' goods, carried for safety into their principal houses, when the owners having been slain there remained no record of the place of deposit; for all gape in these Turkish countries to swallow other, even their own kind. Another of our lads was a bathier in the hammam by the Persian consulate, but man enough to step down three hundred leagues to Mecca; and one was a miller's knave at *Bab Tooma* in the Christian quarter; and one of *Hums* (Emesa) a great town towards Aleppo: he fleered and laughed all the way as he went. "It is a fool (said the companions) all the Humsians are alike sick of a devil." Of the other novices was one of an honourable mind and erect stature; no pains of the road could ever move him from a gentle virtuous demeanour. One day in a resting-while the son of the Persian aga said amongst them "What think ye of the Nasâra? theirs is a good religion men say, and they worship *Îsa* (Jesu) as we Mohammed and the Jews *Mûsa;* who

may say that their religion is not well enough, or that we have a better? would ye change religions for a reward and cease to be Moslemîn? Would some man give me now a thousand pound in my hand, I doubt whether I would not consent to be of their religion." That novice spoke then a noble word; "I would not, said he, be divided from the Religion for any world's good, for *ed-dinnia fàny*, the world fadeth away." "Khalîl Effendi," said the young Persian Damascene; "if you will come over to our religion, go down now with us to Mecca and we will show thee all the holy places, and this were better for thee than to leave the caravan at Medáin Sâlih, where by God the Beduw will cut thy throat as ever the Haj shall be gone by them." I enquired what nomads were those at Medáin Sâlih: it was answered "The *Fukara*, which according with their name (*fakîr*, a poor man, a derwish) are liker gipsies than Beduins; they are so thievish we fear them more than other upon the road; by the life of God they are the worst of the Beduw. Be not so foolhardy to trust thyself among them: but go to the kella and there lodge, and the Pasha will bind the soldiery for thy safety until the returning Haj."

The great haj camels, unlike the small Beduin cattle, (which live only of that they may find in the dry desert,) browse nothing on the road; they are fed at the halts, as in Syria, with boiled pulse, wrought into clots of which four or five or six are crammed into the great weary beasts' jaws, and satisfy that frugal stomach. The masters buy also at some desert stations a long knot-grass forage, *thurrm*, of certain poor nomads (not Beduins), which their camels chaw in the hours of repose. They are couched then in rows, their halters running upon a ground-rope stretched between iron pins. Those many novices marching with us were taken for side-men, under the rayîs and Eswad, of the two *takhts er-Rúm* or camel-coaches, in the equipage of the Persian aga, which are borne in such sort that each is suspended by the four shafts, between the withers of a fore and the shoulders of an after camel. By every shaft there goes a lad, and in the midst a lad, upon both sides, six for a takht. Where the wild road is unequal, with the strength of their arms, they rule the sway of this high uneasy carriage. The takhts are gallantly painted and adorned, there is room in them that a man may lie at his length or sit up. The Pasha and a few rich men ride to Mecca in such vehicles, at great charges: and therefore I wondered to see these of the Ajamy carried empty, but el-Eswad told me, he has therefore a yearly exhibition from his government; also I should soon see some conveyed in them: for if any poor man sickened to death

in the company, he would pay the one hundred piastres of daily hire to ride like a lord in the few hours that remained for him to live. Upon the bearing harness of the takht camels are shields of scarlet, full of mirrors, with crests of ostrich plumes, and beset with ranks of little bells, which at each slow camel's foot-fall jingle, sinking together, with a strange solemnity; it is the sound of the Haj religion wonderfully quaint and very little grateful in my hearing. The hind camel paces very unhandsomely, for that he may not put his muzzle through the glass panel, his head and huge long neck is drawn down under the floor-board of his unwieldy burden, which is under the height of his shoulders, with much distress of the weary beast in the long marches. Not a little stately are those camel litters, with the ladders and gay trappings, marching in the empty way of the desert;—they remain perchance of the old Byzantine pageantry. Journeying by day and by night the takhts are rarely disordered. All this sore travail of men and beasts, and great government expense, might well be spared, if palmers would take the sea to Mecca; but that were less meritorious: without this irrational wearing of the flesh in the worship of God the Giver of life they were not hajjies indeed. The aga and his son rode upon hackneys; but the carriage is costly, of their barley and much daily water. A Galla slave bore fire after them in an iron sling, for the nargîlies; whirling the smouldering coals they are presently kindled.

As we advanced I saw the takhts to be inhabited, and that they were the beginning of a man's funerals. Wrapped in his large hair cloak he was laid in them, soon to die, and the pompous litter was often his bier before evening. I saw none of those clay-white faces that came in there which left it again alive; they depart this life in the vehement labour of the way, without comfort of human kindness, amidst the litany of horrible imprecations, which are all moments in the mouths of the young Damascus drivers: and when a man was passed, any of them who looked in upon him said but to his fellows, *mât*, "he is dead!" Arrived at the station they lifted out his corse, the dead man's heels knocking and training upon the ground, and bore it into the pavilion. In our riding, I often saw some wild headstone of a palmer's sandy grave. The strangest adventure in this Haj was the pilgrimage of a Persian lady deceased, who dying at Maan, would needs be laid in holy ground at Mecca thirty journeys in advance, and faithfully her serving man endeavoured to fulfil his dame's last bequest. He bought a camel (of our Persian camel-master), and the beast slaughtered, he sewed in the raw hide his dead mistress and lapped upon that

raw sheepskins ; then binding poles all round, he laid up this bale of worm's meat in her cradle litter, and followed as hitherto in the caravan. After some journeys, the tiding came to the ears of the Pasha ; certain persons had seen the servant sitting under a thorn tree, which he had made his night quarters, to keep the wake by his ghastly baggage. The Pasha took counsel, and his ordinance was that the uncouth funeral might follow with the pilgrimage, but at a little distance ; also he forbad this man to bring his dead lady, at the stations, within the encampment.— As an impression in water will strike all round, so it is in every mischief in the world ! for this chance I was also the worse, and rode since Maan as one of the mourners ; it happened so that the beast taken for the slaughter was the camel from under me.

Every day, since Muzeyrîb, the camel-master had murmured, that my over-heavy load would break his camel's back ; of this or other cause the great brute suffered by the way and was sick. Then at Maan they all told me, with mouths full of great oaths, that my camel was dead. The camel-master bought there, to mount me, a young black cow-camel, of the Aarab, wild and untaught : this unlucky change of riding turned also to my great torment. Unused to marching tied, and these long journeys, under heavy burdens, she would fall upon her knees and couch down amidst the moving lines, snap the leading strings, and trouble all behind which came on riding over me. It made me oftentimes a mark for the choleric exclamations of too many weary persons, and there was danger thus, when all is danger, in the dark night marching. I could have no redress, and though this was against the faith of my Damascus contract, they all cried upon me, that I had killed the man's camel. The camel-master, hoping to extort somewhat, many times refused to send me my camel at the removes ; when all the rest were ready and the signal was heard to march, they have left me alone in the desert, standing in the dark, by my bags. When it happened thus, I laid hold of el-Eswad, and would not let him go, for though they brought up the beast at last, I had not strength to load on her single handed ; sometimes the worst have sworn to ' leave my body under the sand where I stood.' These shrews played an ill comedy ; the danger urgent, I drew out before them my naked pistol : after other days, they gave over thus to trouble me. They are wolves to each other and what if some were hounds to me ? for the distress of the way edges all men's spirits. And this is spoken proverbially in Syria amongst Mohammedans as against the Haj. " Ware of any neighbour of thine an hajjy ! Twice a hajjy, keep thy door close ; an hajjy the third time, build up the door

of thy dwelling and open another upon the contrary part." Commonly the fanaticism in religion is worn very near the threads in old hajjies: they are come to some cold conceit of their own in religious matter; for what sanctity perceive they at Mecca? where looking into the ark, they see but bubbles burst, that seemed before pearls in Syria! Yet there are no hurly-burlies in the Haj, the fearful fantasies of townsfolk in Beduin country, draw them silently together where they think there is no salvation out of the caravan.

The pilgrims the more earnestly remember their devotion as they approach the sacred temples; and in the forced marches whilst we rode, at the hours, some pious men played the *Muetthins*, crying to prayers from the rocking height of their cattle. The solemn cry was taken up at the instant, with vast accord by the thousands of manly throats, and the desert side once a year bellows again, with this multitudinous human voice. The Persians take up the cry in the rearward, yet putting in their confession before Mohammed, the name of Aly. And that is a chief cause of their contention with the catholic Mohammedans by whom they are named *Shîas*, and betwixt shîas and sunnîs, when they meet, is commonly contention. Their bickerings are not seldom in the Persian Gulf, among the British steam-packet passengers, so that the English officers must come between them. The litany of Mohammed's Arabian religion must be said in his native tongue.—Oh what contempt in religions of the human reason! But it is a wonder to hear these poor foreigners, how they mouthe it, to say their prayer in the canonical strange speech, and only their clerkish men can tell what! There came in our crew, in fellowship with el-Eswad, a young tradesman of Damascus; these friends went by the long way sporting, and (as southern folk) leaning on each other's necks, and in that holy cry they shouted as good as ten men in mockery for "our Lord Aly." Sometimes at Medina there has befallen certain imprudent and embittered Persians an extreme and incredible mischief; this is when they would spitefully defile Mohammed's sepulchre, in covertly letting fall dung upon it; yet not so privily but they were espied by Argus-eyed sunnîs. Mahmûd at Maan, yearly wont to ride with the Haj soldiery, had three years before my coming thither seen such an hap at Medina. The denounced wretch was haled forth to the raging execrations of the fanatic hajjâj. The sunnî multitude condemned him to die in hell torments; there was fetched-to and heaped timber, and the fire kindled they thrust him in; and said Mahmûd, with a sigh of vengeance satisfied, "we burned him the cursed one."

Among the light-mounted, I saw an old man, you might take him for some venerable sheykh of his village, sitting " as one of the governors," upon a white ass of Bagdad, and whenever I noted him he would pleasantly greet me, saying, " How fare you, Khalîl Effendi ? " and looking upon me the old eyes twinkled under his shaggy brows as stars in a frosty night. He rode somewhat bowed down with a stiff back upon his beast, and his face might well be less known to me, for it was he who had been so extremely beaten days before at W. Zerka. The conscience of the box-breaker was already whole after the suffered punishment, his ridge-bone not yet ; his fault known to all men, he was not ashamed.

The *Sîr Amîn* is entitled *Emir el-Haj*, ' commander of the great pilgrimage,' an officer who, in old times, was often a Sultan's son ; but in our days it is some courtier warm from the delicate carpets of Stambûl, and little able to sustain the rudeness of camel-riding. I saw him carried softly in a varnished coach, between two stout even-pacing mules with trappings of scarlet ; a relay followed, and when it pleased him he mounted his beautiful horse with the Pasha, with whom lies all the charge of conducting the caravan. The gentleman was not wont to so early rising, and removing before dawn, and commonly his tardy litter overtook the caravan about day-break. As for the Pasha, although stepped in years, there was none so early or so late as he : *Muhâfiz* or guardian of the pilgrimage, he held also the office of paymaster, *kasra el-haj*, upon the road, to the Beduw. This resolute man of the sword, most robust, and hardened to sustain fatigues from his youth, sleeps but two hours, (thus his familiars say of him,) in the Haj journey. He rests, in the night marches, in his takht er-Rûm, borne by his own camels, and that is first in the train : there goes beside him the dalîl or pilot of the caravan. His passage in the day time was not so wearying as our slow march ; the Pasha then rides forth, freshly mounted upon his mare, with his officers and a few troopers, to two or three leagues in advance of the caravan ; there halting they alight, a fire is kindled and they sit down to drink coffee and the nargîly, until the pilgrimage is coming again by them ; and with another and another of these outridings the day is passed. A tent is pitched about noon for the Pasha, and a tent for the Sîr Amîn, where shadowed they may break their fasts ; and this sand country is often burning as coals in the winter's sun.

Strange to me was the daily sight of some half-score of Syrian street dogs, that followed with the pilgrimage : every year some Syrian hounds go down thus to Mecca, with the city of tents, and return from thence. The pious eastern people

charitably regard those poor pilgrim creatures, that are, in their beasts' wit, they think, among God's witnesses of the true religion. Eswad, if he saw any fainting hound, in the next halt he lured him, and poured out a little precious water, to the unclean animal, in the heel of his shoe. Strange hounds will be rent in pieces among them, if they enter another quarter in their own city; at Mecca it is likely they remain abroad by the baggage encampment. The quaintest of our Persian fellowship was a white cock; I thought, after the lion, this brave bird might be a standard of theirs, so gallantly rode chanticleer aloft, in a chain and pair of scarlet jesses. He stood pitching uneasily and balancing with his white wings upon the highest of the takht er-Rûm camel furnitures; at night he roosted lordly in the coach, or chained, like a bear to a post, within the Persians' wide pavilion. *Chuck, chuck!* said this fluttering ghost that had no more a merry heart to hail us in the desert morning; crestfallen was the pasha-bird, it was piteous that men carried none of his hareem along with him!—I could not read this riddle of a cock; Eswad only answered me "the bird is mine." This fatigue of the journey cuts off a man's voice at the lips, and half his understanding; more than this I could not learn, it might be a mystery of religion. Who will spend his spirits in the long march? There is little uttered then beside curses, yet in the night station they will sit taling awhile under the stars about their supper fires.

The long hours passed, our march lay ever between the double array of mountains: the hajjies on camel-back slumbered as they sat bent and bowing in the hot sun. By the long way, is sometimes heard a sudden shouting, upon the flanks of the moving caravan; there is a running out of the people and a shower of sticks and stones. A poor little startled hare is their quarry, more seldom the *thób;* at every double she escaped many deaths until some violent bat bereft her dear life; or I have seen poor puss hie her among the rabble of footmen, running back and doubling for shelter, among the legs of the camels and even fairly escape, by miracle. The thób is an edible sprawling lizard; the great-grown is nearly a yard long with his tail, and the Arabs say very sweet meat. A morsel of venison is so pleasant to poor folk in the caravans: the better provided carry some smoked and cured flesh which may be had good enough and cheap at Damascus. Mutton slaughtered by Beduins is set to sale at the principal stations. They only fare well which are of the Pasha's household, whose government mess is every day a yearling sheep; these fattened at some kella stations we saw daily driven along with the caravan.

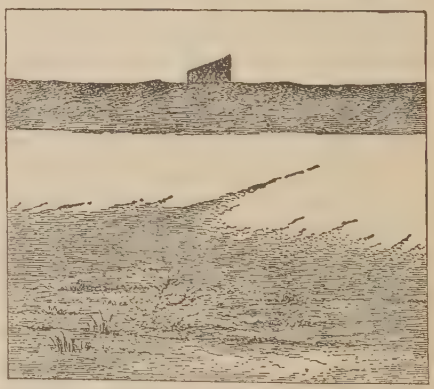
At the mid-afternoon there was some mirage before us: I saw

It not again in nomad Arabia, which is nearly dewless, and without ground moisture; there is mirage also of the wavering and smoking of thin heated air over the sun-stricken soil. Ten miles westward upon our right hand, is a ruined site *Gereyih*, of which the country Beduins recount strange fables, but I hear of trustworthy persons it is inconsiderable. We came soon after to the canvas ceilings of our tents, stretched without the skirts, in an open plain, *el-Ká*. That station was only for a short resting-while and to take food, for the night before us we were to join to this daylight's already long marching. I sent to the camp market for meat, but there was none held here, nor had any tradesman opened his bales of merchandise. The market in the journeying canvas city is also called *sûk;* it is a short street of caravan merchants' tents, and pitched in our descending march at the southward. There are set out wares for the Beduins, (which assemble from far upon both sides of the derb el-haj,) clothing and carpets and diverse small merchandise: also there are salesmen to the pilgrims of biscuit, prepared wheaten stuff and the like; and if any private man would sell or buy anything by the cry of the running broker, it is done there. The clothing merchants go not all down to Mecca; but certain of them descending every year in the Haj, to their several nomad districts, there remain until the returning upward. The most are of the Medân; some of them were born of Beduin mothers. Their gross gain is not, they say, above twenty-five in the hundred; but when the Aarab pay them in butter, there is a second advantage, at Damascus.

The desert day closed over us with vast glory of fiery hanging clouds: the sun's great rundle went down, with few twinkling smiles, behind the mountains of Hisma. In these golden moments after we had rested out two hours and supped, a new gunfire warned the caravan to remove. We set forward in the glooming, which lasts but few minutes in Arabia, and it is dim night: other eleven hours we must journey forth to come to our rest-station at Tebûk. The moon lightened our march this third Sunday night; which name to the heart born in land of Christians, in the most rumble, weariness and peril of the world is rest and silence. Near behind me there drove a Persian akkâm, who all night long chanted, to teach his rude fellow, now approaching the holy places, to say his canonical prayer, the Arabic sounding sweet upon his Persian tongue, *el-hamdu lillahî Rub el-alamîn;* the words of the *fátha* or "opening" of the koran, "Unto God be all glory, the Lord of worlds":—this lullaby they chanted ever among them till the morning light. Soon after midnight the shooting in the van of two rockets was the signal to halt; we slept on the sand for an hour: at a new

warning shot we must rise again and set forward. When the moon went down, at three in the morning, we marched by our paper lanterns. There was a signal again little before dawn and we halted forty minutes: the sunrising in Arabia is naked and not bathed in dewy light. The caravan making forward anew, in a purgatory of aching fatigue and betwixt sleeping and waking, we came nodding at eight o'clock in the morning, in sight of Tebûk. Of twenty-six hours, or more than a revolution of the planet, we had marched twenty-four, and left behind us fifty miles at least: it is a great wonder how so many in the caravan can hold out upon their feet.

The ancient village, built of raw clay, appears of an ochre colour, pleasantly standing before a palm-grove, in a world of weary desert, strewn with the sandstone quartz pebbles. I found the altitude 2900 feet; green corn-plots are before the place in the irrigated sand. Far at our left hand, standing over the wild bank of mountains, is the sharp Jebel head called by the Syrian caravaners *Mumbir er-Rasûl*, the Apostle's pulpit, for the form, which is of a tilted table, or such as the preacher's *munbir* in the great mesjids. Mohammed passing by Tebûk stood, they say, upon that loft of the black looking mountain, and preached to the peoples of Arabia: the Beduw name this height *Sherôra*, it is a great land-mark, and in marches of the Sherarât (the head as I might understand is limestone, and the stack is sandstone).—It were idle to ask these land-names of the caravaners: now the Hisma dies away behind us. All along by the haj road from hence were, as they tell, of old time villages; so that the wayfarer might at one break his fast, and sup at another: no need was then to carry provision for the way.



We found here refreshment of sweet lemons, tomatoes, pomegranates, and the first Arabian dates, but of a lean kind, the best are fetched from *Teyma*. The villagers are named *el-Humeydât* and they call themselves *Arab el-Kaabeny*, few and poor people, their "forty households" only defended by the kella from the tyranny of the Beduins; and they are the kella servants. The water here, flat and lukewarm, is little whole-

some; this desert bottom is naturally a rising place of ground waters. *Ayn* Tebûk is an ancient spring and conduit but stopped by the ruin of great fallen stones. Surra for this tower is received by the sheykh of B. Atîeh. Tebûk is an old name; nevertheless, the nomads say, the place was anciently called *Yarmûk*. We should rest here the day over. As we rode the last night, some troopers were come to enquire of me what man I was? I remained therefore in the tents, dreading that my being in the caravan was now come to the Pasha's ears, and he might leave me here. The Persians sit solacing in the passing hours with sweet tea, which they make in such brass machines as the Muscovites, and smoking the perfumed nargîlies. Only the Pasha himself, who is paymaster of the road, is all day most busy in the kella, with the Beduin sheykhs, who are come into the place to receive their toll-money.

The paymaster's office fills yet higher the old man's heavy purse: so he handles the disbursement that there shall remain some rubbing of the serpent's scales in his hold. The Turkish juggling by which one may be a public thief and yet an honest stately citizen, is wonderful to consider! The *mejîdy*, or ottoman crown piece was, say, twenty piastres government money, and twenty-two or twenty-three in the merchants' reckoning at Damascus. The sum of the Haj expenses is delivered to the pasha paymaster, at the setting out, a crown for twenty piastres: but he goes on paying the wild Beduw all the road along a crown piece for twenty-two and a half piastres, swearing down the faces of the nomad sheykhs, who are weak in art metric, and taking witness of all men in their wits that the crown is now so many piastres, by Ullah! These Turkish souls seem to themselves to be not alive in a corrupt world, but they be still eating of the corrupt world somewhat: this pretty device becomes a great man and makes him to be commended in the fraternity of their criminal government. Here is no leak in the chest, he diminishes not the Sultan's revenue, but bites only the fingers of the accursed Beduins. It is true he deals in equal sort with the garrisons' wages, and of their poor bags he plucks out the lining; but the soldiery can suffer smiling this law of the road, since he also disburses to the tower wardens, for more men than he will ever require of them, to be mustered before him. And the stout old officer loves well the great fatigues of his benefice, which can every year endow him so richly; his salary is besides 2000 Turkish pounds, with certain large allowances for the daily entertainment of many persons and cattle.

Mohammed Saîd was one the worthiest of his hand and most subtle headed in all Syria. As all great personages in the

Arabic countries, I have found him easy to be spoken withal: full of astute human humour, bearing with mildness his worshipful dignity. Of most robust pith he was; yet all these strong souls are born under no clearer star than to be money catchers. In soil of such a government as theirs, there come up no patriots: what examples see they ever in their youth of goodly deeds or noble ends of men's lives! And if any gentler spirit bred amongst them, would suck some sweet comfort of his proper studies, in the empty task of the Arabic letters, he should but grow downward. The Kurdy Pasha to-day possessed funded property, all of his own strong and sleighty getting at Damascus, (where he had built himself a great palace,) of the yearly rent of more than 10,000 pounds, if you can believe them: his father was but a poor aga before him. Like the most that are grown great ones amongst them, he had been a man of militant violence and a blood-shedder from his youth. Appointed upon a time governor of Acre, when the Moghreby commander would not cede his place, they took the event of battle upon it: such strife was there in those lawless days, betwixt Kurds and the Moghrebies mercenaries, and between either of them and the not less turbulent Albanians; their divisions were an old sore, in these parts of the Turkish empire. Mohammed Saîd's part chased the other to Tiberias, and held on killing and wounding, to Jacob's bridge over Jordan; his own brother fell there. A familiar friend of the Pasha told me the government is tardy to go between these bickerings of stubborn nations, whom they let thus spend themselves and spare for no human blood: the Turks rule also by oppositions of religions: it is thus they put a ring in the nose of Syria.

The old Kurdy, yet more covetous in his office, was become his own camel-master, in the caravan; fifty of his beasts carried the sacred stores, such as the yearly provision of oil for the Harameyn; and a load of the holy stuffs is only sixty *rotl*, the ordinary being an hundred. Thus by the haj way he licked fat from all beards, and was content to receive peace offerings even of the poor kella keepers, their fresh eggs and chickens, presents of sweet lemons and the like! His children were an only daughter, and he loved her dearer than himself. When I was come again from the Arabian journey to Damascus, I went to salute him at his marble-stairs palace;—the unhappy father! his dear child was lately dead. Alas weary man, a part of him buried, for what more should he live? and whose to be, ere long, those gotten riches, when he should be borne out feet foremost from his great house! He had brethren; I met with a young brother of this old man, an under-officer of soldiery, little

before I took my journey, who hearing I would out with the Haj, answered with a fanatical indignation, "Ullah forbid it: shall any Nasrâny come in the *Hejâz!*"—The Kaimakàm at Maan is paid well with £20 a month, and he lives himself of his horse rations of barley. Besides, drawing the corn and wages of sixty men for the garrison, he holds but twenty, of whom only ten are Damascene men-at-arms, and the rest half-paid hirelings of the peasantry in the next villages. Here is forty men's living honestly spared, to be divided between himself and the crooked fingers of his higher officers! This is the game of the derb el-haj, they all help each other to win, and are confederate together; and the name of the Sultan's government is a band of robbers.

At a signal shot on the morrow the caravan removed; two hours before day we were marching in a place of thorns and tamarisks, a token of ground-water; we made good booty of firewood. The loose sand soil is strewed with black vulcanic pebbles, which are certainly from the *Harra*. The hills fade away eastward, the country is rising. Westward, are seen now, behind the low border train of sandstone bergs, rank behind rank, some black peaks of a mighty black platform mountain, and this is the Harra. Those heads are spent vulcanoes

of the lava-covered Harra-height, twenty miles backward! After marching ten hours we pass a belt of hills, which lies athwart our road for an hour. Forty miles from Tebûk we encamped in open ground *Dàr el-Múghr* or *el-Kalandary;* the Harra beyond is that of the *Sidenyîn* nomads, a division of B. Atîeh, whose women wear the forelock braided down in an horn, with a bead, upon their foreheads.

We were again hastily on foot at three in the dark morning. With what untimely discomfort and trepidation of weary hearts do we hear again the loud confused rumour of a great caravan rising! that harsh inquietude, upon a sudden, of the silent night camp and thousands of bellowing camels. We marched then through the belt of mountains in hollow ground, ascending till we came, at nine, to the highest of the way. We descend soon by the *Boghrâz el-Akhdar*, a steep glen head, an hundred feet deep in thick bedded sandstone: dangerous straits were they beset by Beduins, there may hardly more than two camels pass abreast. I espied upon the face of a stone, at the wayside, some Nabatean inscription of two lines, the first I had seen in these countries: leaping from my camel, I would have hastily transcribed the strange runes, but in a moment was almost overridden by the tide of those coming behind, of whom some cursed the hajjy standing in the way and some went by me and wondered. The passage in an hour opens into a sandy valley-bottom one hundred and fifty feet lower, with green desert bushes: we arrived already an hour before noon, at the kellat el-Akhdar, to rest and watering. The Aarab name both the valley and tower *el-Khúthr*, and the neighbour Beduin sheykh, (*Mesâed*, with his people of B. Atîch), is surnamed *el-Khúthery*. *Saidna* (our Lord) *Khithr* is that strange running Beduwy of the Bible, Elijah theProphet; a chapel-of-rags, under his invocation, is seen within the kella. Elijah, confounded also with St. George, is a mighty prophet with the Syrians, as well Mohammedans as Greek Christians: they all prognosticate from his year's day, in the autumn, the turning of the weather, which they are well assured never fails them. The fiery Tishbite taken up quick to heaven, has at sometime appeared to men in this forlorn valley; the Moslemîn ignorant of our biblical lore say of him, "It is that prophet, who is in earth and also in heaven."

Over this kella doorway is an old Arabic inscription, engraved within a border, shaped as a Roman ensign board. The great cistern is triple; and here only a third and least part was now in use; the water is raised of a shallow well within the kella. The watering of a multitude of men and cattle is a strong labour, and these hardly-worn and weakly-fed serving men are of wonderful endurance. Beyond the haj-camp market I saw some wretched booths, next under the kella, of certain nomads which inherit the office of foragers of the camel knot-grass to the Haj: no Beduins would lend themselves to this which they think an ignoble traffic. These despised desert families, the *Sweyfly*, are reckoned to the Sherarât. The head of this wady is in the district *er-Ràha* of the Harra, under the

high vulcanic hills *Sheybân* and *Wítr*. From a cliff in the valley head, there flows down a brook of warm water, which where stagnant in lower places is grown about with canes ; in this ponded desert water are little fishes. Here the Aarab draw for their camels, but drink not themselves, the taste is brackish ; the freshet runs little further, and is sunk up again. The valley below now turns northward and goes out, so far as I could learn from the nomads, in the circuit of Tebûk. Beduins that have part ground rights of this tower, to receive surra and be haj carriers are the *Moahîb*, afterward my friends, (Aarab of the next lower Harra,) and the Fejîr or Fukara ; they are Annezy tribes of the circuit of Medáin Sâlih.

Upon these valley coasts I saw cairns or beacons ; the akkâms call them *mantar*. Many are the hasty graves of buried pilgrim " witnesses " in this station ; upon the headstones of wild blocks pious friends have scored the words which were their names. To be accounted " witnessing," surely for civil souls, is the creeping plague of Egypt. It is so many days and nights since poor men change not their clothing, that those who inhabit by all the rivers of Damascus are become as any derwishes. But if one cannot for a set time withdraw his spirit from the like miseries, paying the toll to nature for such difficult passages, let him not be called a man : and who would be abashed if lions rose upon him, he is not meet to be " a son of the way " in this horrid country.

After nightfall I stole with el-Eswad through the camp, to visit some inscriptions within the kella. We crept by the Pasha's great pavilion, a greenish double tent, silken they say and *Engleysy*, that is of the best Frankish work ; at every few paces we stumbled over stretched cords and pins of the pilgrims' tents, which, when struck, carry like spiders' threads an alarm within and sleepers waken with a snatching sound and a rude bounce in their ears. " Who he there ! " is cried out, and we had much to do to answer softly " Forgive it, friends " and go on stumbling. The kella was open, and in the doorway, lighting our lanterns, he showed me the inscriptions, they were but few rude scorings upon wall stones. There came to look on some of the loitering garrison, which are Moors, and wondered to see one writing, and when they spoke some piety of the Néby, that I answered nothing, as I could not in conscience. We looked into Elias' chamber-of-rags and hastily departed ; the caravan was again about to remove, to march all this night, for there is no rest upon pilgrimage.

At ten o'clock of the starry night we set forth, and rode descending in a deep ground with cliffs, till two in the morning,

when the eastern bank faded into a plain before us. The night was open with cold wind; footgoers made blazing fires of the dry bushes and stood by, a moment, to warm themselves. We passed an hour or two through a pleasant woody place of acacia trees named by the caravaners *Jeneynat el-Kâdy* "The justice's pleasure ground;" and all greenness of bushes and trees is "a garden" in the desert. After twenty miles we were in a deep open valley; a little before the sun rising the caravan halted forty minutes. And from thence we enter a long glen *W. Sâny*, whose cliffs are thick beds of a massy iron sandstone. That sand bottom is bestrewed with vulcanic drift, some bluish grey, heavy and hard, worn in the shape of whetstones, pumice, and black lavas. The drift ceasing, after some miles begins afresh; I saw it fallen down over the shelves of the valley's western wall, and pertaining doubtless to the Harra, which although not in sight, trends with our long passage since Tebûk. The soil was even footing and many alighted here to walk awhile. Some Persians, my neighbours, ran to show me (whom they understood to be an hakîm) morsels which they had taken up of clear crystal, to know if they had not found diamonds; for blunt men as they are further from home, think themselves come so much the nigher to the world's riches and wonders. Here Eswad promised to show me many inscriptions, I found only scorings of little worth, upon hard quarters of sandstone, that lay in the wady floor. Whilst I lingered to transcribe them, the caravan was almost half an hour gone from us, and there came by the Beduin carriers, men of lean swarthy looks, very unlike the full-of-the-moon white visages of Damascus. Ill clad they were, riding upon the rude pack furnitures of their small desert camels; these Beduins were afterward my hosts in the wilderness. The hajjies admire upon the east valley side above, a statue-like form *ed-dubb* "the bear," whether so made by rude art, or it were a strange mocking herself of mother Nature. It resembles, to my vision, a rhinoceros standing upon legs, and the four legs set upon a pedestal. One might guess it had been an idol; I hear from some which had climbed, that the image is natural. The sandstones, in some places of iron durity, in other are seen wasted into many fantastic forms.

We came, always ascending in very high country, to our camp, at four in the afternoon, having marched nineteen hours. Here is *Birket Moaddam* and an abandoned kella, the fairest and greatest in all the road, with the greatest cistern; a benefaction of the same Sultan Selím. The border is here between the Fejir and Khuthéra nomads; the land height 3700 feet, and this

is a fresh station in the great summer heats. The birket is ruinous, there is no water; we make therefore great forced marches, the only hope of water since el-Akhdar before Medáin Sâlih, fifty leagues distant, being at the next station, *Dâr el-Hamra*, where is commonly none. For there is also but a cistern at a freshet bed to be flushed by the uncertain winter rains; and if there runs in any water, within a while it will be vapoured to the dregs and teeming with worms. The Haj journey, day and night, to arrive at their watering before the cattle faint, which carry their goods and their lives. In such continuous marching, 150 long miles, many of the wayworn people die. I have seen hard caravan men, that I had thought heartless, shudder in telling some of their old remembrance. It is most terrible when in their lunar cycle of thirty years, the pilgrimage is to be taken in the high summer; the Arabian heaven is burning brass above their heads, and the sand as glowing coals under their weary feet. This year good tidings were come to Damascus, showers were fallen, a seyl had filled the cistern. *Khubbat et-Timathîl* is some rock nigh this station, as the Beduins tell, scored over with inscriptions. The southern Wélad Aly are from this stage Haj carriers; their nomad liberties are beside and below their kinsmen the Fukara, to *Sawra*, the fourth station above Medina. Some four hundred are their tents: they are unwarlike, treacherous, inconstant, but of honourable hospitality. They having lately withheld the tribute from Ibn Rashîd, the great prince of *Shammar*, and betrayed *Kheybâr* to the Turkish governors of Medina, Ibn Rashîd came upon them this summer, in a foray, at Medáin Sâlih, and took a booty of their camels and brought away the tents and all their household stuff.

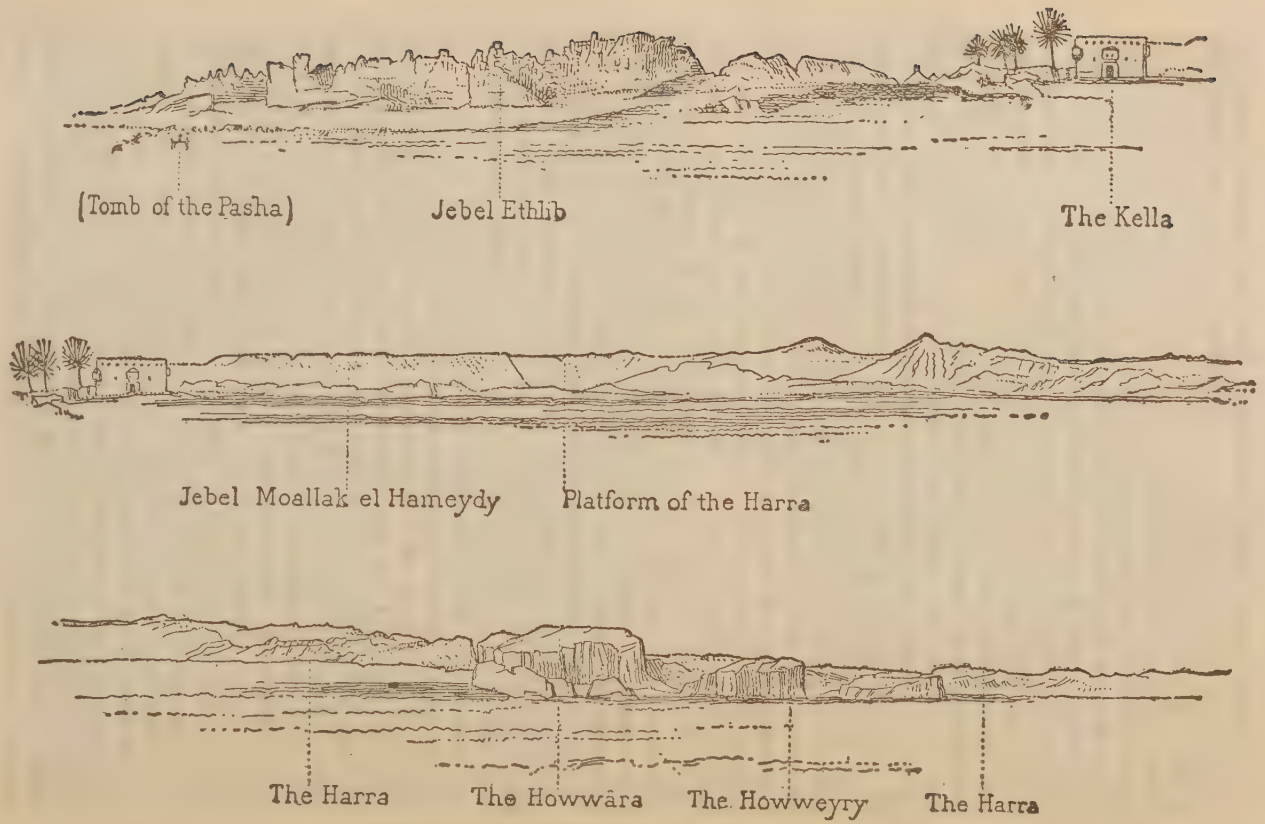
We removed about three hours after midnight; a few miles further we passed through belts of desert thorns, which tree is the gum-arabic acacia. The caravan marched in an open sandy plain, bordered along by hills at either hand: in the morning I found the height 4000 feet. This land lies abandoned to the weather, in an eternity, and nearly rainless; in all the desolate soil I have not perceived any freshet channel since our coming down from the Akaba, the nomads may discern them, but not our eyes: yet in some great land-breadths of desert Arabia there are found none. In the next circuit of *el-Héjr*, that is Medáin Sâlih, save a shower or two, there had not fallen rain these three years. The wady ground before us is strewed with vulcanic drift for many miles; the Harra border, though hidden, lies not very far from the road. Further the sand is strewn with minute quartz grains, compared by the pilgrims to rice. East

by the way, stacks are seen of fantastic black sandstone pinnacles, that resemble the towers of a ruinous city.

Before the sunset we came to our white tents pitched beside the ruinous kella, without door and commonly abandoned, Dàr el-Hamra "the red house." Ruddy is that earth and the rocks whereof this water-castle is built. High and terrible it showed in the twilight in this desolation of the world. We are here at nearly 4200 feet. After marching above one hundred miles in forty-three hours we were come to the water,—water-dregs teeming with worms. The hot summer nights are here fresh after the sunset, they are cold in spring and autumn, and that is a danger for the health of the journeying pilgrimage, especially in their returning jaded from tropical Mecca. Eswad told me a dolorous tale of a cholera year, now the third or fourth past, in the ascending Haj: he thought there died in the marches and in the night stations, an hundred (that is very many) every day. 'The deceased and dying were trussed with cords upon the lurching camels' backs until we reached, said he, this place; and all was fear, no man not musing he might be one of the next to die, and never come home to his house; the day had been showery, the rain fell all that night incessantly. The signal gun was fired very early before dawn and the Haj removed in haste, abandoning on the wet ground of the dark desert, he thought, one hundred and fifty bodies of dead and dying. At length those which survived of the pilgrimage, being come upon the wholesome Peraean highlands, were detained to purge their quarantine at ez-Zerka eight days.' He thought it was hardly the half of them which lived to enter again, by the Boábat Ullah, to the pleasant streets of Damascus. Many are their strange Haj tales of the cholera years, and this among them. 'There was a poor man who dying by the way, his friends, digging piously with their hands, laid him in a shallow grave; and hastily they heaped the sand over their dead and departed with the marching caravan. Bye and bye in this dry warmth, the deceased revived; he rose from his shallow burial, and come to himself he saw an empty world and the Haj gone from him. The sick staggered forth upon their footprints in the wilderness, and relieved from kella to kella, and from nomads to nomads, he came footing over those hundreds of waste miles to Damascus and arrived at his own house; where he was but scurvily received by his nighest kin, who all out of charity disputed that it was not himself, since some of them but lately laid him in the grave, stark dead, in Arabia. They had mourned for him as dead; now he was returned out of all season, and they had already divided his substance.'

We slept as we could, weary and cold, and removed an hour before the new daybreak; the country is an high ascending ground of cragged sandstones, bestrewn with rice-like quartz corns. The caravaners name the passage *Shuk el-Ajûz;* an ancient dame, as they say, once fallen in the rugged way, had given money to plane it. At the highest I found 4500 feet: now from hence is seen trending down mainly from the north, the solemn black front of the immense platform Harra mountain. We descended upon an easy shelving plain of sand, called by the nomads *Menzil el-Haj.* Twenty miles from Dàr el-Hamra is a part of the way, among sandstone crags and deep sand called *ez-Zelakát,* where we made halt almost an hour, and the day was sultry. I heard that here were seen inscriptions. The mountain at the left hand is called by the caravaners *Abu Tâka* and they say this rhyme *Jebel Abu Tâa fî ha arbaa asherîn zelâkat;* also upon some of these rocks is read a scoffing Syrian epigraph, deriding the folly of any pilgrim who will bring his querulous hareem upon this voyage, *Ibn el-karra, ellathi behájiz el-marra.* The weary akkâms on foot about me, in the last miles' marching enquired every hour "Khalîl Effendi, seest thou yet the tents from the back of thy camel?" till I answered in their language *ana sheyif,* "I see them." We came down to our white camp in a sandy bottom environed with hills, and named in the caravan the Rice Beds, *Mufârish er-Ruz,* because the soil is all bestrewed with those white quartz grains. I was nearly now at the end of my journey with the Haj; the next station is that fabulous Medáin Sâlih, which I was come from far countries to seek in Arabia. The march is short, we should arrive on the morrow early; and there they come to water.

We removed again an hour after middle night: mild was the night air about us of the warm Arabia. At length in the dim morning twilight, as we journeyed, we were come to a sandy brow and a strait descending-place betwixt cliffs of sandstones. There was some shouting in the forward and Eswad bid me look up, "this was a famous place, *Mûbrak en-Nâk(g)a.*" The English of this name is 'where the cow-camel (nâga) fell upon her knees and couched down' (to die); this is the miraculous nâka born of a mountain at the intercession of the Arabian prophet Sâlih, of whom are named the *Medáin* or "Cities" now before us. By the little light I saw heaped stones upon the fallen-down blocks, a sign that it is a cursed place. The divine nâka was pierced to death in this passage, by the bowshot of some sons of Belial, therefore the hajjâj fire off here their pistols, and make hurly-burly, lest their cattle should be frighted by phantom-groans among the rocks of Néby Sâlih's camel. For the country Beduins;



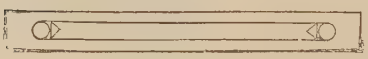
PANORAMA OF MEDÁIN SÂLIH [EL HEJR]. *v.* CHAP. III. p. 83.

unwitting of these devout fables, the name of the strait is *el-Mèzham* " place of thronging." It is short, at first steep, and issues upon the plain of el-Héjr which is Medáin Sâlih ; where the sun coming up showed the singular landscape of this valley-plain, encompassed with mighty sand-rock precipices (which here resemble ranges of city walls, fantastic towers and castle buildings,) and upon them lie high shouldering sand drifts. The bottom is sand, with much growth of desert bushes ; and I perceived some thin sprinkled vulcanic drift. Westward is seen the immense mountain blackness, terrible and lowering, of the Harra.

I asked " And where are the *Cities of Sâlih ?* " It was answered " In none of these precipices about, but in yonder jebel," (Ethlib,) whose sharp crags and spires shot up now above the greenness of a few desert acacia trees, great here as forest timber. " And, Khalîl, thou shalt see wonders to-day of houses hewn in the rock," some added, " and the hewn houses standing, wellah, heels uppermost, by miracle ! " Other plainer men said " This we saw not, but Khalîl now thy way is ended, look, we have brought thee to Medáin, where we say put not thyself in the danger of the Beduw, but go thou in to lodge at the kella which thou seest yonder with the palms ; it is a pleasant one."

The pilgrimage began on a Sunday, this fair morning was the fourth Sunday in the way, therefore the world for me was peace, yet I mused what should become of my life, few miles further at Medáin Sâlih. Whilst we were speaking I heard this disastrous voice before me : " Now only another Nasrâny is in the caravan, curse Ullah his father, he will be dealt with presently." I demanded immediately of Eswad " what was it ? " he did not answer again. I could but guess, that some Christian akkâm had been discovered amongst them, and to such the hajjâj were but a confederacy of murderers :—their religion is murderous, and were therefore to be trodden out as fire by the humanity of all the world ! I looked continually, and would have attempted somewhat, I was also an European and the caravan is full of reasonable men ; but I perceived naught, nor might hear anything further of him. I remembered the chance of a Syrian Christian *mukâry*, or muleteer carrier, whose friends were known to me at Damascus ; and who had many times been a driver in the Haj to the Harameyn. The lad's partner on the Syrian roads, was a jolly Moslem that went every year akkâm in the pilgrimage ; and would have his fellow along with him, although it were to Mecca. The Christian was willing, and the other taught him praying and prostrations enough for young men of their simple condition. Thus the

circumcised and the uncircumcised went down year by year, and returned to make a secret mock together : yet were any such inloper uncased in the Haj, he being but a poor subject of theirs, and none to plead for him, he had sinned against his own soul ; except he would abjure his faith, he must die like a dog, he is " an unclean Nasrâny," for the despite done unto Ullah and His Apostle.



CHAPTER IV.

MEDÁIN [THE "CITIES" OF] SÂLIH.

Encamp at Medáin. Go to lodge in the kella. Few pilgrims see the monuments. Departure of the Haj for Medina. Beduins in the kella. Kellas seized by Beduins. The Moorish garrison. Haj Nejm. Mohammed Aly. Beduins mislike the Haj government. Violence of Mohammed Aly. Sheykh Motlog. The kella. Hejra of the old geographers. Fehjât. Emporium of the gold and frankincense road. Koran fable of the Thamudites. Frankincense found. A lost pilgrim derwish arrives. Beduin music. Miseries of the Haj. A lone derwish walked 660 miles to Maan from Mecca. Derelicts of the pilgrimage. The derwish dead in the desert. The simûm *(pestilent) wind. Mohammed's religion. Their fanaticism fetched from Mecca. Islam can never be better. The Sheykh Zeyd. Blackness and whiteness. Kellas built by Christian masons. The monuments visited. The "maiden's bower."* Kasr, Kella *and* Borj. *The first inscription. The sculptured architecture. The hewn chamber. The Borj monuments. All the monuments are sepulchres. Thamûd a people "of giant stature." The smith's "house." The smith and the maiden's love tragically ended. Kassûr Betheyny. The "cities" of Sâlih. Hid treasures. Arabia of our days a decayed land. The old oasis or caravan city. The birds.* Beyt Akhreymât. *The "Senate house." The Nabatean letters forgotten in Mohammed's time. Woodwork of the monuments. There is no marble found.*

In a warm and hazy air, we came marching over the loamy sand plain, in two hours, to Medáin Sâlih, a second merkez on the road, and at the midst of their long journey; where the caravan arriving was saluted with many rounds from the field-pieces and we alighted at our encampment of white tents, pitched a little before the kella.

The Ajamy would have me write him immediately a full release and acquittance. I thought it were better to lodge, if I might, at the kella; the *kellâjy*, surveyor of this and next towers, had once made me a promise in Damascus, that if I should ever arrive here he would receive me. The Beduins I heard to be come in from three days distance and that to-morrow they would return to their wandering menzils. I asked the Persian to transport my baggage, but because his covenant was out

he denied me, although my debtor for medicines which he had upon the road freely, as much as he would. These gracious Orientals are always graceless short-comers at the last, and therefore may they never thrive! Meanwhile the way-worn people had bought themselves meat in the camp market of the Beduin fleshers, and fresh joints of mutton were hanging soon before all the Haj tents. The weary Damascenes, inhabitants of a river city, fell to diligently washing their sullied garments. Those who played the cooks in the fellowships, had gathered sticks and made their little fire pits; and all was full of business.

Here pilgrims stand much upon their guard, for this is, they think, the most thievish station upon the road to Medina, which "thieves" are the poor Beduins. A tale is told every year after their cooks' wit, how 'the last time, by Ullah, one did but look round to take more sticks and when he turned again the cauldron was lost. This cook stepped upon his feet and through the press he ran, and laid hand upon a bare-foot Beduwy the first he met; and he was he, the cursed one, who stole back with the burning pot covered under his beggarly garment.' Friendly persons bade me also have a care, I might lose a thing in a moment and that should be without remedy. There came in some of the poor nomads among us; the citizen hajjies cried upon them "Avaunt!" some with staves thrust them, some flung them headlong forth by the shoulders as wild creatures; certain Persians, for fear of their stealing, had armed themselves with stones.—Yet afterward I knew all these poor people as friendly neighbours, and without any offence. There were come in some of their women, offering to sell us bunches of mewed ostrich feathers, which they had taken up in the desert. The ribald akkâms proffered them again half-handfuls of broken biscuit; yet are these fretted short plumes worth above their weight in silver, at Damascus. Eswad, who was a merry fellow, offended at this bargaining with a dishonest gesture; "Fie on thee, ah lad for shame!" exclaimed the poor young woman:—the nomads much despise the brutish behaviour of the towns-people. I went through the encampment and came under the kella, where sweetmeat-sellers, with stone counterpoises, were selling pennyworths of dates upon their spread mantles; which wares are commonly carried in the desert journeys upon asses. I spoke to one to lend me his beast for money that I might fetch in my baggage. "My son, (answered the old man, who took me for one of the Moorish garrison,) I have therewith to do, I cannot lend him." I returned to the Ajamy; he would now lend me a mule, and when I had written him his quittance, the cloudy villain changed to fair weather: I saw

him now a fountain of smiles and pleasant words, as if he fed only with the bees among honey flowers, and bidding el-Eswad drive the load he brought me forward with the dunghill oriental grace and false courtesy. As I was going "Khalîl Aga (said the best of the akkâms) forgive us!" they would have me not remember their sometimes rude and wild behaviour in the way. We found that kellâjy standing before the gate of his kella. (thereover I saw a well engraved Arabic inscription); busy he was receiving the garrison victual and caravan stores. He welcomed me shortly and bade me enter, until he should be out of hand. Loiterers of the garrison would hardly let me pass, saying that no strangers might come in there.

But what marvellous indifference of the weary hajjies! I saw none of them set forth to view the monuments, though as much renowned in their religion as Sodom and Gomorrah, and whereof such strange fables are told in the koran. Pity Mohammed had not seen Petra! he might have drawn another long-bow shot in Wady Mûsa: yet hardly from their camp is any of these wonders of the faith plainly visible. The palmers, who are besides greatly adread of the Aarab, durst not adventure forth, unless there go a score of them together. Departing always by night-time, the pilgrims see not the Cities of Sâlih, but the ascending Haj see them. Eswad came to the kella at nightfall, and bade me God-speed and to be very prudent; for the tower garrisons are reputed men of violence, as the rest of the Haj service. So came the kellâjy, who surprised to find me still sitting obscurely within, by my baggage, assigned me a cell-chamber. One came then and called him forth to the Pasha; I knew afterward that he was summoned upon my account. About mid-night the warning gunshot sounded in the camp, a second was the signal to remove; I heard the last hubbub of the Haj rising, and in few more moments the solemn jingles of the takhts er-Rûm journeying again in the darkness, with the departing caravan. Few miles lower they pass a *boghrâz*, or strait in the mountains. Their first station is *Zmurrûd*, a forsaken kella; in another remove they come to *Sawra* kella, then *Hedîeh* kella, *Sûjwa* kella, *Barraga*, *Oweynat el-Béden;* there the Haj camp is pitched a little before Medina. In every step of the Mecca-bound pilgrims is now heart's rest and religious confidence that they shall see the holy places; they have passed here the midst of the long way. In the morning twilight, I heard a new rumour without, of some wretched nomads, that with the greediness of unclean birds searched the forsaken ground of the encampment.

As it was light the Beduins came clamorously flocking into the tower, and for a day we were over-run by them. Said

Mohammed Aly the kellâjy "Wellah, we cannot be sure from hour to hour; but their humour changing, they might attempt the kella!" It was thus the same Fejîr Beduins had seized this kella few years before, when the Haj government established a new economy upon the pilgrimage road, and would have lessened the nomads' former surra. The caravan gone by, the Aarab that were in the kella, with their sheykh *Motlog*, suddenly ran upon the weak guard, to whom they did no hurt but sent them in peace to *el-Ally*. Then they broke into the sealed chambers and pillaged all that might come to their hand, the Haj and Jurdy soldiers' stores with all that lately brought down for the victualling of this and the other kellas that stand under Medáin Sâlih. The tribes that year would hardly suffer the caravan to pass peaceably, and other kellas were in like manner surprised and mastered by them; that next below Medáin, and Sújwa kella were robbed at the same time by the W. Aly. The Beduw said, they only sought their own; the custom of surra or payment for right of way, could not now be broken. A squadron of Syrian cavalry sent down with the next year's Haj, to protect those towers, was quartered at el-Ally, but when the caravan was gone by, the Beduins (mostly W. Aly) went to surround the oasis, and held them besieged till the second year. I have said to the Beduins, "If the tower-keepers shut their plated door, what were all your threatenings against them?" Arabians have not wit to burst iron-plate with the brunt of a beam, or by heaping fire-wood to burn the back timber of the door, nor any public courage to adventure their miserable lives under defended walls. They have answered me, "The kella could not be continually shut against us, the Beduins have many sly shifts; and if not by other means yet by a *thubîha*, (gift of a sheep or other beast for slaughter,) we should not fail sometime to creep in."

In this kella an old Moor of Fez, *Haj Nejm*, was warden (*mohâfuz*); the other tower-keepers were *Haj Hasan*, a Moor of Morocco, who was before of this tower service, and coming in our pilgrimage from Damascus, had been stayed here again, at the entreaty of his countryman Nejm. Then *Abd el-Kâder*, (Servitor-of-the-mighty-God) a young man named after the noble Algerian prince, and son of his deceased steward: he growing into fellowship with the muatterîn at Damascus, his "uncle" (whose venerable authority is absolute over all the Moorish emigration) had relegated the lubber into the main deserts for a year, in charge of Mohammed Aly. A fourth was *Mohammed*, a half Beduin lad, son of a former Damascene kella keeper, by a nomad housewife; and besides, there was

only a slave and another poor man that had been sent to keep the water together at the B. Moaddam.

Our few Moors went armed in the tower amongst the treacherous Beduins; Haj Nejm sat, with his blunderbuss crossed upon his knees, amongst his nomad guests, in the coffee chamber. He was feeble and old, and Hasan the only manful sufficient hand amongst them. This stalwart man was singing all the day at his task and smiling to himself with unabated good humour. Self-minded he was and witty of head to find a shift with any wile, which made all easy to him, yet without his small horizon he was of a barbarous understanding; so that Mohammed Aly would cry out upon his strongheadedness, "Wellah thou art a *Berber*, Hasan!" (The Berbers, often blue-eyed and yellow-haired, a remnant of the former peoples of Barbary.) Twelve years he had been in the East, and might seem to be a man of middle age, but in his own eyes his years were fifty and more, "And wot you why (he would say and laugh again), my heart is ever green." The Moors are born under wandering stars. Many wearing the white *burnûs*, come in every pilgrimage to Mecca; thence they disperse themselves to Syria, to Mesopotamia, and to all the East Arabic world seeking fortune and service. They labour at their old trades in a new land, and those that have none, (they have all a humour of arms,) will commonly hire themselves as soldiers. They are hired before other men, for their circumspect acrid nature, to be caretakers of orchards at Damascus, and many private trusts are committed to the bold Moghrebies. These Western men are distinguished by their harsh ventriloqual speech, and foreign voices.

Nejm, now a great while upon this side of the sea, was grown infirm more than aged; he could not hope to see his Fez again, that happier soil of which, with a sort of smiling simplicity, he gossiped continually. He had wandered through the Barbary states, he knew even the Algerian *sáhara;* at Tunis he had taken service, then sometime in Egypt far upon the Nile; afterward he was a soldier in Syria, and later of the haj-road service, in the camp at Maan: a fervent Moslem, yet one that had seen and suffered in the world, he could be tolerant, and I was kindly received by him. 'The *Engleys* (said he) at *Jebel Tar* (Gibraltar) were his people's neighbours over the strait.' He had liever Engleys than Stambûlies, Turks that were corrupted and no good Moslems. Only the last year the Sîr Amîn had left a keg of wine with them in the kella, till their coming up again: "a cursed man (he said) to drink of that which is forbidden to the Moslemîn!" He was

father of two children, but, daughters, he seemed not to regard them; female children are a burden of small joy in a poor Moslem family; for whom the father shall at last receive but a slender bride-money, when they are divided from his household.

Nature prepared for the lad Mohammed an unhappy age; vain and timid, the stripling was ambitious to be somewhat, without virtuous endeavour. A loiterer at his labour and a slug in the morning, I heard when Mohammed Aly reprehended him in this manner: "It is good to rise up, my son (as the day is dawning), to the hour of morning prayer. It is then the night angels depart, and the angels of the day arrive, but those that linger and sleep on still, Satan enters into them. Knowest thou I had once in my house a serving lad, a Nasrâny, and although he washed his head with soap and had combed out his hair, yet then his visage always appeared swollen and discoloured, wellah as a swine; and if you mark them of a morning, you may see the Nasâra to be all of them as swine."

"Ignorant" (*jáhil*) more than ill-given was the young Abd el-Kâder, and hugely overgrown, so that Hasan said one day, observing him, "Abd el-Kâder's costard is as big as the head of our white mule and nothing in it." Thus they pulled his coxcomb in the kella, till it had done the poor lad's heart good to have blubbered; bye and bye he was dismissed to keep the water with another at B. Moaddam.

Mohammed Aly, (by his surname) *el-Mahjûb*, surveyor of the kellas between Tebûk and el-Medina, was an amiable bloody ruffian, a little broken-headed, his part good partly violent nature had been distempered (as many of their unquiet climbing spirits) in the Turkish school of government; he was without letters. His family had inhabited a mountain country (he said, "of uncorrupted ancient manners") in Algeria: in the conquest, rather than become subjects of the Nasâra, they embarked at their own election in French government vessels, to be landed in Syria. There was a tradition amongst their ancestors, that "very anciently they occupied all that country about Maan, where also Moses fed the flocks of Jethro the prophet; the B. Israel had dispossessed them." Entering the military service, he had fought and suffered with the Syrian troops, in a terrible *jehâd* against the Muscovites, in the Caucasus, where he was twice wounded. The shot, it seemed to me, by his own showing, had entered from the backward, and still the old wounds vexed him in ill weather. Afterward, at the head of a small horse troop, he served in Palestine and the lands beyond Jordan, attaching himself to the fortunes of Mohammed Saîd, from

whom he had obtained his present office. The man, half ferocious trooper, could speak fair and reasonably in his better mind; then as there are backwaters in every tide, he seemed humane: the best and the worst Moslemîn can discourse very religiously. He held the valour of the Moghrebies to be incomparable, it were perilous then to contrary him; a tiger he was in his dunghill ill-humour, and had made himself formerly known on this road by his cruelties. Somewhile being lieutenant at Maan, he had hanged (as he vaunted) three men. Then, when it had been committed to him to build a vault over the spring head at the kella Medowwara, and make that water sure from all hostility of the Aarab, he took certain of them prisoners, sheykhs accused of plundering the Haj, and binding them, he fed them every day in the tower with two biscuits, and every day he caused to be ground a measure of meal in an hand-mill (which is of intolerable weight) upon their breasts; until yielding to these extremities, which they bore sometime with manly fortitude, they had sent for that ransom which he would devour of them. A diseased senile body he was, full of ulcers, and past the middle age, so that he looked not to live long, his visage much like a fiend, dim with the leprosy of the soul and half fond; he shouted when he spoke with a startling voice, as it might have been of the ghrôl: of his dark heart ruled by so weak a head, we had hourly alarms in the lonely kella. Well could he speak (with a certain erudite utterance) to his purpose, in many or in few words. These Orientals study little else, as they sit all day idle at the coffee in their male societies: they learn in this school of infinite human observation to speak to the heart of one another. His tales seasoned with saws, which are the wisdom of the unlearned, we heard for more than two months, they were never ending. He told them so lively to the eye that they could not be bettered, and part were of his own motley experience. Of a licentious military tongue, and now in the shipwreck of a good understanding, with the bestial insane instincts and the like compunctions of a spent humanity, it seemed the jade might have been (if great had been his chance) another Tiberius senex. With all this, he was very devout as only they can be, and in his religion scrupulous; it lay much upon his conscience to name the Nasrâny *Khalîl*, and he made shift to call me, for one Khalîl, five times Ibrahîm. He returned always with a wonderful solemnity to his prayers, wherein he found a sweet foretaste of Paradise; this was all the solace here in the deserts of his corrupt mind. A caterpillar himself, he could censure the criminal Ottoman administration, and pinch at all their misdemeanours. At Damascus, he had his

name inscribed in the register of French Algerian subjects; he left this hole to creep into, if aught went hard with him, upon the side of the Dowla; and in trouble any that can claim their protection in Turkish countries, are very nimble to run to the foreign consuls.

The nomads have an ill opinion of Turkish Haj government, seeing the tyrannical and brutish behaviour of these pretended rulers, their paymasters. All townsmen contemn them again as the most abject of banded robbers. If any nomad be taken in a fault, the military command "Away with this Beduwy" is shouted with the voice of the destroying angel "and bind him to the gun-wheel." Mohammed Aly was mad, in his Moorish pride, and of desperate resentment; only the last year he durst contend here in the deserts, with his Haj Pasha. In a ground chamber of the kella are sealed government stores and deposits of the mukow-wems' furnitures: with the rest was sent in by the paymaster-Pasha a bag of reals, of the public money. When they came again, the Pasha sent his servant to receive the silver. The man, as he held it in his hand, imagining this purse to have leaked, for the Arabs are always full of these canine suspicions, began to accuse Mohammed Aly; but the Moor, pulling out his scimitar, cut down the rash unarmed slave, flung him forth by the heels, and with frantic maledictions, shut up the iron door after him. The Pasha sent again, bidding Mohammed Aly come to him and answer for this outrage; but the Syrian Moor, his heart yet boiling, swore desperately he would not go until his humour were satisfied.—"Away and say these words to the Pasha from Mohammed Aly, If Mohammed Saîd have cannon, so have I artillery upon the terrace of this kella,—by God Almighty we will hold out to the last; and let him remember that we are *Moghrâreba!*" This was a furious playing out friends and playing in mischief, but he trusted that his old service would assure him with the robust Pasha; at the worst he would excuse himself, attesting his wounds suffered in the sacred cause of their religion; and after all he could complain "Wellah, his head went not all times well, and that he was a Moghreby," that is one of choleric nature and a generous rashness: at the very worst he could defy them, proving that he was a stranger born and a French subject. His artillery (and such is wont to be the worth of an Arabic boast) were two very small rust-eaten pieces, which for their rudeness, might have been hammered by some nomad smith: years ago they had been brought from the *Borj*, an antique tower half a mile distant, towards the monuments, and were said to have served in old nomad warfare between Annezy and *Harb* tribesmen.

Before the departure of the Aarab, came their sheykh Motlog enquiring for me; *Wen-hu, wen-hu,* 'where is he, this *dowlâny* or government man?' He bounced my door up, and I saw a swarthy Beduin that stood to gaze lowering and strangely on one whom he took to be *gomâny,* an enemy. Mohammed Aly had said to them that I was a Sîr Amîn, some secretary sent down upon a government errand. This was a short illusion, for as the Moslems pray openly and Khalîl was not seen to pray, it was soon said that I could not be of the religion. Mohammed Aly was a hater of every other than his own belief and very jealous of the growing despotism in the world of the perilous Nasâra;—thus they muse with a ferocious gloom over the decay of the militant Islam. Yet he could regard me pleasantly, as a philosopher, in whom was an indulgent natural opinion in all matter of religion.—These were the inhabitants of the kella, a tower seventy feet upon a side, square built. Lurid within are these water-stations, and all that I entered are of one fashion of building. In the midst is the well-court, and about it the stable, the forage and store chambers. Stairs lead upon the gallery which runs round above, whereupon in the north and south sides are the rows of small stone dwelling chambers. Staircases lead from this gallery to the terrace roof, where the garrison may suddenly run up in any need to the defence of the kella.

This tower is built about an ancient well, the *Bîr en-Nâga* where the miraculous she-camel had been watered; it is the only water that a religious man may drink, in the opinion of their doctors, in "the subverted country:" but by leaking of the cesspool, I fear this well is an occasion of grave vesical diseases. The *bîr,* as the other ancient wells that remain in the plain, is lined with dry-built masonry, twenty-six feet deep to the ground water, which comes up warm and reeking in a winter morning, at a temperature of 66 Fahr.;—I never found well water not lukewarm in Arabia! The *Ullema* teach that men's prayers may hardly rise to Heaven from the soil of Medáin Sâlih, and the most perfect of them carry their water over from the last stages, that even of the naga's well they refuse to drink. The kella birket without to the southward, measures eighteen by twenty-two paces; the depth is three fathoms. Two mules from Damascus wrought singly, turning the rude mill-machine of the well, four and four hours daily; but that was so badly devised, that nearly a third part of the drawn water as it came up in the buckets, which are hoops of chipwood like corn measures, was spilled back again; and good part of that which flows out is lost, for all the birket floor leaked or the whole might be

filled in ten or twelve days. For the renewing of the well gear of this and the next kellas stores are brought down here in every Haj from Damascus.

It is remarkable that all the haj-road kellas are said to have been built by Nasâra, nearly to Medina; Christian masons a few years before repaired this tower of Medáin Sâlih; I was not then the first Christian man seen within these distant kella walls: they were remembered to have been quiet and hospitable persons. The kella foundations are of stones without mortar laid upon the weak loamy bottom; the walls above are rude courses of stones raised in clay; the work is only pointed with mortar. Stone for burning lime must be fetched upon the backs of hired Beduin camels from *Jebel Îss*, which is a sandstone mountain overlaid with limestone in a wady of the same name, two journeys distant under the *Harreyry* or little Harra, below el-Ally. This is not that greater *W. el Îss* of antiquity, wherein are seen many springs with *dôm* palms and the ruins of villages, which descends from the *Jeheyna* country, beginning a long journey above *Yánba*, and goes out in the *W. el-Humth* or *W. Jizzl*.

In Damascus I had heard of the pleasant site of this kella with its garden of palms. Here were three grown female trees, with one male stem which made them fruitful. In the orchard plot closed with a clay wall, Haj Nejm passed his holiday hours in this immense Beduin wilderness, and raised his salads, his leeks and other pot-herbs to give a savour to his Arab messes. The tower stands solitary half a mile before the mountain Ethlib, almost in the midst of the valley-plain of Medáin. This is Hijr of the koran, el-Héjr of the Beduins. The place is Ἔγρα of Ptolemy's geography; in his time an emporium of the caravan road between el-Yémen and Syria which is since become the derb el-haj. From the kella roof two may be descried of the greatest monuments, and the plain is seen as enclosed by cliffs. Only past Ethlib the plain appears open upon the left hand, with shelves of sand riding upon the short horizon to the south-eastward: it is there the haj road passes. Between us and the solitude of the desert, are the gate Arabs, certain nomad families whose tents were always pitched before the iron door of the kella. They are poor Fej(ḳ)îr households, (which wanting camels cannot follow the wandering camps of their tribesmen,) and a half dozen ragged tents of *Fehját*, a small very poor kindred of *Heteym*, and despised almost as outcasts; they are clients of the Fukara and from ancient times, at the service of the kella, and foragers like the Sweyfly at el-Akhdar, selling their camel loads of harsh knot-grass, to the pilgrimage caravan, for a

certain government price, which is set at a real. Of the Fehját, Sweyfly, and the poor Humeydát of Tebûk, is chanted a ribald rime in the Haj "We have companied with the daughters of them for a crown." Another poor sort of haj foragers in these parts are the *Bedówna*, they are also Heteym; their home district is *Jebel Dokhân* below el-Ally: they are fifty families, sellers here, and at Sawra, of the same tall grass kind, which grows in low sandy places under the desert mountains; the thurrm is not browsed by the small Beduin camels. The Arabs blame this country as *Béled ej-jûa*, 'a land of hunger'; households seldom here cook anything, a handful of clotted dates is the most of their commons: also they name it *Béled el-haramîeh*, 'a land of robbers.' This plain is a path of many *ghrazzûs* (ridings on warfare) of hostile tribesmen, so that few days ever pass without alarms.

The *Medáin Sâlih* are, in the koran fable, houses hewn in the rocks of the idolatrous tribe Thamûd of the ancient Arabians, which were destroyed already, according to their fantastic chronicles, in the days of Jethro, God's messenger to the Midianites. Jethro, in the koran, preaches to his incredulous tribesmen of the judgments that had overtaken other peoples sometime despisers of holy prophets. *Hejra* in Ptolemy and Pliny, is an oasis staple town of *the gold and frankincense caravan road* from Arabia the Happy. In the next generations it must needs decay, as this trade road to the North was disused more and more and at last nearly abandoned for the sea carriage. In Mohammed's time, only five hundred years later, the desolate city had so long passed away that the name was become a marvellous fable. Mohammed going by, in the Mecca caravans, was doubtless moved seeing from the road the archaic hewn architecture of those "desolate places": (no one can consider without emotion the severe and proud lineaments of these solemn ranges of caverns!) also he beheld in them a divine testimony of the popular tradition. The high sententious fantasy of the ignorant Arabs, the same that will not trust the heart of man, is full of infantile credulity in all religious matter; and already the young religionist was rolling the sentiment of a divine mission in his unquiet spirit. In his prophetic life the destruction of Thamûd, joined with the like pretended cases of *Aad*, of Midiân and of the cities of Lot, that had "rejected the apostles of Ullah," is become a capital argument in the koran; words of present persuasion of fear not easily to be answered, since their falsity could only be ascertained by the event. *El-Hijr* is entitled a chapter in the koran, and one hundred and fourteen being all the koran

chapters, this legend is remembered in more than twenty of them.

The dreary Semitic fable of Medáin is in this sort: Aad defeated Thamûd (ancient peoples in el-Yémen or Arabia Felix). Thamûd emigrating northward alighted upon the plain el-Héjr, under mount Ethlib. In later generations God's warning is come to these sinners, which of a vain confidence had hewed them dwellings in the rocks, by the mouth of Sâlih, a prince of their own nation. The idolatrous Thamudites required of him a sign: 'Let the mountain, they said, bring forth a she-camel ten months gone with young, and they would believe him.' Then the mountain wailed, as in pangs to be delivered, and there issued from the rocky womb that she-camel or nâga which they had desired of God's prophet. Two months after when she put down her calf, (for they go twelve months,) her milk sufficed to nourish all the people of the plain. But the prodigious camel pasturing in the wilderness affrighted their own cattle, moreover at her every third days' watering, she drunk up all the well-waters of the malicious Thamudites. They growing weary of her, certain of them, wicked men, conspired to bring her to mischance, and she was slain by their arrows, (as before said,) in the passage called Mûbrak en-Nâga. It repented the people of Thamûd when the divine camel was dead; the prophet bade them bring in her erring calf, and haply the fault might be forgiven them. But the calf lowed fearfully. "The lowings, said Sâlih, are three days; remain in your dwellings, and after that the calamity will come upon you." At that time there went forth wicked men to lie in wait for Néby Sâlih, but were baffled of angels. The days ended there fell a fearful wind, *sarsar*, the earth shook, a voice was heard from heaven, and on the morrow the idolatrous people were found lying upon their faces (as the nomads use to slumber) all dead corpses, and the land was empty of them as it had never been inhabited. A like evil ending is told of Aad, and of the Midianites. The Syrian Moslems show a mountainous crag (*el-Howwâra*) in this plain, which opened her bosom and received the orphan calf again.

A week now we had been shut in the kella, and were still weary of our journeys from Syria. Mohammed Aly would not let me go forth alone: but he had spoken with *Zeyd*, a principal Beduin sheykh, who after other days would return and accompany me to the monuments. Haj Nejm said of Medáin, "It is a marvel, that you may view their sûks, and even the nail-holes whereupon were hanged their stuffs over the shop doors, and in many of their shops the shelves, spences and little cellars where they laid

up their wares; and, wellah, you may see all full of the bones of *Kôm Thamûd;* they were *kuffâr*, they would not believe in God until they fell down dead men, when the blast was come upon them." The worthy old Moor spoke between a confused simplicity and half an honest thought that there failed something in his argument: "and (said he to the aga) knowest thou a new thing was found of late; certain of the women searching for gunsalt (saltpetre) in the 'houses,' have lighted upon some drug-like matter. which cast on the coals yields an odour of *bakhûr* (frankincense). Wellah, they have sold it for such at el-Ally." He went and fetched us small crumbling pieces, they were brown and whitish; "and see you here, said he, three kinds, *bakhûr, aud* and *mubârak.*" He cast them in the hearth and there rose a feeble earthy smoke, with mouldy ill-smelling sweetness of incense. Frankincense is no more of Arabia Felix, and yet the perfume is sovereign in the estimation of all Arabians. The most is brought now in the pilgrimage from the Malay Islands to Mecca; and from thence is dispersed throughout the Arabian Peninsula, almost to every household. The odour comforts the religious soul and embalms the brain: that we think the incense-odour religious, is by great likelihood the gentile tradition remaining to us of this old gold and frankincense road. The Arabians cast a morsel in a chafing dish, which is sent round from hand to hand in their coffee drinkings, especially in the oases villages in any festival days: each person, as it comes to him in the turn, hides this under his mantle a moment, to make his clothing well smelling; then he snuffs the sweet reek once or twice, and hands down the perfume dish to his neighbour.

The Beduins had departed. We sat one of these evenings gathered in the small coffee chamber (which is upon the gallery above), about the winter fire of dry acacia timber. when between the clatter of the coffee pestle we thought we heard one hailing under the loop-hole! all listened;—an hollow voice called wearily to us. Mohammed Aly shouted down to him in Turkish, which he had learned in his soldier's life: he was answered in the same language. "Ah," said the aga withdrawing his head, "it is some poor hajjy; up Hasan, and thou run down Mohammed, open the door:" and they hastened with a religious willingness to let the hapless pilgrim in. They led up to us a poor man of a good presence, somewhat entered in years; he was almost naked and trembled in the night's cold. It was a Turkish derwish who had walked hither upon his feet from his place in Asia Minor, it might be a distance of six hundred miles; but though robust, his human sufferance was too little for the long way. He had sickened a little after Maan, and the Haj breaking up

from Medowwara, left this weary wight still slumbering in the wilderness; and he had since trudged through the deserts those two hundred miles, on the traces of the caravan, relieved only at the kellas! The lone and broken wayfarer could no more overtake the hajjâj, which removed continually before him by forced marches. Mohammed Aly brought him an Aleppo felt cloth, in which the poor derwish who had been stripped by Aarab only three hours before Medáin, might wrap himself from the cold.

Kindly they all now received him and, while his supper was being made ready, they bade him be comforted, saying, The next year, and it pleased Ullah, he might fulfil the sacred pilgrimage; now he might remain with them, and they would find him, in these two and a half months, until the Haj coming again. But he would not! He had left his home to be very unfortunate in strange countries; he should not see the two blissful cities, he was never to return. The palmer sat at our coffee fire with a devout thankfulness and an honest humility. Restored to the fraternity of mankind, he showed himself to be a poor man of very innocent and gentle manners. When we were glad again, one of the gate-nomads, taking up the music of the desert, opened his lips to make us mirth, sternly braying his Beduin song to the grave chord of the rabeyby. This was *Wady* of the Fejîr Beduins, a comely figure in the firelight company, of a black visage. He had lived a year at Damascus of late, and was become a town-made cozening villain, under the natural semblance of worth. Of sheykhly blood and noble easy countenance, he seemed to be a child of fortune, but the wretch had not camels; his tent stood therefore continually pitched before the kella: more than the flies, he haunted the tower coffee chamber, where, rolling his great white eyeballs, he fawned hour by hour with all his white teeth upon Mohammed Aly, assenting with *Ullah Akhbar!* "God most high," to all the sapient saws of this great one of the kella.

Lapped in his cloth, the poor derwish sat a day over, in this sweetness of reposing from his past fatigues. The third morrow come, the last of the customary hospitality, they were already weary of him; Mohammed Aly, putting a bundle of meal in his hand and a little water-skin upon his shoulders, brought him forth, and showing the direction bade him follow as he could the footprints of the caravan, and God-speed. Infinite are the miseries of the Haj; religion is a promise of good things to come, to poor folk, and many among them are half destitute persons. This pain, the words of that fatal Arabian, professing himself to be the messenger of Ullah, have imposed upon ten thousands every year of afflicted mankind!

In the time of my former being at Maan there came a young Arab derwish, of those inhabiting the mixed Arabic-Persian border countries, beyond Bagdad. This "son of the way," clad only in a loose cotton tunic, arrived then alone afoot from Mecca, (more than six hundred miles distant,) almost six months after the returning Haj. He had been relieved at the kellas, and sometimes where he passed he met with Aarab and lodged awhile in their encampments. I asked him, How could he find his path and not be stripped by the Beduins? *Answer:* "O man, I have no more than this shirt upon my shoulders and the wooden bowl in my hand." Strong and ruddy he was, it seemed he had not yet begun to be weary: from Damascus he was yet two hundred and fifty miles; after that he must trudge other two months with some caravan to Mesopotamia, and foot it yet far beyond to his own home. Though the journey be never so great to Medina and Mecca, they will cheerfully undertake it upon their feet and with the greatest levity! This young man, left behind sick at Mecca, lay long in an hospital, which is there of pious foundation, for the receipt of strangers.—Any who die destitute in the holy town, are buried of the alms which are found in the temple chest: upon any naked wretches is bestowed a shirt-cloth of the same public benefit.

Of the derelicts of the Haj was another already harboured in the kella, a poor soul of Emesa (in Upper Syria), that had been before of the trooping police service. On foot, without a piece of silver, he had put himself in the way to make his pilgrimage, and hired himself for diet to a camel master, to serve the camels. Hard is the service, he must waken at night after the long day marches. When he had gone five hundred miles his ankles swelled: he halted yet a march or two, then he let himself sink down by the wayside few miles from Medáin and the Haj passed by him. The Pasha himself found the wretch as he came riding in the rear; "What fellow art thou?" said he. "It may please your lordship my limbs can bear me no more; mercy Sir, I have been in the soldiery, or I shall be dead here."—"Up! (cried the military chief) rouse thee, march!" and the Turk laid hardly upon him with his hide whip. "Alas! I cannot go a step, and though your good worship should beat me till I die." The Pasha then bade a rider of the Ageyl take this man upon his thelûl and carry him to the kella: there he might remain till the Haj returned and the warden should give him his rations. Nasar was the man's name, a torpid fellow and unwelcome, since they were bound to entertain him, to the kella crew; after the three days of hospitality they banished him from the coffee chamber and gave him quarters like a beast in the hay-house below. I

cured the poor man, who was very grateful to me ; for the little vigour of his blood, nourished only of rice and water, he was not well before the Haj returning.

Beduins soon came in who had seen our derwish slowly travelling upon the lower haj road : clear was the weather, the winter's sun made hot mid-days, but the season was too chill for such a weary man to lie abroad by night. Weeks after other Beduins arrived from Medina, and we enquired if they had seen aught of our derwish ? They hearing how the man was clad, answered " Ay, billah, we saw him lying dead, and the felt was under him ; it was by the way-side, by Sawra, (not far down,) almost in sight of the kella." Sorry were his benefactors, that he whom they lately dismissed alive lay now a dead carcase in the wilderness ; themselves might so mishap another day in the great deserts. All voices cried at once, " He perished for thirst ! " They supposed he had poured out his water-skin, which must hang wearily on his feeble neck in the hot noons. The sight was not new to the nomads, of wretched passengers fallen down dying upon the pilgrim way and abandoned ; they oftentimes (Beduins have said it in my hearing) see the hyenas stand by glaring and gaping to devour them, as ever the breath should be gone out of the warm body. They pass by :—in Beduins is no pious thought of unpaid charity to bury strangers.—Mohammed Aly told me there is no Haj in which some fail not and are left behind to die. They suffer most between the Harameyn, " where, O Khalîl ! the mountains stand walled up to heaven upon either hand ! " In the stagnant air there is no covert from the torment of the naked sun : as the breathless *simûm* blows upon them they fall grovelling and are suffocated. There is water by the way, even where the heat is greatest, but the cursed Beduins will not suffer the wayfaring man to drink, except they may have new and new gifts from the Turkish pashas : there is no remedy, nor past this valley of death, is yet an end of mortal evils. The camping ground at Mecca lies too far from the place, the swarm of poor strangers must seek them hired dwelling chambers in the holy city : thus many are commonly stived together in a very narrow room. The most arriving feeble from great journeys, with ill humours increased in their bodies, new and horrible disorders must needs breed among them :—from the Mecca pilgrimage has gone forth many a general pestilence, to the furthest of mankind !

Enormous indeed has been the event of Mohammed's religious faction. The old Semitic currencies in religion were uttered new under that bastard stamp of the (expedite, factious, and liberal) Arabian spirit, and digested to an easy sober rule of

human life, (a pleasant carnal congruity looking not above men's possibility). Are not Mohammed's saws to-day the mother belief of a tenth part of mankind? What had the world been? if the tongue had not wagged, of this fatal Ishmaelite! Even a thin-witted religion that can array an human multitude, is a main power in the history of the unjust world. Perilous every bond which can unite many of the human millions, for living and dying! Islam and the commonwealth of Jews are as great secret conspiracies, friends only of themselves and to all without of crude iniquitous heart, unfaithful, implacable.—But the pre-Islamic idolatrous religion of the kaaba was cause that the soon ripe Mawmetry rotted not soon again.

The heart of their dispersed religion is always Mecca, from whence the Moslems of so many lands every year return fanaticised. From how far countries do they assemble to the sacred festival; the pleasant contagion of the Arabs' religion has spread nearly as far as the pestilence:—a battle gained and it had overflowed into Europe. The nations of Islam, of a barbarous fox-like understanding, and persuaded in their religion, that "knowledge is only of the koran," cannot now come upon any way that is good.

Other days passed, Mohammed Aly saying every evening 'on the morrow he would accompany me to the monuments.' These were Turkish promises, I had to deal with one who in his heart already devoured the Nasrâny: in Syria he had admired that curious cupidity of certain Frankish passengers in the purchasing of "antiquities." "What wilt thou give me, said he, to see the monuments? and remember, I only am thy protection in this wilderness. There be some in the kella, that would kill thee except I forbade them: by Almighty God, I tell thee the truth." I said 'That he set the price of his services, and I would deliver him a bill upon Damascus:'—but distant promises will hardly be accepted by any Arab, their world is so faithless and they themselves make little reckoning of the most solemn engagements.

Now came *Zeyd*, a sheykh of the Fejîr Beduins, riding upon a dromedary from the desert, with his gunbearer seated behind him, and the sheykh's young son riding upon his led mare. Zeyd had been to town in Damascus and learned all the craft of the Ottoman manners, to creep by bribes into official men's favours. Two years before when his mare foaled, and it was not a filly, (they hardly esteem the male worth camel-milk,) this nomad fox bestowed his sterile colt upon the Moorish wolf Mohammed Aly; the kellâjy had ridden down on this now

strong young stallion from Syria. Zeyd had seen nothing again but glozing proffers: now was this occasion of the Nasrâny, and they both looked that I should pay the shot between them. "Give Zeyd ten pound, and Zeyd will mount thee, Khalîl, upon his mare, and convey thee round to all the monuments." The furthest were not two miles from the tower, and the most are within a mile's distance. Zeyd pretended there was I know not what to see besides 'at *Bîr el-Ghrannem*, where we must have taken a *rafîk* of *Billî* Aarab.' Only certain it is that they reckon all that to the overthrown country of el-Héjr which lies between Mûbrak en-Nâga and Bîr el-Ghrannem, which is thirty miles nearly; and by the old trade-road, along, there are ruins of villages down even to el-Medina. But the nomads say with one voice, there are not anywhere in these parts *byût* or *bébàn*, that is, chambers in the rock, like to those of el-Héjr or Medáin Sâlih.

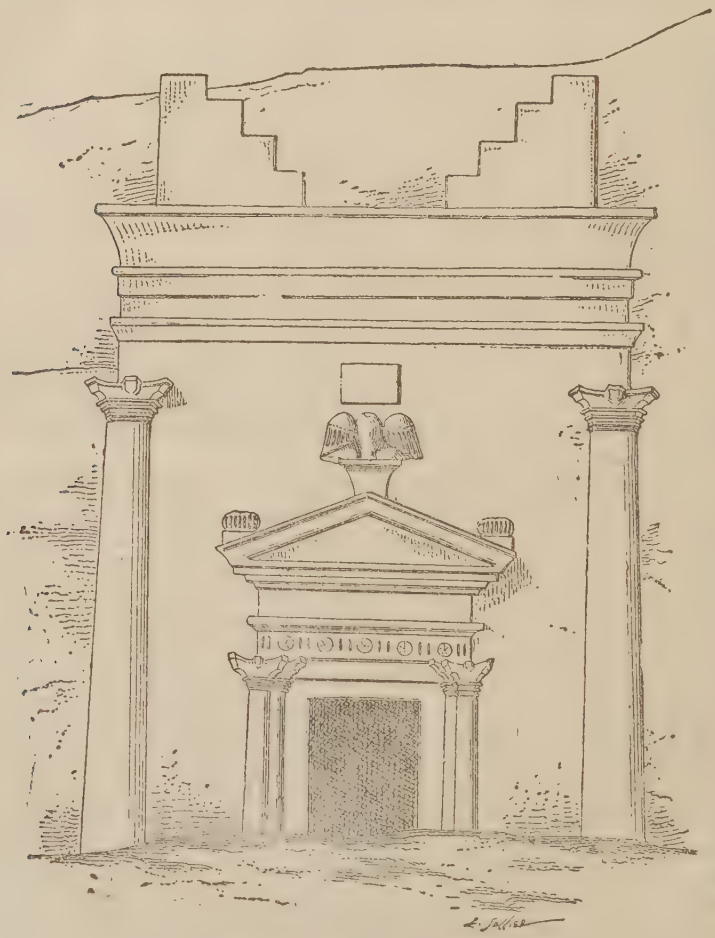
Zeyd had been busy riding round to his tribesmen's tents and had bound them all with the formula, *Jîrak* "I am thy neighbour." If I refused Zeyd, I might hire none of them. The lot had fallen, that we should be companions for a long time to come. Zeyd was a swarthy nearly black sheykh of the desert, of mid stature and middle age, with a hunger-bitten stern visage. So dark a colour is not well seen by the Arabs, who in these uplands are less darkish-brown than ruddy. They think it resembles the ignoble blood of slave races; and therefore even crisp and ringed hair is a deformity in their eyes. We may remember in the Canticles, the paramour excuses the swarthiness of her beautiful looks, "I am black but comely, ye daughters of Jerusalem, as the booths of the Beduw, as the tent-cloths of Solomon;" she magnifies the ruddy whiteness of her beloved. Dark, the privation of light, is the hue of death, (*mawt el-aswad*) and, by similitude, of calamity and evil; the wicked man's heart is accounted black (*kalb el-aswad*). According to this fantasy of theirs, the Judge of all the earth in the last judgment hour will hold an Arabian expedite manner of audit, not staying to parley with every soul in the sea of generations, for the leprosy of evil desert rising in their visages, shall appear manifestly in wicked persons as an horrible blackness. In the gospel speech, the sheep shall be sundered from the goats,—wherein is some comparison of colour—and the just shall shine forth as the sunlight. The Arabs say of an unspotted human life, *kalb-hu abiâth*, white is his heart: we in like wise say *candid*. Zeyd uttered his voice in the deepest tones that I have heard of human throat; such a male light Beduin figure some master painter might have portrayed for an

Ishmaelite of the desert. Hollow his cheeks, his eyes looked austerely, from the lawless land of famine, where his most nourishment was to drink coffee from the morning, and tobacco; and where the chiefest Beduin virtue is *es-subbor*, a courageous forbearing and abiding of hunger. "Aha wellah, (said Zeyd,) *el-Aarab fàsidîn* the nomads are dissolute and so are the Dowla": the blight was in his own heart; this Beduish philosopher looked far out upon all human things with a tolerant incredulity. A sheykh among his tribesmen of principal birth, he had yet no honourable estimation; his hospitality was miserable, and that is a reproach to the nomad dwellers in the empty desert. His was a high and liberal understanding becoming a *mejlis* man who had sat in that perfect school of the parliament of the tribe, from his youth, nothing in Zeyd was barbarous and uncivil; his carriage was that haughty grace of the wild creatures. In him I have not seen any spark of fanatical ill-humour. He could speak with me smilingly of his intolerant countrymen; for himself he could well imagine that sufficient is Ullah to the governance of the world, without fond man's meddling. This manly man was not of the adventurous brave, or rather he would put nothing rashly in peril. *Mesquîn* was his policy at home, which resembled a sordid avarice; he was wary as a Beduin more than very far-sighted. Zeyd's friendship was true in the main, and he was not to be feared as an enemy. Zeyd could be generous where it cost him naught, and of his sheykhly indolent prudence, he was not hasty to meddle in any unprofitable matter.

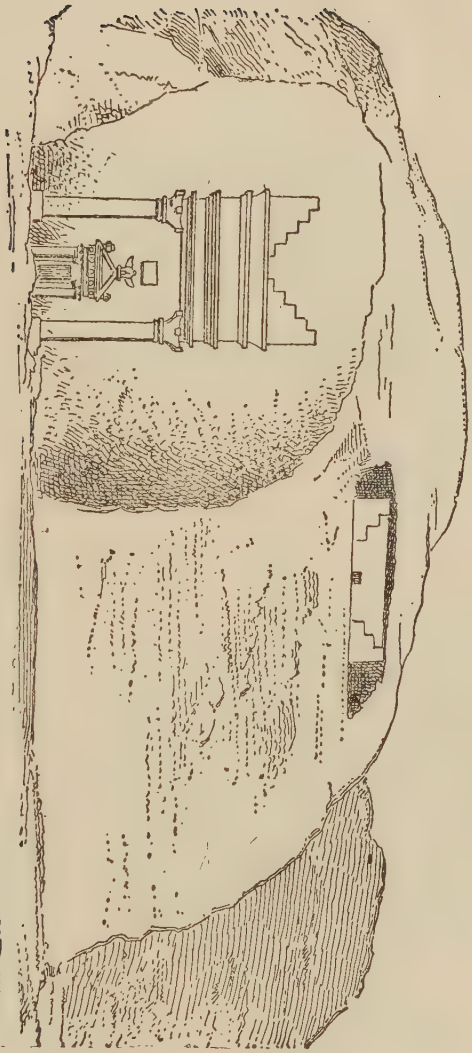
Zeyd (that was his desert guile) had brought five mouths to the kella: this hospitality was burdensome to his hosts, and Mohammed Aly, who thought the jest turned against him, came on the morrow to my chamber with a grave countenance. He asked me 'Did I know that all this corn must be carried down upon camels' backs from Damascus?' I said, not knowing their crafty drifts, that I had not called them;—and he aloud, "Agree together or else do not detain him, Khalîl; this is a sheykh of Aarab, knowest thou not that every Beduin's heart is with his household, and he has no rest in absence, because of the cattle which he has left in the open wilderness?" I asked, were it not best, before other words, that I see the monuments? 'It was reasonable,' he said, 'and Zeyd should bring me to the next bébàn.'—"And Khalîl! it is an unheard-of thing, any Christian to be seen in these countries," (almost at the door of the holy places). I answered, laying my hand upon the rude stones of the kella building, "But these courses witness for me, raised by Christian men's hands."—"That is well spoken, and we

are all here become thy friends: Moslem or Nasrâny, Khalîl is now as one of us; wellah, we would not so suffer another. But go now with Zeyd, and afterward we will make an accord with him, and if not I may send you out myself to see the monuments with some of the kella."

We came in half a mile by those ancient wells, now a watering place of the country Beduins. They are deep as the well in the kella, ten or twelve feet large at the mouth; the brinks are laid square upon a side, as if they had been platforms of the



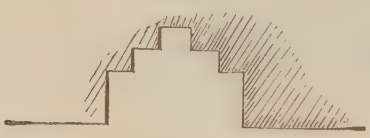
The first monument entered.



A first monument and the *Kasr el-Bint*.

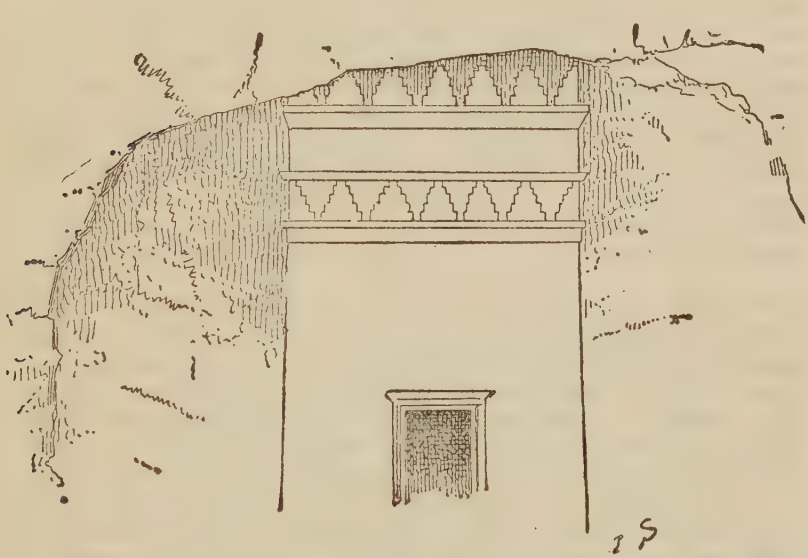
old wheel-work of irrigation. The well-lining of rude stone courses, without mortar, is deeply scored, (who may look upon the like without emotion?) by the soft cords of many nomad generations. Now I had sight (*v.* p. 105) at little distance, of a first monument, and another hewn above, like the head of some vast frontispiece, where yet is but a blind door, little entering into the rock, without chamber. This ambitious sculpture, seventy feet wide, is called *Kasr el-Bint*, "the maiden's bower." It is not, as they pretend, inaccessible; for ascending some ancient steps, entailed in the further end of the cliff, my unshod companions have climbed over all the rocky brow. I saw that tall nightmare frontispiece below, of a crystalline symmetry and solemnity, and battled with the strange half-pinnacles of the Petra monuments; also this rock is the same yellow-grey soft sandstone with gritty veins and small quartz pebbles. *Kasr*, in the plural *kassûr*, has commonly the sense in Arabia of 'stable habitation,' whether clay or stone, and opposite to *beyt shaar*, the hair-cloth booth, or removable house, of the nomads. Thus, even the cottages of clay, seen about outlying seed-grounds in the wilderness, and not continually inhabited, are named kassûr. At *Hâyil* and *er-Riâth* the prince's residence is named el-Kasr, as it were "the castle." Kasr is also in some desert villages, a cluster of houses, enclosed in one court wall; thus they say of the village *Semîra* "she is three kassûr." Any strong building for defence and security, (such holds are very common in Arabia,) is called gella, for kella. Borj (πύργ-), tower of defence, manifestly a foreign word, I have not heard in Nejd Arabia.

Backward from the Borj rock, we arrived under a principal monument (*v.* p. 104); in the face I saw a table and inscription, and a bird! which are proper to the Héjr frontispiece; the width of sculptured architecture with cornices and columns is twenty-two feet.—I mused what might be the sleeping riddle of those strange crawling letters which I had come so far to seek! The whole is wrought in the rock; a bay has been quarried in the soft cliff, and in the midst is sculptured the temple-like monument. The aspect is Corinthian, the stepped pinnacles (& *v.* fig. p. 107)—an Asiatic ornament, but here so strange to European eyes—I have seen used in their clay house-building at Hâyil (*v.* the fig.). Flat side-pilasters are as the limbs of this body of architecture; the chapiters of a singular severe design, hollowed and square at once, are as all those before seen at Petra. In the midst of this counterfeited temple-face, is sculptured



a stately porch, with the ornaments of architecture. Entering, I found but a rough-hewn cavernous chamber, not high, not responding to the dignity of the frontispiece: (we are in a sepulchre). I saw in this dim room certain long mural niches or *loculi;* all the floor lies full of driven sand. I thought then, with the help of a telescope, I might transcribe the epigraph, faintly appearing in the sun; but the plague of flies at every moment filled my eyes: such clouds of them, said the Arabs, were because no rain had fallen here in the last years.

Sultry was that mid-day winter sun, glancing from the sand, and stagnant the air, under the sun-beaten monuments; those loathsome insects were swarming in the odour of the ancient sepulchres. Zeyd would no further, he said the sun was too hot, he was already weary. We returned through the Borj



A frontispiece, Borj rocks.

rocks; and in that passage I saw a few more monuments (*v.* fig. and plate), which are also remarkable among the frontispieces at el-Héjr: and lying nigh the caravan camp and the kella they are those first visited by any curious hajjies. Under the porch of one of them and over the doorway are sculptured as supporters, some four-footed beast; the like are seen in none other. The side pedestal ornaments upon another are like griffons;

these also are singular. The tablet is here, and in some other, adorned with a fretwork flower (perhaps pomegranate) of six petals. Over a third doorway the effigy of a bird is slenderly sculptured upon the tablet, in low relief, the head yet remaining. Every other sculptured bird of these monuments we see wrought in high natural relief, standing upon a pedestal, sculptured upon the frontispiece wall, which springs from the ridge of the pedi ment : but among them all, not a head remains ; whether it be they were wasted by idle stone-casts of the generations of herdsmen, or the long course of the weather. Having now entered many, I perceived that all the monument chambers were sepulchral (see the plate). The mural loculi in the low hewn walls of these rudely four-square rooms, are made as shallow shelves, in length, as they might have been measured to the human body, from the child to the grown person ; yet their shallowness is such, that they could not serve, I suppose, to the receipt of the dead. In the rock floors are seen grave-pits, sunken side by side, full of men's bones, and bones are strewed upon the sanded floors. A loathsome mummy odour, in certain monuments, is heavy in the nostrils ; we thought our cloaks smelled villanously when we had stayed within but few minutes. In another of these monuments, *Beyt es-Sheykh*, I saw the sand floor full of rotten clouts, shivering in every wind, and taking them up, I found them to be those dry bones' grave-clothes !

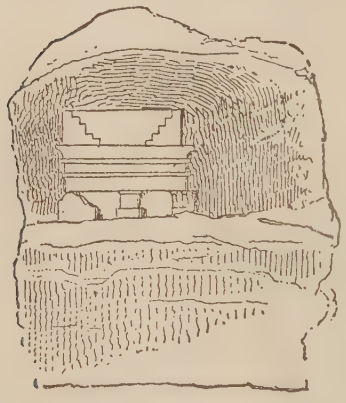
" Khalîl," said Mohammed Aly, " I counsel thee to give Zeyd three hundred piastres." I consented, but the sheykh had no mind to be satisfied with less than a thousand. If I had yielded then to their fantastic cupidity, the rumour would have raised the country and made my future travels most dangerous. But Zeyd departing, I put a little earnest gold into his hand, that he might not return home scorned ; and he promised to come for me at the time of the returning Haj, to carry me to dwell with him among the Beduw : Zeyd hoped that my vaccinating skill might be profitable to himself. The aga had another thought, he coveted my gun, which was an English cavalry carbine : a high value is set in these unquiet countries on all good weapons. " And so you give me this, Khalîl, I will send you every day with some of the kella till you have seen all you would of the monuments ; and I will send you, to see more of these things, to el-Ally : and, further, would you to Ibn Rashîd, I will procure even to send you thither."

I went out next with some of the kella to the Kasr el-Bint *bébàn* (*v.* p. 109). The bébàn ' row of doors,' are ranges of frontispieces upon both sides round of this long crag ; the bird is seen

Kasr el-Bint rocks; *beam.*

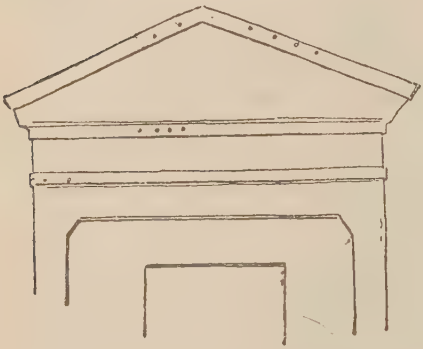
upon not a few of them and the epitaph. These are some of the most stately architectural caverns at el-Héjr, the floors are full of men's bones; but not all of them. Showing me a tall monument, "This (said my companions) is the beyt of the father of the bint, and look, Khalîl! here is another, the beyt of the sheykh's bondman, where they all perished together." In this last I saw the most strewed bones: they bade me admire in them the giant stature of Kôm Thamûd. I saw them to be ordinary; but they see in matter of religion less as men with waking eyes than dreaming. Bare rock floors are found in some chambers; the loculi are not found in all. Near the old hewn stair, in the end of the crag, is a double irregular chamber, and this only might seem not sepulchral; yet upon the party wall is a rude sepulchral inscription (Appendix no. 17).

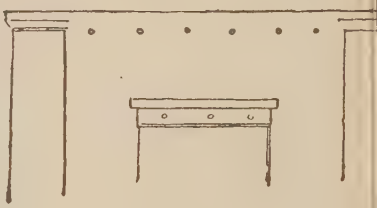
We crossed then to visit the middle rocks (I distinguish them in such manner for clearness), where are many more frontispieces and their caverns, but less stately (here are no sculptured eagles, the stone also is softer, the cliff is lower), hewn in all the face of the crag about. I found here an epitaph tablet above a door, banked up with blown sand, so that a man might reach to it with his hands. Amongst them is seen an inconsiderable monument abandoned in the beginning, where only the head of the niche and the upper parts are wrought out (see the fig.). From thence we came to that lofty frontispiece within view from the kella, *Beyt es-Sâny*, 'the smith's house.' They showed me 'the smith's blood,' which is but a stain of iron-rust, high upon the battlements. 'This sâny, say the nomads, dishonoured the *bint* or maiden daughter of the sheykh of *The Cities*. Seeing her grow great with child, the sheykh, her father, was moved to take cruel vengeance; then the valiant smith sallied with his spear to meet them, and in the floor of the sheykh's bondman (that we have seen full of human bones), they all fell down slain.' The porch is simple, and that is marred, as it were with nail-holes, those which Haj Nejm had mentioned; the like we may see about the doorways of some few other monuments (*v.* fig. p. 112). [Mr. James Fergusson tells me that such holes might be made for pins by which



Western rocks; *bébàn*.

wooden cornices have been fastened in a few frontispieces, where the stone was faulty.]





We visited then the western rocks, *K'ssûr* or *Kassûr B'theyny* (*v.* p. 111) ;—this is a name as well of all the Héjr monuments, "save only the Beyt es-Sâny." There are many more frontispieces in the irregular cliff face and bays of this crag, of the same factitious hewn architecture, not a few with eagles, some are without epitaphs ; in some are seen epitaph tablets yet unwritten. Certain frontispieces are seen here nearly wasted away and effaced by the weather.

The crags full of these monuments are "the Cities of Sâlih." We were now five hours abroad : my companions, armed with their long matchlocks, hardly suffered me to linger in any place a breathing-while, saying "It is more than thou canst think a perilous neighbourhood ; from any of these rocks and chambers there might start upon us hostile Beduins." The life of the Arabians is full of suspicion ; they turned their heads with continual apprehension, gazing everywhere about them : also Haj Nejm having once shed blood of the Wélad Aly, was ever in dread to be overtaken without his kella. In this plain-bottom where we passed, between cliffs and monuments, are seen beds of strewed potsherds and broken glass. (See the Map.) We took up also certain small copper pieces called by the Beduins *himmarît* (perhaps *Himyariát*) of rusted ancient money. Silver pieces and gold are only seldom found by the Aarab in ground where the camels have wallowed. A villager of el-Ally thirty years before found in a stone pot, nearly a bushel of old silver coinage. Also two W. Aly tribesmen, one of whom I knew, had found another such treasure

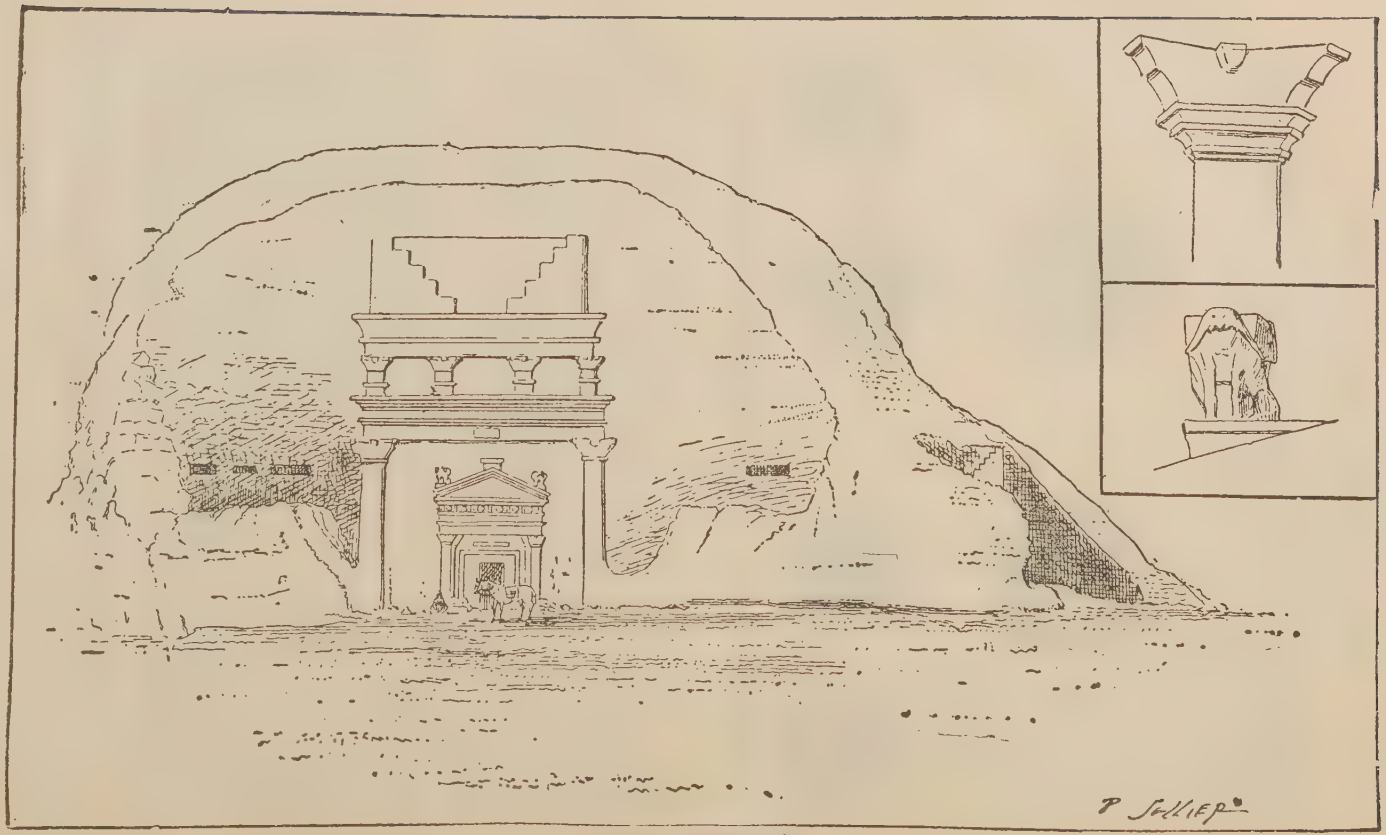
in late years. Of the himmarît, some not fully corroded show a stamped Athenian owl, grossly imitated from the Greek moneys ; they are Himyaric. Potsherds and broken glass, nearly in-

Himyarite trade money (in copper) found at el-Héjr (Medáin Sâlih): they are imitated from the silver-pieces of Athens ;—see the head of Pallas, the owl and olive spray and AΘE

destructible matter, are found upon all the ancient sites in Arabia : none here now-a-days use these brittle wares, but only wood and copper-tinned vessels. Arabia was then more civil with great trading roads of the ancient world ! Arabia of our days has the aspect of a decayed country. All nations trafficked for gold and the sacred incense, to Arabia the Happy : to-day the round world has no need of the daughter of Arabia ; she is forsaken and desolate.

Little remains of the old civil generations of el-Héjr, the caravan city ; her clay-built streets are again the blown dust in the wilderness. Their story is written for us only in the crabbed scrawlings upon many a wild crag of this sinister neighbourhood, and in the engraved titles of their funeral monuments, now solitary rocks, which the fearful passenger admires, in these desolate mountains. The plots of potsherds may mark old inhabited sites, perhaps a cluster of villages : it is an ordinary manner of Semitic settlements in the Oasis countries that they are founded upon veins of ground-water. A sûk perhaps and these suburbs was Hejra emporium, with palm groves walled about.

By the way, returning to the kella, is a low crag full of obscure caverns, and without ornament. In this passage I had

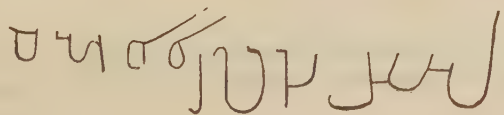


BEYT AKHREYMÁT.

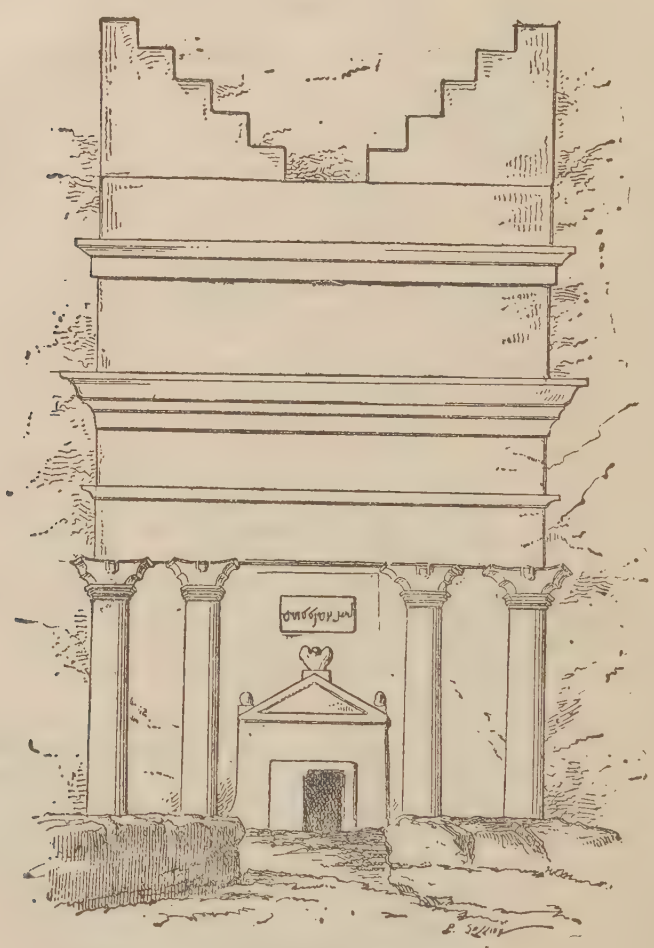
viewed nearly all the birds which are proper to the frontispieces of Medáin Sâlih. The Arabs say, it is some kind of sea-fowl. The Syrian pilgrims liken them to the falcon; they are of massy work as in gross grained sand-rock, in which nothing can be finely sculptured. The pediments bear commonly some globular and channeled side ornaments, which are solid, and they are sculptured in the rock.

In other days, I visited the monuments at leisure, and arrived at the last outstanding. The most sumptuous is that, they call *Beyt Akhreymát.* Between the mural cornices there is sculptured an upper rank of four bastard pilasters. There is no bird but only the pedestal; instead of the channeled urns, there are here pediment side-ornaments of beasts, perhaps hounds or griffons. The bay of the monument (wherein are seen certain shallow loculi, like those found in the walls of the sepulchral chambers) is not hewn down fully to the ground; so that the heels of the great side pilasters are left growing to the foot of the rock, for the better lasting and defence of this weak sculptured sandstone. The spurious imitating art is seen thus in strange alliance with the chaotic eternity of nature. About the doorway are certain mouldings, barbarously added to the architecture. This goodly work appeared to me not perfectly dressed to the architectural symmetry; there are few frontispieces, which are laboured with the tool to a perfect smoothfacedness. The antique craft-masters (not unlikely hired from Petra,) were of a people of clay builders; their work in these temple-tombs was imitation: (we saw the like in the South Arabian trade-money, p. 113). They were Semites, expeditious more than curious, and naturally imperfect workmen.—The interpretation of the inscriptions has confirmed these conjectures.

We were come last to the *Mahál el-Mejlis* or senate house, here the face of a single crag is hewn to a vast monument more than forty feet wide, of a solemn agreeable simplicity. The great side pilasters are in pairs, which is not seen in any other; notwithstanding this magnificence, the massy frontispiece had remained unperfected. Who was the author of this beginning who lies nearly alone in his huge sepulchral vanity? for all the chamber within is but a little rude cell with one or two grave-places. And doubtless this was his name engrossed in the vast title



plate, a single line of such magnitude as there is none other, with deeply engraved cursive characters [now read by the learned interpreters, *For Hail son of Douna* (and) *his descendants:* Appendix no. 22.] The titles could not be read in Moham-

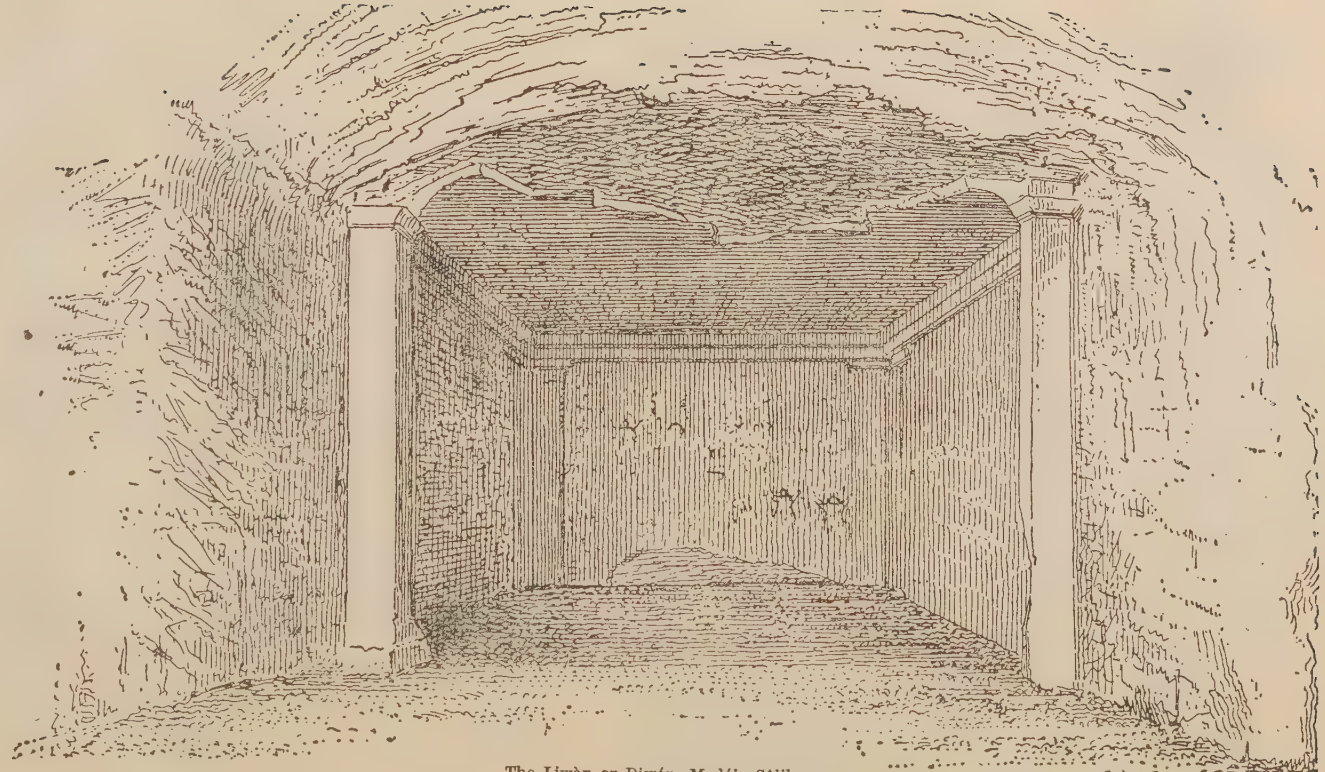


Mahál el-Mejlis.

med's time, or the prophet without prophecy had not uttered his folly of these caverns, or could not have escaped derision. The

unfinished portal with eagle and side ornaments, is left as it was struck out in the block. The great pilasters are not chiselled fully down to the ground ; the wild reef yet remains before the monument, channeled into blocks nearly ready to be removed,—in which is seen the manner to quarry of those ancient stone-cutters. Showing me the blocks my rude companions said, " These were benches of the town councillors."

The covercles of the sepulchres and the doors of the " desolate mansions," have surely been wooden in this country, (where also is no stone for flags) and it is likely they were of acacia or tamarisk timber ; which doubtless have been long since consumed at the cheerful watch-fires of the nomads : moreover there should hinder them no religion of the dead in idolatry. Notwithstanding the imitating (Roman) magnificence of these merchants to the Sabeans, there is not a marble plate in all their monuments, nor any strewn marble fragment is seen upon the Héjr plain. It sufficed them to " write with an iron pen for ever " upon the soft sand-rock of these Arabian mountains. A mortise is seen in the jambs of all doorways, as it might be to receive the bolt of a wooden lock (see pl. between pp. 108—9). The frontispieces are often over-scored with the idle wasms of the ancient tribesmen. I mused to see how often they resemble the infantile Himyaric letters.



The Liwàn or Diwán, Medáin Sálih.

CHAPTER V.

MEDÁIN SÂLIH AND EL-ALLY.

The Diwán. *The Haj post. Beduins visit the kella. Cost of victualling and manning a kella. Syrian Kurds and Moorish tower guards. The desert tribes about el-Héjr. Nomad wasms. The day in the kella. Three manners of utterance in the Arabic speech. Their fable talk. The "Jews of Kheybar." Beny Kelb. Hunting the wild goat in the mountains. Antique perpendicular inscriptions. Bread baked under the ashes. Night in the mountain: we hear the* ghrôl. *The porcupine: the colocynth gourd. The ostrich. Pitted rocks. Vulcanic neighbourhood. Rude rock-inscriptions. Antique quarries. Hejra clay-built. The Cross mark. Ancient villages between el-Héjr and Medina. Colonists at el-Héjr. Christmas at Medáin. Sânies of Teyma. The way down to el-Ally. The* Khreyby *ruins. El-Ally. The Sheykh* Dâhir. *Sacramental gestures. The town founded by Barbary Derwishes. Voice of the muetthin. Dâhir questions the stranger. The people and their town. Arabic wooden lock. Beduins mislike the town life. The English Queen is the chief Ruler in Islam. El-Ally a civil Hejâz town. Ibn Saûd came against el-Ally. The Kâdy. Sickly climate. They go armed in their streets. Hejâz riots, battles joined with quarter-staves. History of the place. Rain falling. Dates. The women. Fables of Christians and Jews.*

Having viewed all the architectural chambers in those few crags of the plain; my companions led me to see the *Diwán*, which only of all the Héjr monuments is in the mount Ethlib, in a passage beyond a white sand-drift in face of the kella. Only this *Liwàn* or Diwán, 'hall or council chamber,' of all the hewn monuments at el-Héjr, (besides some few and obscure caverns,) is plainly not sepulchral. The Diwán alone is lofty and large, well hewn within, with cornice and pilasters, and dressed to the square and plummet, yet a little obliquely. The Diwán alone is an open chamber: the front is of excellent simplicity, a pair of pilasters to the width of the hewn chamber, open as the nomad tent. The architrave is fallen with the forepart of the flat ceiling. The hall, which is in ten paces large and deep eleven, and high as half the depth; looks northward. In the passage, which is fifty paces long, the sun never shines, a wind breathes there continually, even in summer: this was a cool site to be chosen in a sultry country. Deep sand lies drifted in the Diwán floor: the Aarab digging under the walls for "gun-salt,"

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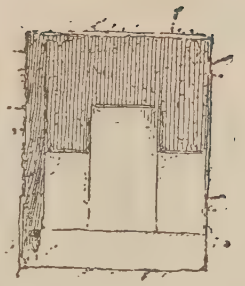

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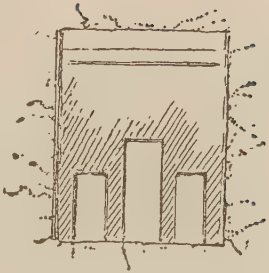

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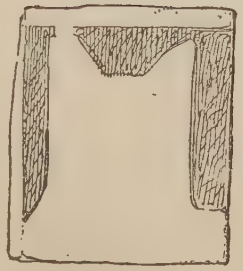


5

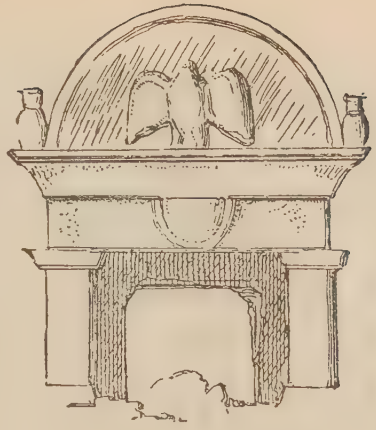
6

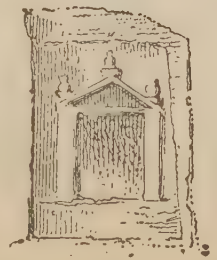
Tablets of the Diwán passage.

(the cavern is a noon shelter of the nomad flocks,) find no bones, neither is there any appearance of burials. The site resembles the beginning of the Sîk at Wady Mûsa, in which is the Khazna Pharôun; in both I have seen, but here much more (pp. 120 and 122), the same strange forms of little plinths and tablets. The plinths are single, or two or three unevenly standing together, or there is a single plinth branching above into two heads (No. 4); a few have the sculptured emblems about them of the great funeral monuments: we cannot doubt that their significance is religious. There is a Nabatean legend lightly entailed in the rock above one of them (No. 5). [It is now interpreted *This is the mesgeda* (beth-el or kneeling stone) *made to Aera, great god.* This shows them to have been idol-stones.]—(Inscr. No. 1.)

We see scored upon the walls, within, a few names of old Mohammedan passengers, some line or two of Nabatean inscriptions, and the beginning of a word or name of happy augury ETTT-; these Greek letters only I have found at Medáin Sâlih. Also there are chalked up certain uncouth outlines in shepherd's ruddle, *ghrerra*, (such as they use to mark flocks in Syria,) which are ascribed to the B. Helál. Upon the two cliffs of the passage are many Nabatean inscriptions. Higher this strait rises among the shelves of the mountain, which is full of like clefts,—it is the nature of this sandstone. From thence is a little hewn conduit led down in the rocky side (so in the Sîk), as it were for rain-water, ending in a small cistern-chamber above the Diwán; it might be a provision for the public hall or temple. Hereabout are four or five obscure hewn caverns in the soft rock. Two of the Fehját accompanied me armed, with Mohammed and Abd el-Kâder from the kella; whilst we were busy, the kella lads were missing, they, having seen strange riders in the plain, had run to put themselves in safety. Only the Fehjies remained with me; when I said to them, Will you also run away? the elder poor man answered with great heart, "I am an *Antary* and this is an Antary (of the children of Antar), we will not forsake thee!" (The hero Antar was of these countries, he lived little before Mohammed.) No Beduins were likely to molest the poor and despised Fehjies.

Fourteen days after the Haj passing, came *el-nejjàb*, the haj dromedary post, from Medina; he carried but a small budget with him of all the hajjies' letters, for Damascus. Postmaster of the wilderness was a W. Aly sheykh, afterward of my acquaintance: he hired this Sherarát tribesman to be his post-rider to Syria. The man counted eleven or twelve night





stations in his journey thither, which are but waterings and desolate sites in the desert: *el-Jinny, Jeraida, Ghrurrub, Ageyly, W. el-Howga, Moghreyra, Howsa, Bayir.* A signal gun is fired at Damascus when the haj post is come in. The day following the light mail bag is sealed again for the Haramеyn. For a piece of money the poor man also carried my letters with him to Syria.

Many were the days to pass within the kella: almost every third day came Beduins, and those of the garrison entertained them with arms in their hands; in other days there were alarms of ghrazzûs seen or of strange footsteps found in the plain, and the iron door was shut. Not many Beduw are admitted at once into the tower, and then the iron door is barred upon their companions without. Besides Fejîr there came to us Moahîb, nomads of the neighbouring Harra, and even Beduins of Bíllî; all sought coffee, a night's lodging and their supper in the kella. The Bíllî country is the rugged breadth of the *Teháma*, beyond the Harra. They pronounced *gîm* as the Egyptians. Three men of Bíllî arriving late in an evening drank ardently a first draught from the coffee-room buckets of night-chilled water, and "Ullah be praised! sighed they, as they were satisfied, wellah we be come over the Harra and have not drunken these two days!" They arrived now driving a few sheep in discharge of a *khûwa*, or debt for "brotherhood," to the Fukara, for safe conduct of late, which was but to come in to traffic in the Haj market. Said Mohammed Aly, "Mark well the hostile and necessitous life of the Beduw! is it to such wild wretches thou wilt another day trust thy life? See in what manner they hope to live,—by devouring one another! It is not hard for them to march without drinking, and they eat, by the way, only, if they may find aught. The Beduins are *sheyatîn* (of demon-kind;) what will thy life be amongst them, which, wellah, we ourselves of the city could not endure!"

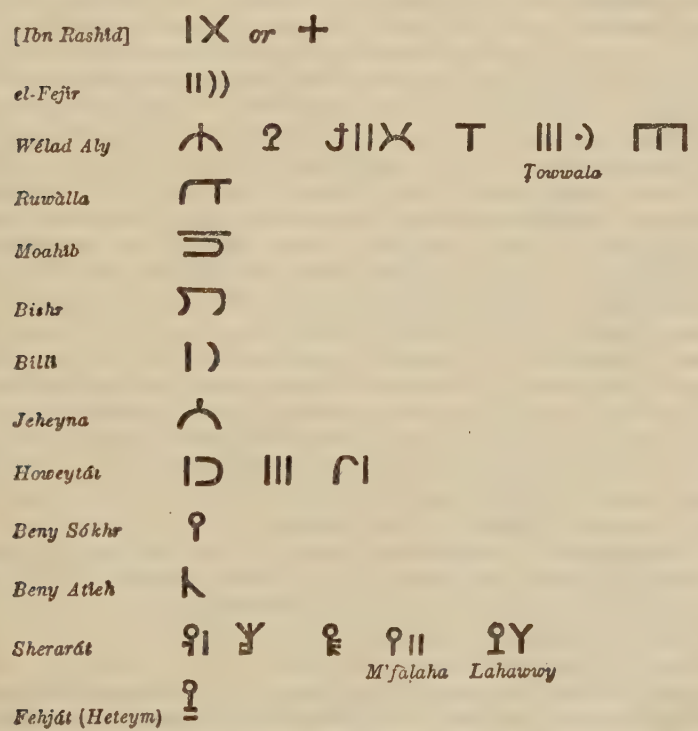
How might this largess of the kella hospitality be continually maintained? "It is all at our own and not at the government cost," quoth the aga. The Aarab suppose there is certain money given out of the Haj chest to the purpose; but it seems to be only of wages spared between the aga and the tower-warden, who are of a counsel together to hire but half the paid strength of the garrison. To the victualling of a haj-road kella there was formerly counted 18 camel loads (three tons nearly) of Syrian wheat, with 30 cwt. of caravan biscuit (*ozmát*), and 30 of *bórghrol*, which is bruised, parboiled wheaten grain, and sun-dried (the household diet of Syria) with 40 lbs. of samn. But the old allowances had been now

reduced, by the reformed administration, to the year's rations (in wheat only) of ten men (*nefer*), and to each a salary of 1000 piastres, or £8 sterling; but the warden received for two nefers: thus the cost of a kella to the Syrian government may be £220 English money by the year. There is no tower-warden on the road who has not learned Turkish arts; and with less pay they have found means to thrive with thankful mind. The warden, who is paymaster for ten, hires but five hands, nor these all at the full money. The Pasha will never call for the muster of his ten merry men; they each help other to win and swallow the public good between them: all is well enough if only the kella be not lost, and that the caravan find water there.—How may a kella, nearly unfurnished of defence, be maintained in the land of Ishmael? How but by making the Beduw their allies, in the sacrament of the bread and salt: and if thus one man's wages be spent in twelve months, for coffee and corn and samn, the warden shall yet fare well enough;—the two mules' rations of barley were also embezzled. But I have heard the old man Nejm complain, that all the fat was licked from his beard by Mohammed Aly.

Betwixt Wady Zerka in the north and Hedîeh midway from Medáin upon the derb to Medina, are eleven or twelve inhabited kellas, manned (in the register) by one hundred and twenty nefers, said Mohammed Aly; this were ten for a kella, but afterward he allowed that only seventy kept them. Thus they are six-men garrisons, but some are less; that which is paid out for the other fifty in the roll, (it may be some £1300,) is swallowed by the confederate officiality. In former times five hundred nefers were keepers of these twelve towers, or forty to a kella; afterward the garrisons were twenty-five men to a kella, all Damascenes of the Medân. But the Syrians bred in happier country were of too soft a spirit, they shut their iron doors, as soon as the Haj was gone by, ten months, till they saw the new returning pilgrimage: with easy wages and well provided, they were content to suffer from year to year this ship-bound life in the desert. The towers below Maan were manned by Kurds, sturdy northern men of an outlandish speech and heavy-handed humour: but a strange nation could have no long footing in Arabia. After the Emir Abd el-Kâder's seating himself at Damascus and the gathering to him there of the Moorish emigration, Moghrâreba began to be enrolled for the haj road. And thenceforth being twenty or twenty-five men in a tower, the iron doors stood all daylights open. The valorous Moorish Arabs are well accepted by the Arabians, who

repute them an "old Hejâz folk, and nephews of the Beny Helál." The adventurous Moors in garrison even made raids on unfriendly Beduw, and returned to their kellas with booty of small cattle and camels.

These are the principal tribes of Beduin neighbours: Bíllî (singular *Belûwy*) over the Harra; next to them at the north Howeytát (sing. Howeyty): south of them Jeheyna, an ancient tribe (in the gentile vulg. plur. *Jehîn*), nomads and villagers, their country is from Yánba to the derb el-haj. Some fendies (divisions) of them are *el-Kleybát* (upon the road between Sawra and Sujwa), *Aroa, G'dah, Merowîn, Zubbiân, Grûn* and about Yánba, *Beny Ibrahîm, Sieyda, Seràserra.* Above Medina on the derb el-haj were the *Saadîn* (sing. *Saadànny*) of Harb; westward is *Bishr* and some fendies of Heteym towards Kheybar. The successions of nomad tribes which have possessed el-Héjr since the Beny Helál, or fabled ancient heroic Aarab of Nejd, were they say the Sherarát, (also reckoned to the B. Helál)—



Wasms of some Beduin tribes.

these then occupied the Harra, where the *dubbûs*, or club-stick, their cattle mark, remains scored upon the vulcanic rocks —after them are named the *Beny Saîd*, then the *Duſſîr*, *sheykh Ibn Sweyd* (now in the borders of Mesopotamia), whom the Beny Sókhr expelled; the Fukara and Moahîb (now a very small tribe) drove out the B. Sóhkr from the *Jau*. The Moahîb reckon their generations in this country, thirteen: a sheykh of theirs told me upon his fingers his twelve home-born ancestors; this is nearly four centuries. Where any nomad tribe has dwelt, they leave the wild rocks full of their idle wasms; these are the Beduins' only records and they remain for centuries of years.

In such sort we passed a day in the kella; as the morrow lightened every one in his narrow chamber chanted the first prayers with a well-sounding solemnity. A mule was yoked to the creaking *dulàb* or well-machine and a nefer drives with loud carter's shouting from the gallery above. The embers of the yester-evening fire are blown to a flame in the coffee-chamber hearth, where the warden with his great *galliûn* (tobacco-pipe), and the aga with his redoutable visage and his snuff-box, take their old seats. Coffee is now roasted, brayed, and boiled for the morrow's bitter cup, as the custom is to-day of all Arabs;—and yet this tower might be of older building than the first coffee-drinking in Asia! About ten, each one withdrawing to himself, they breakfasted. The raising of the water is all the care of the kella: a mule wrought four hours and was unyoked; the second wrought four afternoon hours. At mid-afternoon our household provision of water is taken and stored in well-buckets in the several dwelling cell-chambers. The gate Arabs' housewives come in then to fill their water-skins, and after prayers those of the kella sit anew to make coffee. At sunset they supped, every man in his own chamber, after they had solemnly recited the evening prayer: when they rise from their simple grain or rice messes, they go to drink the evening coffee together. Every man took his own place again, upon the stone floor, about the coffee hearth; and the long Arab evening is spent over their coffee pots and tobacco.

Mohammed Aly could not sit long silent, and when he had opened his mouth, we heard his tales for hours, all of good matter and eloquent, and (as unlettered men tell,) of the marrow of human experience; then it was, since all is not wisdom in many words, that we could discover his mind. The other bold Moghrebies answered him with a sober mirth, admiring their argute and world-wise aga, sooner than loving him: the gate Arabs sat on silent and smiling. I have won-

dered how often the talk of these Moorish men in the East touched Europe! The Engleys were friends, said they, of the Moslemîn. France rides but roughly in their necks in Barbary: they thought it pearls to hear how that mighty state, which had hardly mastered Moghreby Algeria in fourteen years, had been vanquished in as many days by a nation of this new name, *Borusia:* Mohammed Aly swore loud by Ullah that the ransom of *Fransa* heaped together, might fill the four walls of this kella! The ingenious Franks are even here their merchants (more than they were aware); Manchester clothes them in part; even the oriental coffee cups, the coffee pan and their red caps were made for these markets in Europe. Haj Nejm, sometimes turning to me with his old man's ingenuous smiles, could say over a few words of the neighbour Frankish coast, and current in Barbary, *sordi, muchacho, niño, agua;* "such (he added) are the words of them." He had seen our seafaring nations in the ports of his country; Flamingies (Flemish or Dutch) Americânies and the Taliân.—"The Taliânis were slaves (this he thought, because of their Neapolitan and seamen's brown visages!) of the Engleys."

The aga unlettered but erudite in the mother tongue distinguished to us three kinds of the Arabic utterance: *el-aly*, the lofty style as when a man should discourse with great personages; *el-wast*, the mean speech, namely for the daily business of human lives; and that all broken, limping and thread-bare, *ed-dûn*, the lowly,—"and wellah as this speaking of Khalîl." Nevertheless that easy speech, which is born in the mouth of the Beduins, is far above all the school-taught language of the town. The rest of our company were silent Arabs, and when the aga's talk was run out, he looked stourly about him, who should speak next. Haj Hasan's wit was most in his strong hands, he had little to say; in the old man Nejm was an ingenuous modesty, he could not speak without first spreading his lean palms to the fire, and casting down the eyes when any looked upon him. These men sat solemnly, with their great galliûns and "drank" tobacco. "Ullah! I am a friend, would cry Mohammed Aly, of heart-easing mirth in every company." When he spoke all feared his direful voice. "What! has none of you any word? Then Khalîl shall tell us a tale. Say anything, Khalîl, only tell us of your country, and whatso thou sayest it will be new and very pleasant to us all. Arabs! listen; now Khalîl begins. This is a tale you are to imagine of the land of Khalîl and of the Engleys that are a great people, ay wellah, and only little after the Dowlat of the Sûltàn." But I answered "There is little voice in my chest, there is no tale ready upon my

tongue, which is not current this year, you have said it yourselves:" and I thought this silence salutary, among so hot heads of Moghrebies, until the Haj should be again at the door. Then would he cry "What do you Aarab to sit like the dumb? let us hear now some merry tale among you; tell on only for good fellowship." Mohammed Aly's soldiering life had been much in the nomad borders of Syria; well knew he their speech and affected it here amongst them, and yet he told me that when the Beduins were in the mid-sea-deep of their braying rimes, he could not many times follow them. There are turns and terms of the herdsmen poets of the desert which are dark or unknown in any form to the townling Syrians. The truant smiling Beduins have answered again, that they could no tales, unless it were of their small cattle and camels, or to tell of ghrazzûs. Their bare life is in the wastes: the wonderful citizen world is almost out of their hearing. A coffee chamber pastime was yet to tell upon their fingers the caravan journeys and find at what station the hajjâj should arrive this day. From hence to Medina the distance is perhaps one hundred and thirty miles; they count it three journeys for thelûl riders.

Mohammed Aly's tales were often fables, when he touched common things out of his knowledge. He had been upon an English ship-board, in the time of the fanatical troubles in Syria, (the fleets of Europe lying then at Beyrût;) and now he told us, 'her guns were three hundred, and the length of every gun nine yards, and so great that hardly three men's arms could fathom them, one of her decks was a market, where he saw all kinds of victuals sold; her sea-soldiers were 25,000.' These things he affirmed with oaths,—such are the Arabs' tales. I had sat in amazement to hear of a strange country in Arabia, southward of Mecca, a civil land of towns and villages only in the last age converted to Islam, the province they named *Béled Jawwa*. When of this I questioned Mohammed Aly, a dim spirit but rolled in the busy world and free from the first rust of superstition, he answered, "Ay! Khalîl! and I have seen them in the pilgrimage at Mecca, they inhabit a country in el-Yémen, the men have no beards on their faces." Later I understood that this was spoken of the Javanese, whom they supposed to be a people of the Arabian Peninsula. Again the Harb are dreaded (their name is War) by the Syrian pilgrims; because the robber wretches and cutters of the caravans betwixt the Harameyn, are counted to this nomad nation. "The Harb are terrible, it may be known by their customs, said Mohammed Aly, more than any other. The male is not circumcised in childhood, but when he is of age to take a wife;

then his friends send for surgery and the young man is pilled from the pubis: the maiden also looking on, and if her lad shrink or cast a sigh, wellah she will disdain him for an husband." I have asked them, when I afterwards came to the Harb, "Is it so among you?" "Lord! they answered, that so strange things should be reported of us poor people! but Khalîl, these things are told of *el-Kahtân*,"—that is of a further nation and always far off.

A common argument of the Syrian Haj fables are the *Yahûd* (Jews of) *Kheybar;* an ancient name indeed and fearful in the ears of the more credulous pilgrims. Kheybar, now a poor village, (which later, with infinite pains, I have visited,) is a place renowned in the Moslem chronicles, as having been first conquered in the beginning of the religious faction of Mohammed. Kheybar is fabulously imagined to be yet a strong city, (which was manifestly never more than a village and her suburbs), in the further side of the desert; and whose inhabitants are a terrible kindred, Moslems indeed outwardly, but in secret cruel Jews, that will suffer no stranger to enter among them. In the midst of the town, as they tell, is a wonderful fortress, so high, that even the summer sun cannot cast her beams to the ground. And that cursed people's trade is fabled to be all in land-loping and to be cutters of the Haj. Also in their running they may pass any horse: so swift they are, because the whirl-bone of the knee is excised in their childhood; by nature they have no calf under their shanks. There are told also many enterprises of theirs, as this:—'Three Yahûd Kheybar being taken in the manner, the Haj Pasha commanded to bury them in the sand to the ears; it was done, and the Haj passed from them. There came a leopard in the night-time, which smelled to the two former, and finding them dead, she left them, but the third still breathing, she busily wrought with her paws, to have digged him up; the man then returning to himself and seeing the grisly brute stand over, heaved himself for dread, and the beast fled affrighted. This Yahûdy sprang out and ran fast after the Haj, now a journey gone before him; yet reaching their camp the next night, he climbed by the stays and from above entered the Pasha's pavilion. The great officer lay sleeping with his head upon the treasury chest; for all this, the thief stole the government silver, as much as he might carry. In the next night station the thief, returning to attempt the like, was taken by the watch, and bound till the morning. Then being led out to die, the Pasha commanded his soldiery to stand in compass about him. The Yahûdy answered, "Sir, am I not he whom ye buried? and who robbed the chest but I this other night?

I fear thee not yet."—" And how, cursed man, dost thou not fear me who have power to kill thee ? "—" There is no man can make me afraid ; "—and with a cast of his legs, the thief sprang quite over the circle of men's shoulders and ran from them faster than any trooper's pursuing.'

Wonders are told also in Arabia of the *Beny Kelb*, a tribe of human hounds. Kelb, " a dog," now an injury was formerly an honourable name in the Semitic tribes. They say " The Kelb housewives and daughters are like fair women, but the male kind, a span in stature and without speech, are white hounds. When they have sight of any guest approaching, the hospitable men-dogs spring forth to meet him, and holding the lap of his mantle between their teeth, they towse him gently to their nomad booths." Some will have it " they dwell not in land of Arabia, but inhabit a country beyond the flood ; they devour their old folk so soon as their beards be hoary." As this was told some day in our coffee talk at Medáin Sâlih, Doolan shouted, of a sudden, that in another of his distant expeditions he had met with the Beny Kelb—" Ay billah ! and they came riding upon thelûls." Then reminded that the B. Kelb dwelt over seas, and that the men were in likeness of hounds, he exclaimed, " Well, and this may be true, God wot ; wellah ! I thought I saw them, but, life of this coffee ! I might be mistaken." Doolan told me another day that the people of Kheybar were six hundred thousand men ;—and all was of the poor man's magnanimity that he would make them many in his fable talk. A very sober and worthy Fejîry who ever told me the truth within his knowledge, said " the country of the B. Kelb lies five or six days eastward from Mecca, but they are not right Moslems, their matchlock men are ten thousand." That were a tribe of fifty thousand souls !—there is not any so great nomad nation in all Arabia. The Annezy, which inhabit almost from Medina to the north of Syria, a land-breadth of more than fifteen thousand square miles, I cannot esteem to be fully half that number ; but their minds have little apprehension of the higher numbers : I have commonly found their thousands to signify hundreds, so that the tenth of their tale very nearly agreed with my own reckoning.

Haj Hasan, whose two hands wrought more than the rest of the garrison, would upon a day go a hunting to the jebel with some of the gate Arabs, and I should accompany them. In the way beyond the eastward cliffs of the plain, I heard there were inscriptions. As we crossed two and a half hours to the *Rikb el-Héjr*, before noonday, some of the Arabs of this land of famine complained already in the sun *ana ajizt*, their weak limbs

were dull in the sand. Wady was amongst them, he went in rags, the custom in Ishmaelite Arabia of any who must adventure a little abroad, for dread of being stripped by any hostile ghrazzû. We passed the barrier cliff by a cleft banked with deep sand. The mountain backward is an horrid sandstone desolation, a death as it were and eternal stillness of nature. The mountain sandstone cloven down in cross lines, is here a maze of rhomboid masses, with deep and blind streets, as it were, of some lofty city lying between them. Of the square crags some that were softer stone are melted quite away from among them, leaving the open spaces. The heights of wasting rock are corroded into many strange forms of heads and pinnacles. [*v.* The rocks of J. Ethlib, p. 243.] The counterlines of sandstone sediment are seen at even height in all the precipices. We marched in the winter heat ; a thermometer laid, upon a white cloth, upon the sand at an height of 3700 feet, showed 86° F. : at the highest of the mountain labyrinth, sixteen miles from the kella, I found nearly 4000 feet. From thence we saw over a wide waste landscape northwards to a watering of the Fejîr nomads. We were distressed, stepping in the deep banked sand, descending and ascending still amongst the perplexed cliff passages. As we went I found a first Himyarish legend of the desert, written upon the cliff, perpendicularly, with images of the ostrich, the horse and his rider, and of camels. [*Doc. Epigr.* pl. xx.] We came to a cave in a deep place of sand where there grew acacia trees. The sun now was setting and this should be our night's lodging.

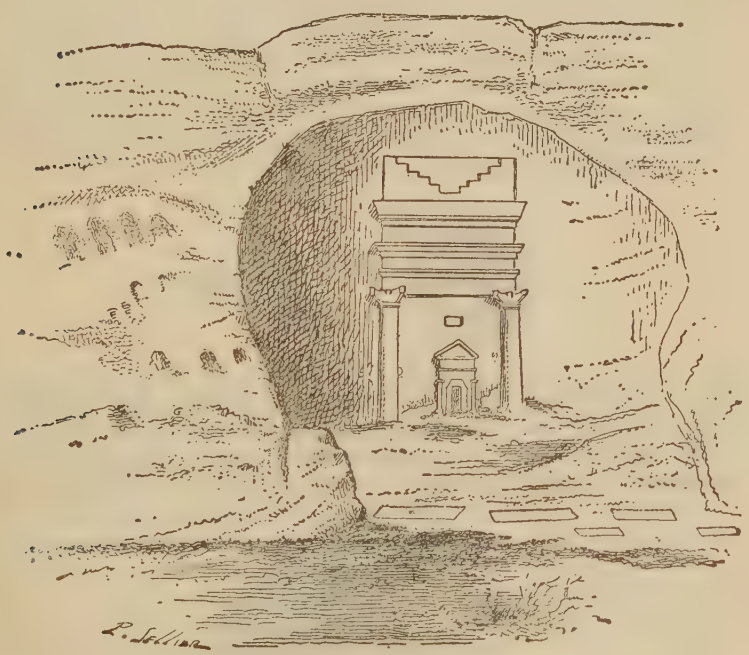
We had brought dough tied in a cloth, to spare our water ; it had been kneaded at el-Héjr. Of this dough, one made large flat cakes (*abûd*) which, raked under the red-hot sand and embers of our earth, are after a few minutes to be turned. Our bread taken up half baked was crumbled with dates in the hollow of a skin pressed in the sand troughwise, with a little water, that we might feel the less need to drink and make not too soon an end of our little girby, being five persons. The nomads in this country after dates rub their palms in sand ; some ruder choughs wipe the cloyed fingers in their long elf locks. The bright night shone about us very cold, and half numbed we could not sleep ; before morning I found but 38° F. Once we heard a strange noise in the hollow of our cavern upward. Doolan, who came with us, afterward boasted " We had all heard, wellah, the bogle, *ghrûl*, ay, and even the incredulous son-of-his-uncle Khalîl : " but I thought it only a rumble in the empty body of Wady's starveling greyhound, for which we had no water and almost not a crumb to cast, and that lay fainting above us. We rose from our

rocky beds after midnight with aching bones, to make up the watch-fire. We broke our fast ere day of that which remained, and each had a draught of water. Then taking up their long guns they went to stalk the *bedûn*, or great wild-goats of the mountain. I stayed by the water-skin in the way by which we should return, whilst they climbed among the waste rocks. Until noon, only Wady had fired at a running buck and missed him, as the Beduins will nine times in ten. As we went now homewards, a troop startled before us of ten bedûn and sprang upon the rocky shelves: our gunners went creeping after for an hour, but the quarry was gone from them.

One day our hunters brought in a porcupine, *nîs*, they find his earth like a rabbit-burrow and with a stick knock him on the head. An equal portion of this (the Arabs' religious goodness) was divided to all in the kella. The porcupine is not flayed, the gelatinous skin may be eaten with the flesh, which has a fishy odour. They boiled the meat, and every one after supper complained of heart-burning, I only felt nothing. It is also the Arabs' fable, that the creature can shoot out his pricks against an enemy. The goat, the ass, the porcupine, will eat greedily of the colocynth gourd, which to human nature is of so mortal bitterness that little indeed and even the leaf is a most vehement purgative; they say it will leave a man half dead, and he may only recover his strength, by eating flesh meat. Surely this is the "death in the pot" of Elisha's derwishes. Some Beduwy brought us in a great ostrich egg, which dressed with samn and flour in a pan, savoured as a well-tasting omlette. The ostrich descends into the plain of Medáin Sâlih; I have seen her footing in Ethlib. Doolan, as many of his Heteym nation, was an ostrich hunter; in the season he mounted upon his thelûl and riding at adventure in the wilderness, if God would he found an ostrich path, there he hid himself, awaiting, all day, with lighted match, till the bird should pass: but this patience is many times disappointed save when the nest is found. Once he had brought home two ostrich chicks, which grew up in the kella, but one day the young birds fed of beans, and these swelling in their crops had choked them. So poor was the man, he found not every day to eat, yet were his hunter's tools of the best; his matchlock was worth more than other in that desert side, namely forty reals. Doolan had most years his two skins ready against the Haj, in which is wont to come down a certain Damascus feather merchant, who buys all ostrich skins from the nomads by the pilgrim road, paying for every one forty to forty-five reals. The ostrich feeds, pasturing from bush to bush, "like the camel." The hunters eat the

bird's breast, which is dry meat; the fat is precious, one of their small coffee-cups full is valued at half a mejîdy; they think it a sovereign remedy for heat and cold, and in many diseases. Inhabitants of the air, here in this winter season, were crows, swallows (black and grey), and blue rock pigeons. All nights in the kella we were invaded by a multitude of small yellow beetles, which fretted our butter-skins and preyed upon all victuals: I have not elsewhere seen them in Arabia.

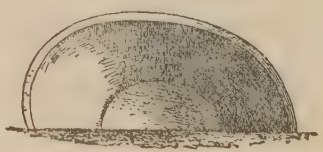
As the Arabs were accustomed to the Nasrâny I began to wander alone, in all the site of Medáin Sâlih. Only the aga bade me mount first with my glass upon the Borj rocks, and if I saw no life stirring in all the plain, I might adventure. In this exploring day by day, I saw more perfectly the several frontispieces and their chambers. The height of the Borj rocks is pitted, as with shallow surface graves; the people of this rainless country take them for cisterns. They lie many there together, some north and south, some east and west, but are not often a span deep; only backward from the tower are seen plainly, two



grave-pits. Also certain bare shelves of rock are seen pitted in the plain, with the like shallow grave-places; as under the Kasr el-Bint rocks, before the threshold of one of the fairest frontispieces (fig. p. 133). The Borj is a rude square-built low tower laid of untrimmed stones without mortar, six paces by five, of uncertain age: a yard is the thickness of the wall diminishing upward; outstanding flags have served within for stairs.

In the plain, I saw everywhere drifted pebbles of lavas and pumice, certainly from yonder black Harra, which I have afterward found to be sandstone mountain overflowed with a wonderful thickness of basaltic lava-streams; and the black hills seen thereupon, from hence, are craters of volcanoes. Yet there is no sign of any showers of vulcanic powder or cinders, fallen of old time in the plain;—such surely was not the catastrophe of el-Hejr. I found upon the wild rocks, and transcribed many old scored inscriptions. Upon the precipices I often wondered to see, twenty-five feet high or more from the ground, antique traced images of animals, which could be reached now only by means of a long ladder: the tallest man standing upon his camel could not attain them!—"Plainly (say the Arabs) the men of former ages were of great stature!" The aga answered them "Yet there might be shrinking of the soil, between weather and wind, in long course of time;" but neither can this be the cause, if we consider the doorsills of the funeral monuments, for they appear at present at the ground level. I found also millstones, of antique form, in black lava; the

like I had seen before lying in the Petra valley. Half buried in the sand, I saw also some stone vessels (*jurn* or *nejjar*) like font-stones, and nearly a yard wide; there is one now set up for a drinking trough in the kella. In the plain under Ethlib, I found



an ancient quarry, upon whose wall is cut, as with a workman's chisel, this Himyaric legend, which is nearly singular among

the Nabatean inscriptions at Medáin Sâlih; I found a second ancient quarry, backward from the western rocks.—Two very small quarries could not suffice for the stonework of a town; and though they had some stone-waste from the hewing of the funeral monuments: but their town was clay-built and the clay house-walls were laid upon a ground-course or two of stones, rude and nearly unwrought. I have seen very few plots of antique houses remaining, in all the ancient site. I suppose not many are covered by the driven sand, but rather that all such provision of stones, lying ready to hand, has been taken up long since, for the building of the kella. Small were those ancient houses, we should not think them cottages; no larger are the antique houses of rude stone building, which I have since seen yet standing, from Mohammed's time, about Kheybar.

Under the Borj rocks I have often stayed to consider the stain

of a cross in a border, made with ghrerra, or red ochre. What should this be! a cattle brand?—or the sign of Christ's death and trophy of his never ending kingdom? which some ancient Nasrean passenger left to witness for the Author of his Salvation, upon the idolatrous rocks of el-Héjr! The cross mark is also a common letter in the Himyaric inscriptions, which the ignorant Arabs take for a sure testimony, that all their country was of old time held by the Nasâra.—I have found no footstep of the Messianic religion in this country unless it were in a name in Greek letters, which I afterward saw scored upon the rocks of Mubrak en-Nâga, (ΚΥΡΙΑΚΟΣ).

El-Héjr was still a small village in the tenth century; many villages were in the hollow ground from hence towards Medina, and full of people even in the times of our Crusades: to-day they are silent sites of ruins, there is no memory even of their names among the people of the country. By the Borj rocks are some broken palm-yard walls, with ruins of clay houses; these are not so old as a century. Zeyd's grandfather, the great sheykh of his tribe, had brought husbandmen from Teyma to irrigate this fruitful loam and dwell here under his protection. Large were their harvests, and they had ready sale to the Beduins. The Teyma colonists were bye and bye thriving, although they paid a part of the fruit to their nomad landlords. The men having in few years gotten silver enough to buy themselves wells and palm grounds at home, returned to Teyma. I asked why they abandoned the place, where their labours prospered. Zeyd answered, "Because it is *khála*," the empty solitary waste where they were never in assurance of their own lives. Westwards a mile from the kella, I found great clay walls upon foundations of rude stone-laying without mortar; those abandoned buildings were of old outlying granges, as we see them in some provinces of Nejd. The bare clay walling will stand under this barren climate for many ages. The fatness of the Héjr loam is well known in the country; many have sown here, and awhile, the Arabs told me, they fared well, but always in the reaping-time there has died some one of them. A hidden mischief they think to be in all this soil once subverted by divine judgments, that it may never be tilled again or inhabited. Malignity of the soil is otherwise ascribed by the people of Arabia, to the ground-demons, *jan*, *ahl el-ard* or earth-folk. Therefore husbandmen in these parts use to sprinkle new break-land with the blood of a peace offering: the like, when they build, they sprinkle upon the stones, lest by any evil accidents the workmen's lives should be endangered. Not twenty years before one of the Fehjies (of whom a few households are planters of small palm-grounds, without the walls of Teyma) enclosed some soil at el-Héjr within gunshot of the kella. He digged a well-pit and planted palms and sowed corn. The harvest was much and his pumpkins and water melons passed any that can be raised in the sand bottom at el-Ally; but his fatal day overtook him in the midst of this fair beginning, and the young man dead, his honest enterprise was abandoned.

At Christmas time there fell a pious Mohammedan festival, *eth-thahîa*, when a sheep is slaughtered in every well-faring household, of which they send out portions to their poorer

neighbours. The morning come, they all shot off their guns in the kella and sat down to breakfast together. The nomads devoutly keep this feast: there is many a poor man that for his father, lately deceased, will then slaughter a camel.

Certain *sânies* (Arabians of the smith's caste) arrived before noon from Teyma, who although it was a festival day sat down bye and bye to their metal trade; their furnace-hearth is hollowed in the sand. One forges, another handles the pair of bellows-skins; they were to tin all the copper vessels for the new year and mend the old matchlocks and swords of Haj Nejm, in the armoury of the kella: the infirm but valorous old Moor had taken the most of them in the pursuit of hostile ghrazzûs. The smiths, notwithstanding their soon smutched faces, were well-faring men at Teyma, where they dwelt in good houses and I afterward knew them. The witty-handed smiths and always winning, are mostly prudent heads; and suffering themselves in the peevish public opinion, they are tolerant more than other men. They came about this country once a year, and sojourned three months tinkering at el-Ally; they would thither this afternoon with some of the garrison who must go to the village to barter their government wheat for rice and fetch up the mules' forage. I thought also to visit the oasis in their company.

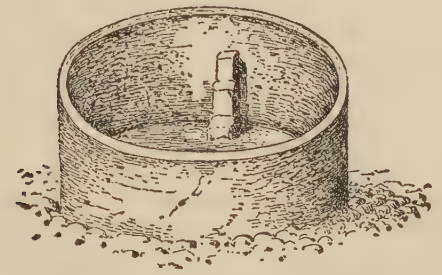
At *el-assr* (mid afternoon) we set forth; Hasan and the lad Mohammed were those of the kella. These were perilous times; the jehâd was now waged against a part of Christendom. At Damascus we had long time dreaded a final rising and general massacre of the Nasâra; the returning post messenger might soon bring down heavy tidings. It was well I parted excellent friends from the aga, who followed me with these words: "Khalîl is as one, wellah, who has been bred up among us." I reminded Haj Nejm, as we joined hands, that we were neighbours in the West. "Ay, wellah, he answered, neighbours." Besides the sânies there went with us a bevy of Fehját women to the town, to sell what trifles they had found upon the ground of the Haj encampment; but as Hasan would (for all the Arabs are thus evil tongued), sooner to make a dishonest commerce of themselves. One of these, *Kathâfa*, Doolan's daughter, strode foremost of the female company, bearing her father's matchlock upon her stalwart shoulder; for all the way to el-Ally is full of crags, and the straits, a little before the town, are often beset by *habalîs*, thievish rovers from the Tehâma, mostly of the here dreaded Howeytât. Haj Nejm told us how he had been shot at in the boghrâz, a bullet thrilled his red cap, a second whissed by his cheek and spattered upon the rock nigh behind him. The last year Mohammed Aly was set upon there, as he went down

with some of the garrison to el-Ally. Hostile Beduins rose suddenly upon them from the tamarisk thicket, braving with their spears, leaping and lulli-looing. If we were attacked, said the strong Hasan, he would take to the mountain side ;—the Arabs think themselves half out of danger, when they have the advantage of ground, and can shoot down upon their adversaries.

Hasan and Mohammed riding at the mule's best pace, I bade them slack a little ; the aga had given order that we should mount by shifts, and little prosperous in health, I could not hold the way thus on foot with them. 'We durst not pass the straits, said Hasan, after the sun ; it was late already and if I could not go he must abandon me, like as by the living God he would forsake his own father which begat him ; if I mishapped he would say that robbers met with us and I was fallen in the strife. Am I, he cried, a man to obey the aga!' Laying hold of the mule furnitures I helped myself forward along with them, until past the middle way, when Hasan seeing I could go no further, bade the *askar* (soldier) lad dismount, whom he named to me in disdain "that Beduwy," and they helped me to the saddle. I enquired of the sânies "Where will ye lodge at el-Ally, in the sheykh's house?" They answered "Where we are going there is no hospitality ; the people of el-Ally are hounds."—They keep not here, in lowland Hejâz, the frank and hospitable customs of Nejd or uplandish Arabia.

The latter way lies by the south-east corner of the Harra, and through a maze of sandstone crags *el-Akhma* which are undercliffs of the same mountain. Here was the former haj road, which passed by el-Ally ; and once not many years ago a haj pasha led his caravan, this way, to Bîr el-Ghrannem :—it was forsaken, as too dangerously encumbered with rocks and strait passages. The bottom is mostly deep sand ; in low places under the rocks there grow tamarisks, which taste saltish, and harsh bent grass. Four or five miles above el-Ally we came (always descending from el-Héjr) to little ancient wells of three fathoms, *el-Atheyb*, with corrupt water. Thirsting in the winter sun we halted, and Mohammed, as it is commonly seen in the East, climbed down to draw for us. Not far from thence begins that *Boghrâz el-Ally*, between the lofty sandstone cliffs *Moallak el-Hameydy*, of the Harra, and high ruddy precipices of that wild barrier of low mountains which closes the plain of Medáin Sâlih to the southward, *el-Hùtheba*, *J. Rumm*, *Moâtidal*. Under this left side in the boghrâz is seen a wide bank of stone heaps mingled with loam ; plainly the antique ground of a town of stone houses, that are fallen down in the clay which united them.

This is that site they call *el-Khreyby* " The little Ruin," in the midst I saw the famous stone cistern, nejjar or jurn, shaped as those smaller which we have seen in the Héjr plain (fig. p. 134), which is called " the milking-pail of Néby Sâlih's nâga."



The sun setting, my companions hastened to pass. I saw as it were doorways hewn in those cliffs, they seemed to be of some funeral chambers. The company showed me upon the rocky height above, *el-Kella*, a square pinnacle, wherein they believe to be sealed some great treasure. Said Haj Hasan, " Khalîl ! hast thou not an art to raise this wealth and so take it half for thyself and half for us ? divide it thus, we are thy fellowship."

The outlying palms of the town were now before us ; here is a range of pits, air holes, of a water-mine or aqueduct running underground to the oasis,—a work, as all such in these lands, of the antique Arabians. We crossed there the freshet bed which descends from Medáin Sâlih, almost never flushed with rain, the seyl goes out below to the great Hejâz wady, W. el-Humth ; in these parts named as often W. el-Jizzl. We heard already the savage rumour of their festival, shots fired and an hideous drumming. The town yet hidden, my companions turned to ask me what heart had I to enter with them. I answered in their manner, that " I left all unto God." The Alowna are noted, by the Aarab, to be of a tyrannical humour within their own palms, and faint hearts in the field. Indeed all town Arabs, among whom is less religion of guestship, are dangerous, when their heads are warm and their hearts elated, with arms in their hands. There wanted but some betraying voice from our company, some foolish woman's crying " Out upon this kafir ! " and my life might be ended by a rash shot. Hasan said this maliciously in my ear, who displeased to-day with his aga, in any trouble had not perhaps stood by me : but he found it himself an awry

world. Arrived before the town gate, at an open ground under the Harra side, where a throng of villagers was keeping holiday, one stepped forth to attach his white mule, for an ancient debt of Haj Nejm. Strenuous was then the guttural contention of the Moghreby's throat, and yet he durst not resist; the hated Alowna were too many for him: the people thronged upon us. Hasan looked pale in the twilight; and the two contentious went away together with an idle rabble, and the mule, to swear before the *kâdy* or village justice.

With the lad Mohammed I passed through the glooming streets, to the house of the Sheykh of el-Ally, *Dâhir;* and he there coming forth to receive me, I was surprised in that half light to see him a partly negro man, and to hear the African voice. Dâhir led me to his upper house, which for the dampness of the ground in these Hejâz oases, is their dwelling chamber. The lad Mohammed recited to him the aga's charge, and, taking off his kerchief-cord, he bound the sheykh's neck with it, saying that such was the bidding of Mohammed Aly, and that he bound him surety to answer for me. The Semitic life is full of significant gestures, and sacramental signs. The Christian religion has signs in this kind, of the noblest significance. The Christian is once washed from the old sinful nature, to walk in newness of life; he eateth bread and salt with Jesus at the Lord's table; such tokens being even declared necessary to salvation. Dâhir, who had the lips, the hair, the eyes of an Ethiopian with the form of the Arabs, boasted himself a sheykh of ancestry in the lineage of Harb. He was the sheykh here after his father, as the Beduin sheykhs succeed, by inheritance. I think there are few in the town who show not the mixture of African blood; yet they will deny it and fetch their descent from old Moghreby colonists, and Jeheyna, and Harb, and Beny Sókhr: but the Moors might have been as well Moorish negroes, since the name of an Arabic tribe or nation is of both free and bond. The nomads think those squalid and discoloured visages to be come so of the working of their close valley climate. There are Harb settlers of the full blood, in those many hot oases betwixt the Harameyn, which are blackish as Africans; but they have pure lineaments of Arabs.

The resettlement of the ground and foundation of el-Ally is ascribed to a palmers' fellowship of forty Barbary derwishes. Journeying upon the Syrian haj road, with their religious master, from Mecca and Medina, they were pleased with the solitary site, where they had found ruins. The holy man bade his disciples await him there, whilst he went up to pray in

Jerusalem. "How, they answered him, may we endure in this desert place and there is nothing to drink?" Then the saint struck his burdon in the sand, and there welled up a vein of water; it is that lukewarm brook which waters their village: also his Jacob's staff put down roots and became a palm tree.

Dâhir regaled me with a little boiled rice; slender supper fare to set before strangers in the hospitable eyes of the nomads: he made also coffee of a bean which had lost all savour, and with a shallow gracious countenance, bade me tell him truly if this were not good to drink. We see in the Arabs' life that those which need most are of most hospitality. Famine is ever in the desert, it is therefore in men's eyes a noble magnanimity to set meat before the wayfaring man. The sheykh of el-Ally sat demurely in a mantle of scarlet; such as it is the custom of the Dowla to bestow upon principal sheykhs in token of government favour. An astute sober man he was, very peaceable in his talk; Dâhir waited among my words that he might imagine what countryman I was. In this there surprised me the impassioned solitary voice of a muetthin, intoned in the winter's night, from the roof of the village mosque (*mesjid*) next to us (here are no minarets) crying to the latter prayers; and Dâhir, with an elation of heart, which is proper to their comfortable Mohammedan faith, said immediately with devout sighing the same words after him,—words which seem to savour for ever of the first enthusiasis of the néby of the Arabs, "*The only God, He is above all; I do bear witness that there is no god but God alone, and I bear witness that Mohammed is the Messenger of God.*" Dâhir turned to watch me, that if a Moslem my heart also should have danced after the piper: when I looked but coldly upon it, this seemed to certify him; for there is no Mohammedan, of whatever good or evil living and condition he be, whose heart is not knit to the fresh faith of the "Apostle's" religion and who will not pray fervently. Sheykh Dâhir said now very soberly, "If thou art not a Moslem, tell me what art thou, Khalîl; I am as thy father, and is not this a town of the Moslemîn?" He would say where is no Beduin wildness, but a peaceable civil life in God's fear, under the true religion.

Dâhir went out to his devotion in the mesjid; and returning within a while the elder found his young housewife, and mother of his two younger sons, sitting in his place by the hearth, curious to discourse with a stranger, and hardly he rebuked her as if she had forgot her modesty. "Woman, and thou givest me every day a cause, I shall put thee away!" he bid her remove, and sit further off in the gloom of the chamber; thus their poor housewives are banished from the warmth and light of the cheerful coffee

fire, the husband sitting alone with his friends, in their own houses, if the company be not some of their nigh kindred. In Nejd there is made, as in the nomad tent, a woman's apartment. Here I think not many men have more wives than one, those that I knew were all simple couples. When he questioned me again I answered " I hope it may seem nothing very hard to you, that I am of the Engleys, which are allies of the Sûltan, as you have heard, and they are Nasâra; and I am a Nasrâny, does this displease you? So many Christians are in the Sûltan's country that Stambûl is half full of them." And he; " Well, Khalîl, repose thyself here without carefulness of heart this night, we shall see what may be good to do on the morrow."

The morning come, as I walked upon the house terrace, I heard it cried by children from the next roofs " Aha! he that neither prays nor fasts,—Aha, it is he." I knew then that malicious tongues of some of the company from el-Héjr had betrayed me. As I heard this cry I would gladly have been out of the town, for it had been said over the coffee fire in the kella, that these free villagers are very zealous of their religion and would be ready to kill me. The sheykh was abroad; Hasan then coming in, who had slept at the kâdy's, I went out with him, and on through the narrow ways to the kâdy's *kahwa* (coffee-house); there the coffee-drinkers with sober cheer gave place to a stranger and the pourer-out handed me the cup of hospitality. They sat with those pithless looks of the Alowna, as it were men in continual languor of fevers under that lurid climate; and this is the Hejâz humour, much other than the erect bird-like mind and magnanimous behaviour of Nomad, that is Nejd Arabia. The young men abroad were perfumed, and sat idle in the streets in the feast day, which these townsmen keep till the third morrow; their nails and the palms of their hands, they had now barbarously stained yellow with henna. This in their sight is an amiable quaintness of young gentlemen; and some among them had dressed their fleecy locks in a fringe of many little cords, not as the bold nomads' few plaited locks, but in Ethiopian manner.

The narrow town ways are very clean but much darkened with over-building, less I can suppose because there is not much ground-room, than, in their stagnant air, for a freshness of upper chambers. At every door is made a clay bench in Arab-wise, where householders and passengers may sit friendly discoursing and " drink " tobacco. There is no filth cast in their streets, dogs may not enter the place, which is well-built and decent more than almost any Syrian village. Here is no open bazaar, small wares of the daily provision are sold after sunrise at the street corners;

butchers sell mutton and goat-flesh at half-afternoon without the walls : everyone is a merchant, of the fruits of his own ground, at home in his own house. Hasan when we were again in the street, meeting with some of his late adversaries, began to chide anew with them ; the great heart swelled in his Moghreby breast that any Alowwy durst lay hand upon the white mule " to detain the service of the Sooltàn." Among the next benchers I sat down ; the people were peaceable and spoke friendly with me, none reproached me. Dâhir's son came to call me to breakfast, I saw as we went an Himyaric inscription very fairly sculptured, in embossed letters, in the casement of one of the over-built chambers ; whilst I stood to transcribe it, no one molested me. Dâhir brought me afterward to his kahwa, every sheykh has such a public chamber, where coffee is served at certain hours. They are here ground chambers, and commonly under the stairs of the host's dwelling-floor above.

All the house building is here of rude stones, brought from el-Khreyby, and laid in loam for mortar. El-Ally is a stone-built Moslem village in the manner of antiquity, and though the Mohammedan Arabs are nearly always clay-builders ;—nor is it because their sandy loam will not bind into bricks. Their rafters are of *ethl* (sing. *ethla*), the tall-growing kind of tamarisk, and palm beams ; the doors of palm boards rudely fashioned with the axe. In the midst of their street doors this sign (of which no one would give me any interpretation,) is often stained in red ochre or coaled with charcoal ; it might, I thought, be the wasm of nomad forefathers of the town. A koran verset is often written above. The fastening, as in all Arabic places, is a wooden lock : the bolt is detained by little pegs falling from above into apposite holes, the key is a wooden stele, some have them of metal, with teeth to match the holes of the lock : the key put in under, you strike up the pegs and the slot may be withdrawn. To the ringing of the coffee-pestle a company entered, of those sitting idle upon the street benches. No one altered his behaviour as they saw the Christian come among them, they talked and drank round ; but after the cup they said, " Here, Khalîl, you are safe in a town of Islam. At el-Ally is good company and all that one may need is at hand ; were it not more pleasant to live here, than lodged with those askars in the kella at el-Héjr ? " Thus they spoke, because there are none, who have not an ill opinion of their town. The impatient nomads complain, as in all settled places, of *el-wákh'm*, the filth, the garbage (though cast without the town walls), the

stagnant air, and the rotten-smelling (sulphurous) brook-water, of which if they drink but a hearty draught, they think themselves in danger of the oasis fever.

I would have returned with Hasan to Medáin, where I hoped to find some manner of scaling the high frontispieces; the aga had promised me the old well-shaft which lay in the kella, and might serve for a ladder. I should otherwise have thought it great peace and refreshment, to stay still shadowing out some days in pleasant discourse in the sweet lemon-groves at el-Ally.—But Hasan had loaded and was departed. When the coffee friends bore out my baggage to the gate, we saw him already far distant: the lad Mohammed, having a contention with him came loitering after. The villagers laid my bags upon his mule, but he flung them down, and when I insisted the cowardly lad thrust his matchlock to my breast. Dâhir bade me, let this worthless fellow go, and he would send me himself to the kella; the Alowna, despised by the men of the garrison, have small goodwill towards the "nefers" again. We went homeward, and the sheykh said "There is now brotherhood between us, and thou art as my son, Khalîl."

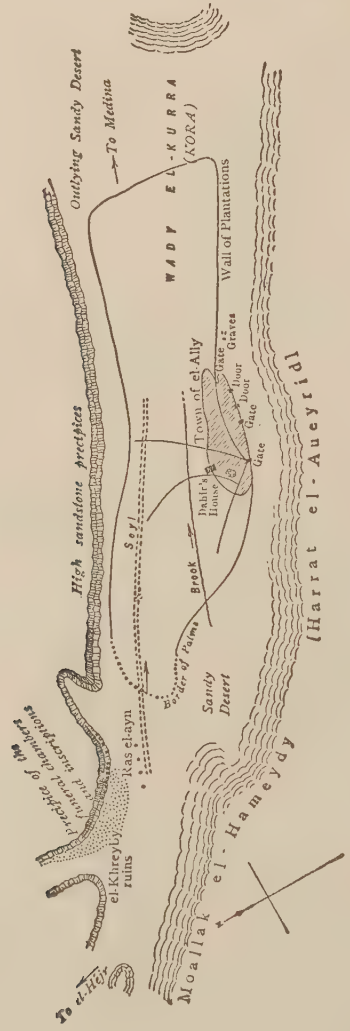
Sitting on the benches they asked me questions in friendly sort and after their fiction of the world, as "What is the tax which ye, the Nasâra, must pay for your heads [as not Moslems] to the Sooltàn?" I said, "Our Lady the Queen, Empress of India, is the greatest Sultan of el-Islam." And they: "But is not el-Hind a land of the Moslemîn?—alas! el-Islam *râhh*, passeth away! What then is the poll-tax that the Moslemîn pay to the Nasâra rulers, eigh! Khalîl?" When I answered that all the subjects of the Sultana enjoy equal civil rights, of what nation soever they be or religion, this they found good, since it was to the profit of the Moslemîn: "But, Wellah! (tell us sooth by God) what brings thee hither?"—"I came but to visit el-Héjr." I wondered to see this people of koran readers, bred up in a solitary valley of desolate mountains amidst immense deserts, of that quiet behaviour and civil understanding. The most of the men are lettered but not all; children learn only from the fathers: there are two or three schools held in the mosques, in the month of Ramadan. In that rude country the people of el-Ally (often called the Medîna or City) pass for great scripture-read scholars. The town pronunciation is flat like the rest of their nature, thus for *el-mà*, water, they utter an almost sheep-like *mé*." Some said to me, "Our tongue here is rude, we speak Beduish." It is nearly I think that Hejâz Arabic which I heard afterward in the mouths of the Harb Beduins of Medina. El-Ally, in their opinion, is "the beginning of the Hejâz."

They are devout in religion, mild, musing, politic rather than fanatics, and such was Mohammed himself; whereas Nejd men, of the nomad blood, are more testy and sudden in their fanaticism. These townsmen (whether partly descended from them or no) are of the religious rite of the Moghrebies, *el-malakîeh*. I saw many, the sheykh among them, scrupulous, as in abstaining from tobacco, rather than worthy men.

El-Ally was never made subject; yet these villagers tax, themselves, their dates and corn every year and send this free-will offering "to the Néby," that is to the temple of Medina: they are content to be called friends of the Dowla. Once in the strong Waháby days nigh fifty years ago, Ibn Saûd came with his band and a piece of cannon to have occupied el-Ally. For a time they lay before the place and never could speed, their gun could not be shot off: so said the Waháby people, "This is the will of Ullah; look now! let us be going, it is in vain that we sit before el-Ally;"—and they turned from them. The Beduins say, "the Alowna are confident within their plantations, but abroad they are less than women." The oasis, in *Wady Kurra*, is the third of a mile over (*v.* next page). W. Kurra (Kora) is all that hollow ground which lies from hence to Medina, and commonly called *W. Deydibbân;* although this be no true wady. It is the dry waterways of two descending wadies, which meet at the midst; namely the W. Jizzl from these northern parts, and the W. el-Humth which descends by el-Medina from above *Henakîeh*, passing betwixt the mount *Ehad* or *J. Hamzy* and their prophet's city.

The Alowna live quietly under their own sheykhs. Dâhir was sheykh by inheritance; not much less in authority and in more esteem was the kâdy Mûsa; his is also an inherited office, to be arbiter of the Arabs' differences. Mûsa, who could read, was a koran lawyer; the village justices (which is admirable) handle no bribes nor for affection pervert justice, but they receive some small fee for their labour. Mûsa's was a candid just soul, not common amongst Arabs; to him resorted even the nomad tribesmen about, for the determining of their differences out of "the word of Ullah"; though they have sheykhs and arbiters of their own, after the tradition of the desert. The kâdy in such townships appoints the ransom for every lesser crime and the price of blood. They live here kindly together, surrounded by the hostile nomads; human crimes may hardly spring in so lowly soil. Under this sickly climate, even their young men are sober; most rarely is there any ruffling of rash heads among them. When homicide or other grave crime is committed, the guilty with his next kindred must flee from the

place. After seven years are out, they may return and agree for the blood at a price.



I walked unheeded in the streets of el-Ally and transcribed the inscriptions [here all Himyaric] which I found ofttimes upon building stones, or to which any friendly persons would lead me. There were other, they said, in the inner walls of certain houses.

Yet some illiberal spirits blamed them, from their benches, where we passed. I wandered now alone through the sûks or wards, whereof twenty-four are counted in all the town, and whereso I heard the cheerful knelling of a coffee-pestle, (sign of a sheykh's kahwa) I entered. Every public coffee-room is of a fraternity or sheykh's partiality, where also any stranger, who is commonly the marketing Beduwy, is welcome: there neighbours sit to discourse soberly and " drink smoke " ; but small is their coffee, for all are of the sparing hand at el-Ally. It is noted of the Alowna that they go always armed in their own streets ;—that might be from a time when these townsmen were yet few in land of the Aarab. They pass by armed to prayers in the mesjids ; the elders bear their swords or have some short spear in their hands, poorer folk go with long oaken quarter staves, *nabût*, or *shûn*. This is the people's weapon in Hejâz, and therewith certain factious sûks in Mecca keep the old custom (notwithstanding the sanctity of the soil and the Turk's strong garrison), to break each other's brows and bones, sometime in the round year,—their riots must be dispersed by the soldiery. The fighting-bat is an old Semitic weapon : hand-staves are mentioned in the book of Samuel and by Ezekiel. The bedels and rake-hell band of the chief priest came armed to the garden, to take Jesus, with swords and staves. As they enter the mosque they leave their bats standing in the entry where they put off their sandals : these seen at a house doorway are to any stranger the sign of an Ally kahwa. Upon their earthen floors is spread some squalid palm matting, which is plaited by the women in all palm settlements. Commonly I saw the *darraga*, target or buckler, hanging at the foot of the house stairs, where I entered ; this is also Hejâz usage, there are none seen in upland Arabia. Those coffee drinkers have the sorry looks of date-eaters and go not freshly clad. The nomad kerchief, cast loosely upon their heads, is not girded with the circlet-band (*agâl*),—which is the dignity of the Arab clothing. The calico tunics are rusty and stiffened upon their backs with powder and sweat ; for soap (from Syria) is too dear for them. The swarming of stinging flies in the hot winter noon in the date village, was little less than under the sepulchral rocks at el-Héjr.

Jid, or patriarch of el-Ally, (in the Semitic manner to lead up every people from a sire,—thus Arabians have asked me, " Who is he the Jid of the Engleys ? ") they name *Allowîy*, whose people expelled the B. Sókhr. The place was called then *Baith Naam*, some say *Shaab en-Naam*. Later they find the town written in their old parchments *Búndur Aulánshy* (*Alûshy*) or *Bundur Alût*. It is said there are

even now Beduin families of B. Sókhr, who draw their due of dates every year from el-Ally. The migration of the Beduin tribes is commonly upon some drought or warfare; there are great changes thus in few centuries in the nomad occupation of the Peninsula.

Two days after my coming the morrow broke with thunder and showers; the rain lasted till another morning: in nearly three years they had not seen the like. My lodging was always the sheykh's upper chamber, and almost every well-faring elder at el-Ally has two or three houses:—a dwelling-house for himself and his housewife, the house perhaps of his children by a former wife, or of his married son, and his store-house. Dâhir's upper-room walls were hanged with little flails of fine palm-straw ware, gauded with ties of scarlet and small sea shells, (surely African rather than the curiosity of Arabs!) and with mats of the same, *sufra*, which all Arabic villagers spread at meat under the tray of victuals. African in my eyes is the gibing humour of this Hejâz population. There is an industry here, amongst a few families, of weaving harsh white summer mantles of the Beduins' wool, *berdàn*.

The Arabians inhabit a land of dearth and hunger, and there is no worse food than the date, which they must eat in their few irrigated valleys. This fruit is overheating and inwardly fretting under a sultry climate; too much of cloying sweet, not ministering enough of brawn and bone; and therefore all the date-eaters are of a certain wearish visage, especially the poorer Nejd villagers, whereas well-faring men from the same oases are of a pleasant, so to say, honest aspect: a glance might discern among them all the countenance of the milk-drinking Beduins. Where the date is eaten alone, as they themselves say, human nature decays, and they drink a lukewarm ground-water, which is seldom wholesome in these parts of the world. I have nowhere in Arabia seen such an improbity, so to speak, of the facial lineaments (here infected with negro blood) as in this township of el-Ally, and though theirs be the best dates in the country. What squalor of bones! the upper face is sunken and flattened, the jaw nearly brute-like and without beard. Yet a few families are seen of better blood, whitish and ruddy, as the kâdy Mûsa and his adherents descended (they pretend) from B. Sókhr. The faces of these townsmen are so singular, that I could find one Alowwy, even without his white mantle, in the thickest market press in Damascus.

The women go closely veiled, and live in the jealous (Hejâz or Moorish) tyranny of the husbands; their long and wide wimples

are loaded with large glittering shards of mother-of-pearl shells from el-Wejh. The wives of my acquaintance, that I have seen in their houses partly unveiled, were abject-looking and undergrown, without grace of womanhood. The Semitic woman's nose-ring, such as Abraham's steward brought to fair Rebekah, (it moved the choler of the prophet Isaiah to see them in the fair faces of his townswomen,) wide here as the brim of a coffee-cup, is hanged in the right nostril and loaded with minute silver money; their foreheads are set out with like clusters in the hair. They make, as the daughters of Jerusalem, a tinkle-tinkle as they go, and perfume their clothing; which may be perceived as a sickly odour in the street where any woman has lately passed. Timid they are of speech, for dread of men's quick reprehending: the little girls wear a round plate of mother-of-pearl suspended at the breast, their heads are loaded with strings and bunches of small silver.

As I walked by the streets, if any children cried after me "Aha! the Nasrâny!" the elder men turned to rebuke them. Where I sat down in any kahwa, a comfortable text was commonly spoken among them, *kul wâhed aly dîn-hu*, "every one in his own religion." The sheykhly persons, fearing to utter ignorances before the people, forbore to question the stranger; but they lent a busy ear whilst the popular sort asked me of many things, and often very fondly as "Wellah! is there not in the Christian seas, a land where they breed up black men to eat them?" One who had been in Damascus related that the Christians in their great mid-winter festival (Christmas) offered in sacrifice a Mohammedan; but others who had visited the north disputed with him, saying that it was not so. Some of them said "the Nasâra be not so malignant towards the Moslemîn, as the Yahûd; the Jews are heathens and theirs is a secret religion." Another answered, "Nay, but they worship the *thôr*, steer, (that is Aaron's calf)." I said, "The Jews have a law of God delivered by the hand of Moses, which you call the *Towrat*, they worship God alone." It was answered, "If this be so they do rightly, but the Yahûd are of cursed kind, and they privily murder the Moslemîn."

CHAPTER VI.

EL-ALLY, EL-KHREYBY, MEDAIN.

A Jew arrived at el-Ally. A Turkish Pasha banished thither. The warm brook of the oasis. The orchards. The population. Abundance of rice from el-Wejh. Dâhir's talk. Abu Rashîd. An Arabic Shibboleth. *Practice of medicine. Fanaticism in the town. Arabs have wandered through the African Continent very long ago. A Christian (fugitive) who became here a Moslem. The Khreyby is one of the villages of Hejra. Himyarite tombs and inscriptions. The* Mubbiát. *Korh. Antara, hero-poet. Dâhir's urbanity. Return to Medâin. Violence of M. Aly. His excuses. Ladder-beam to scale the monuments. The epitaphs impressed. Rain in Arabia. The sculptured birds. Sculptured human masks. The Semitic East a land of sepulchres. The simple Mohammedan burial. "The sides of the pit" in Isaiah and Ezekiel. The Nabatean manner to bury. A sealed treasure upon the rock Howwâra: to remove it were the end of the world. A Moorish magical raiser of hid treasures. Miracles of the East. A Syrian Messiah in Damascus. Visit to the house of fools. Blasphemous voice of the camel. Sepulchre of the prophet Jonas. The judgment of Europeans weakened by sojourn in the East. Hydrography. The nejjâb arrives. The Moslem and the European household life. All world's troubles are kindled by the hareem. They trust the Nasâra more than themselves. Beduin robbers of the Haj. A night alarm. Habalîs or foot robbers. Alarms continually about us. Contentious hareem corrected with the rod.*

I HEARD here, from many credible persons, that a certain Yahûdy was once come to them some years before, they thought from the coast; others said from Jerusalem. They had found a pleasure in the stranger's discourse; for he was of the Arabic tongue, one well studied therein and eloquent: also they heard from him many admirable things of the Jewish Scriptures, "which were not far from their own thoughts, and agreeable with many places of 'God's word.'" Some of the principal persons had called him to eat with them. The Yahûdy went upon a day to visit Medâin Sâlih, and returned saying, those old monuments were of the Nasâra, (neither Jew nor Mohammedan has any natural curiosity in architecture). They could

not certainly tell me what became of him; some thought he had gone from them to Kheybar. Later at Teyma, the sheykh spoke to me of a stranger who had passed there not many years ago, and stayed a day or two in his house, "one who would not travel upon the *sabt*" (Sabbath). When afterwards I was at Kheybar, the villagers told me of a Yahûdy, who came thither from el-Ally as they supposed; for Arabs, so remiss in the present, are commonly fatally incurious of all time past. 'He remained in their valleys to seek for treasure; he had been found in fault with some woman of the place; he fell sick and perished,' I could not learn in what manner;—it might be they would not frankly tell me. When the coffee-drinkers required me to speak some noble word out of my religion, I said to them, "Honour thy father and thy mother," and with this they were very well pleased. Though a sober and religious people, I saw card-playing used amongst them; this carding is spread to the Hejâz villages from the town coffee-houses and dissolute soldiers' quarters of Medina. In Medina there is much tippling in *arrak*, brutish hemp smoking and excess of ribald living.

Dâhir was the more careful of me as he heard that the Haj functionaries had charged the kella keepers for my safety. He remembered, in his father's time, a certain pasha, fallen into disgrace at Stambûl:—when the Sultan had demanded 'into what extreme part of his dominions he might banish his courtier out of the world for ever;' it was answered him, "There is beyond Syria a little oasis of palms lying out by the haj road, in land of the Beduw." The poor gentleman, relegated to el-Ally, lodged two years in the house of the sheykh, Dâhir's father. The Sultan after that time, remembering his ancient kindness, sent for the sad exile and restored him, and commanded that money should be given to the village sheykh, with his imperial firmàn, naming him "a well-doer to the Dowla."

Their date-groves and corn-plots are in the breadth of the W. el-Kurra, irrigated by the lukewarm brook, and by some other lesser springs which rise in the midst of the oasis, all of flat and ill-tasting tepid water, exhaling a mephitic odour, as the sulphurous stream at Palmyra. In all are the same small turreted shells, and in this brook side I found much growth of a kind of fresh-water sponges. The warmth of the strong-running channel which is two and a half feet deep, I found to be constantly 92° F.; that was in the village three or four hundred paces from the mouth of the conduit, and thrice as much perhaps from the source. The watercourse reeks in the chill of the morning: in

it the townsmen wash themselves as they go to the mesjids, and there are made some enclosed bathing-places, above, for women. The height of the oasis I found equal to the land-height of Damascus! this I could not have guessed without the instrument, but the Arabs divined it; and Haj Nejm was constant in the opinion that the plain of Medáin must lie a little above the soil of Damascus. The outlying palms above the level of the springs, are watered out of well-pits dug to twenty-seven feet in the sand and twenty wide. This ground-water, which is cooler and brackish, is drawn by the walking to and fro of their small humped kine.

The orchards of palms and sweet lemons are very well husbanded. The higher grounds of the shelving valley side are digged out deeply, to the irrigating spring level; so that the public paths seemed to be raised as wide walls which divide those plantations, and the beautiful spreading heads of palms, not here tall-growing, appear as rising from the floor of the ground. Many crooked palms spring together from one stem; they are old suckers let grow to trees when the mother stock is fallen. Here in the Hejâz they sell their refreshing sweet lemons to the Haj: but bargaining of fruits (not being food, as dates) would be unbecoming any honourable man in the near Nejd. The orange is unknown, so far as I have seen, in Arabia. There are not many vines, but every family has some plant or two, never pruned, climbing upon trees or in trellises, for their refreshment in the hot midsummer. Of stone fruit they have no more than the plum, though some of their young men go up every year to Damascus, to hire themselves as husbandmen. They cultivate upon the ground, as in the other Arabian villages, great pumpkins, *dibba*, of which gobbets, as it were fat flesh, are mingled with their weak porridge, and they think this a supper to set before guests. It is delicious to see all this beautiful burden of green upon a soil which is naturally naked loam-bottom, and driving desert sand. Besides the small humped kine for their field labour they have a few weak asses for carriage; almost every household has a milch goat or two and poultry. There were no more than two horses in the town; of what service should the warlike animals be to so unwarlike masters? The Alowna will pay no "brothership" to the Beduw for their town, which they never quit, unless to ride sometime in their lives, with the Haj, to the holy places, or ascend with the returning caravan to Syria.

All the cultivated oasis is nigh two miles, the town is narrow, upon the wady side, under the Harra. From those cliffs, I have seen all the houses together to be about four hundred. The population I had otherwise estimated at

1300 persons, yet the townspeople guess themselves to be 5000 or 6000 souls! The Beduins say they are 1500 guns, that is, as I have commonly found in their reckonings, nearly the true tale of all souls, 1500 persons. They raise much more of their palms and corn grounds than suffices them; that which is over they sell for silver to the Beduw, and many hoards of coffered reals are said to be lying in the town. They take up with their dates also much India rice, which is brought hither in the sack from el-Wejh (el-Wésh), the Red Sea coast village, and rice-*bundur* of all this north-west country; this they sell again to the nomads. Middle men in the traffic are certain Billî Beduins: the Beduwy rice-carrier will take up his lading from the Wejh merchants, two sacks for a camel, at ten reals. For the same at el-Ally, six journeys after, through their own mostly peaceable dîra, he can have sixteen to twenty reals, or may load home dates in bales of palm matting, from this cheap market. Yet the poor Beduins are not much allured by such gains of their honest industry, neither think they again of the road whilst they have anything left to eat at home with their families. We see at el-Ally the simplest kind of trading and interchange of commodities. The price of rice inland from the coast, is so raised by the intolerable cost of camel-carriage, that it is hardly found so far as Teyma. The Beduins beyond use wheaten messes, or they draw *temmn*, that is river-rice from Mesopotamia. Of Ally dates the helw kind, soft and tasting almost like honey, is stored in old girby skins, *shenna*, *mujellad;* beginning to dry they crystallize. Many shennas are carried up every year in the Syrian Haj, and the honey-date of el-Ally is served for a sweetmeat to visiting guests in Mohammedan homes, at Damascus. The *bérni* date, long and wan, is their cheaper household food, and of this there are many kinds. The town is walled under the Harra, which dams from them the healthful western or sea winds, and open from the side of the orchards. There are two main gates, besides doors, from the desert, the woodwork in my time was ruinous; they were never shut.

Long were the evenings at Dâhir's coffee fire, where there came no visiting guests. Dâhir was very discreet and covert to enquire what place I held in my own country; that seeing me regarded by the Dowla, he knew not what manner of man might be under my Arab cloak. When he pressed me I answered, "I have none other than the trade of *fúlsifa* (*φιλοσοφία*), it is pleasant to secede from the town to the silent desert."—"And does this bring thee alone to el-Héjr, when thou wast well at home,—to this perilous land of the Aarab, to suffer

much disease ?"—" Why should we fear to live or to die, so it be upon a rightful way ? when the heart is warm all things appear light."—" Words, my son ; and thine is a bootless task, for thou art out of the way, not being in the saving religion." Dâhir could not gainsay me when I alleged " Solomon father of David," (this is as they ignorantly speak,) a name venerable amongst them, or when I praised el-fúlsify, also an honourable word with them, or magnified learning above the excellencies in the world. " What need, said he, of all this learning ? but one thing is needful, a man should know Ullah to be the only God and his messenger Mohammed ; and all the rest is of little advantage. Were it not better for thee, forsaking these vanities, to confess the faith of Islam ? from henceforth leading thy life in this mild and peaceable way of the religion, which will be well for thy soul's safety at the last." And Dâhir smiling religious solace to himself, sighed with a sidelong look and upcasting of the eyes ; he snuffled in his holy talk like an honest Roundhead.

There were lodging at el-Ally two Damascus tradesmen of the Medân, that come down with clothing-stuffs for the Beduins in every pilgrimage. I went at their request to pass an evening with them. The men were sons of old kella keepers at Medáin Sâlih. One of them, Abu Rashîd, had trafficked to Egypt, and could tell marvels of great cities lighted with gas, of waterworks and railroads, all made he affirmed by the Engleys whom he praised as the most ingenious and upright of the Frank nations. This year he would send his son, he told us, to the English schools in Syria :—the new technic instruction, (by which only they think they fall short of the Europeans,) is all the present appetite of such up-waked Mohammedan Arabs. Taking a solemn volume in hand, bound in red leather, in which he studied religion and philosophy, he read forth where mention was made of the Platonical sect. The barbarous Arabic authors, without knowledge of the tongues or times, discourse with disdainful ineptitude of the noblest human spirits which lived almost a thousand years before their beginning, and were not acquainted with their néby Mohammed. Abu Rashîd noting my imperfect and unready speech, " These Franks labour, said he, in the Arabic utterance, for they have not a supple tongue : the Arabs' tongue is running and returning like a wheel, and in the Arabs all parts alike of the mouth and gullet are organs of speech ; but your words are born crippling and fall half dead out of your mouths.—What think you of this country talk ? have you not laughed at the words of the Beduw ? what is this *gòtar* (went)—A-ha-ha !—and for the time of day their *gowwak*

(the Lord strengthen thee) and *keyf'mûrak* (how do thy affairs prosper ?) who ever heard the like ! " He told this also of the Egyptian speech : a battalion of Ibrahîm Pasha's troops had been closed in and disarmed by the redoubtable Druses, in the *Léja* (which is a lava field of the Hauran). The Druses coming on to cut them in pieces, a certain Damascene soldier among them cried out " Aha ! neighbours, *dakhalakom*, grant protection, at least to the Shwâm (Syrians), which are *owlàd el-watn*, children of the same soil with you ! " It was answered, ' They would spare them if they could discern them.' ' Let me alone for that, said the Damascene ;—and if they caused the soldiers to pass one by one he could discern them.' It was granted, and he challenged them thus, " *Ragel* (Egyptian for *Rajil*), O man, say *Gamel !* " every Syrian answered *Jemel ;* and in this manner he saved his countrymen and the Damascenes.

I thought to begin here the vaccination and my practice of medicine. But no parents brought me their children, only few sick persons visited me, and those were nearly desperate cases, to enquire for medicines ; even such went back again when they understood they must spend for the remedies, though it were but two or three groats. If I said, Are not medicines the gift of Ullah ? they answered, " We are trusting in Ullah."—" But, when another day the disease is amongst you and your children dying before your faces ? "—" There can happen nothing but by the appointment of Ullah." This is the supine nature of Arabs, that negligence of themselves, and expectation of heaven to do all for them, which they take for a pious acquiescence in the true faith : this fond humour passed into their religion we have named the fatalism of Mohammedans. At el-Héjr the gate Arabs desired of me *hijabs* or amulets ; such papers, written with the names of Ullah, they would steep in water, and think themselves happy when they had drunk it down.

When tumblers come to a town the people are full of novelty, but having seen their fill they are as soon weary of them ; so these few peaceable days ended, I saw the people's countenances less friendly ; the fanatical hearts of some swelled to see one walking among them that rejected the saving religion of the apostle of Ullah. If children cried after the heathen man, their elders were now less ready to correct them. A few ill-blooded persons could not spare to crake where I passed from their street benches : " Say Mohammed rasûl Ullah ! " but others blamed them. In an evening I had wandered to the oasis side ; there a flock of the village children soon assembling

with swords and bats followed my heels, hooting, "O Nasrâny! O Nasrâny!" and braving about the kâfir and cutting crosses in the sand before me, they spitefully defiled them, shouting such a villanous carol, "We have eaten rice with *halîb* (milk) and have made water upon the *salîb* (cross)." The knavish boys followed ever with hue and cry, as it were in driving some uncouth beast before them, until I came again to the town's end, where they began to stone me. There was a boy among the troop of dastardly children who ever stoutly resisted the rest, and cursed with all his might the fathers that begat them. With great tears in his eyes he walked backwards opposing himself to them, as if he would shelter me with his childish body; so I said, "See, children, this is a *weled el-halâl* (son of rightfulness), think rather to be such, every one of you, than to despise the stranger, the stranger is a guest of Ullah." This behaviour in the children was some sign of the elders' meaning, from whom doubtless they had heard their villanous riming;—the same that was chanted by the Mohammedan children at Damascus, for few days before the atrocious fratricide of the Nasâra. And the Semitic religions would have none draw breath of life in the earth beside themselves, and keep touch with no man without:—extreme inhumanities that Mohammed had noted in his difficult times in the iniquitous Jews.

A poor young man of the Alowna for his dollar or two may ride to Damascus, 550 miles, upon some dromedary croup, with the Ageyl riders: they often apprentice themselves in the Syrian city to learn stone-building of the Nasâra. I found one here, a tall fellow, who years past was gone a soldiering, in the jehâd, to the Crimea. He told me it was far ways and over seas; and this is all that such men can report of any distant parts they have visited, for the world's chart is always unknown to them. There are Arabs who wander wide as the continents and returning (as the unschooled and barbarous) cannot declare to us their minds: Arabs have travelled very long ago over all the face of Africa, without leaving record. I saw a young Syrian living here covertly; a conscript, he had deserted in el-Yemen. The lad's town was Nazareth, and he was somewhat troubled to see me.

Another day I wandered to the further border of the oasis, where herd-lads were keeping the few goats of the village.—Upon a sudden there started from the tamarisks a fiendly looking Beduin whom the lads not knowing they cried out "He is one of the Howeytât," and lifting their staves and taking clods in their hands, they bade him stand off. The wretch

fastening two robbers' eyes upon me, asked "What man is he! and is he of you?" I said to him, "Accursed be the villain thy father! away with thee!" —"Hî-hî-hî! I go," and he vanished, with a strange shouting, as if he called to lurking fellows of his in the thicket. "The enemies are upon us," said the lads, and hastily they drove their goats within the walls. Sheykh Dâhir reproved me gravely at evening, saying that I seemed to be a man of some instruction, and yet was one unwise, foolhardy and daily disobedient to his better counsel. "Open thy eyes, Khalîl, and be advised ere there befall thee a great mischief; but I have forewarned thee." Dâhir added with an under-smile worthy of his inhuman faith, 'he were not then to be blamed,' (—there would be one kâfir less in God's world.) Another while as I sat without the town gate, under the Harra, with an Ally man, a shower of stones tumbled upon us: we went back and saw a sneaking wretch climbing in the cliff above. My companion, with the short indignation of the Arabs, levelling his matchlock, cried to him to cast again—. I would ere this have returned to el-Héjr; but Dâhir bade me have patience for a few days that Howeytât footsteps had been seen in the boghrâz. I asked how could they know the tribe thus?—"By the length of their foot, which is more than of any neighbouring Beduins:" yet those tribesmen are said to be "small-footed as women." The most nomads of these parts, going at all times without sandals, have heavy flat feet.

The sheykh was good enough to send me to see the Khreyby rocks and ruins, with one of the town who undertook the service willingly. This was *Sâlih el-Moslemany*, a principal tradesman to the marketing nomads in the town, and client of Dâhir. He was well affected to me because his father's kindred were Christians. Sâlih's father was come hither (a fugitive perhaps) from Egypt: to dwell at el-Ally he must needs become a confessor of Islam, and had then received the neophyte surname el-Moslemany. His son, who passed for a good Mohammedan, and had made more journeys than one to the prophet's city, tendered for his sake the name of the Nasâra. Sâlih challenged by some that he favoured the Nasrâny thought himself obliged to iterate immediately the confession of faith, saying solemnly in their hearing, "*La îlah ill' Ullah*" and with most emphasis, "*wa Mohammed rasûl Ullah.*" Sâlih excused himself, this morning, 'it was late, those who had gone to that part to gather sticks would be returning presently;' but Dâhir said we might go, and sent his nephew with us.

They came then girded in their old rent clothing, and carrying long matchlocks. We passed the outlying palms and the seyl

to the Ras el-Aŷn, or "fountain-head" of their brook, a dark pit twenty-five feet deep to the under-rushing water. Then begin the ruins, el-Khreyby; so we came to the "Nâga's milking pail,"

The Harra. Moallak el-Hameydy. Outlying palms towards el-Héjr. Cliffs of el-Khreyby.

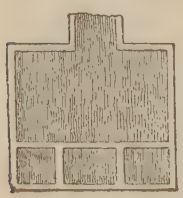
mah'leb nâkat nēby Sâlih, or *helwîat en-Néby*, "the prophet's milk-bowl" (fig. p. 139). This is a rock which has been wrought into a cistern. I found it twelve feet wide, and measured from without it is seven and a half feet at the highest: within, a stair is left in the stone of three tall steps; the wall is massy, I think thirteen inches at the lip. The colossal jurn within and without is scored over with other cattle marks than those of the tribes of nomads which now inhabit this country. Gross pot-sherds are strewed in this heaped ground of ruins, where we passed with difficulty over rugged banks of loose building-stones. The antique houses were of sandstone blocks, mostly untrimmed, laid in clay; some clay-walling is yet seen obscurely under the heaps, where stones have been lately carried: el-Ally was thus built, but there remain more stones than might build again their village. The ancient houses were smaller, and here has been a town, it may be, of nearly four thousand inhabitants. Lettered persons at el-Ally say that this is also *Keriat Héjr*, and they recited for me the solemn words of God's great curse over the villages of the plain that "they should never rise again."

We came to the partly quarried cliff, in which were engraved Himyaric embossed inscriptions of many lines. As I began to transcribe the first we were startled by a voice, for every new sight or sound is dreadful in the anarchy of the desert. Sâlih exclaimed, "Wellah, *hess ez-zillamy*, I heard man's voice;" they struck sparks and blew hastily the matches of their long guns. Sâlih, though a sickly body, handled his tools with mettle and stood up to fight like a man. We heard now, as they supposed, some "Howeyty come on singing"; his robber companions might be behind him, and they hid themselves, as was easy in that cragged place. The causer of our cares, who went by, was none other than the unlucky negro servant of

Himyarite 'oculi and image-tablets: cliff between el-Khreyby and el-A'ly.

Dâhir, a fugitive from Kheybar, the wretch had failed us to-day, and he was ever to me, as all the Kheyâbara, only an occasion of sorrow. We found the cliff full of scored inscriptions, and all were Himyaric; whereas at Medáin Sâlih they are always Nabatean. My companions very impatiently reminded me in every passing moment, that the sun descended, and of our peril in that place. I transcribed all the antique Himyaric legends, saving those from which we had been untimely startled, and visited all the chambers. These are not many; their mouths, as has been said, appear like dark windows in the cliff: a few other resembled rude caverns; in some of which I found a small chamber and simple surface sepulchres. Every sepulchral cell in the precipice is but a four-square loculus, hewn back from the entry to the length of a human body, and in some obliquely; it may be, that these old star-gazers were not without some formal observance of the heaven, in their burials, which look westward. At length we came to cells, the last towards the south (*v.* p. 159), which are the most strange of all; and being no more than a mile from the town, yet only single persons of the timorous Alowna had seen them in their lives. Upon the cliff at the upper corners of a middle one of them, which is hewn back obliquely, are certain square tablets with sculptured images, not unlike mummy-chests of Egypt. The nomads call them *benát*, "maidens," for have not these enigmatic sculptures (in their rude sight) bare shanks, body muffled and head wimpled, in the guise of townswomen?

Betwixt the benát a small square tablet is entailed upon the smooth cliff-face, as it were for the epitaph, but void; a title is chiselled upon the rock next beneath, but the Himyaric letters were a little beyond my sight. Further in the next bay of the cliff are two more sepulchral loculi, and over them an image-tablet of a pair of benát; those benát's heads are sculptured a little otherwise: and besides these, so far as I could learn, "there are no more." Scored upon those rocks we found also an antique human figure;—the Arabs to-day do not limn so roundly. The ancient Arabian wears a close tunic to the knee, upon his head is a coif. One brought to me at el-Ally, an ancient image of a man's head, cut in sandstone; upon the crown was made a low pointed bonnet. When the finder demanded more than a little money, I thought prudent to reject it. I found also, in the Khreyby ruins, an antique tablet only fourteen inches wide, made with little hollowed basins; it might be taken for a money changer's table or a table



of offerings: three or four more of them I have seen built in house-walls in the town.

At el-Khreyby, then, the manner of building, of burial, of writing, are other than at el-Héjr only ten miles distant!

We found in the sand where an hyena had lately passed: Sâlih asked if I knew the slot. I have often seen the traces in these parts and in Sinai, but not in highland Arabia: one such land-loping wild beast may in a night time leave foot-prints through a whole district; they must be few which subsist in a nearly lifeless country. The Alowna say very well of the Himyaric legends, "they are like the Hábashy" (Abyssinian form of writing). A fanatical person once stayed me in the street saying, he had at home two volumes written in these letters! I could not persuade him to let me see them, because he would do the kafir no pleasure.

The villagers and nomads spoke to me of a ruined site in these parts, *el-Mubbiát*. This is a plural word, and may signify the sites of several ruined hamlets in one oasis. They say buried treasures lie there, and it was of old a principal town. That ground, six miles from el-Ally, is a plain with acacia trees, separated from W. Kurra by a narrow train of the mountain: it is a loam and clay bottom crusted with salt. "Incense" is found there, and human bones as at Medáin, and potsherds and much broken glass in rings, "as it were of women's bracelets." There are ruined clay buildings, and a few of clay and stone; but as Sâlih told me, faithfully, there are neither chambers hewn in the rock nor engraved inscriptions. Dâhir said he would send me thither, but I thought it beside the present purpose. Some Wélad Aly Beduins have found pieces of gold money at Mubbiát, I heard that the titles were in Kufic, "*There is no God but the Lord.*" We see there is no long tradition in Arabia; I found no memory in this country of the busy trading town *Ḳorḥ*, mentioned by some of the old Mohammedan travellers. I have enquired among all the nomads, but they had not heard it; the lettered men of el-Ally had no notice of such a name. I hoped to have seen the wilderness southward as far as Zmurrûd with Mohammed Aly, who awaited orders to visit that ruinous kella. In the next mountain valleys towards Medina are not a few ruined sites of good villages; in that sandstone country may be many scored inscriptions.

By Hedîeh, a haj-road kella at the W. el Humth, are received the waters seyling from Kheybar. Far to the south-east is a side valley descending to the W. Kurra or bed of the Humth, in which are notable ruins, *Ḳorḥ*, of a place greater, as

the Beduins report, than el-Ally. The ground is rugged between hills and somewhat wider than the valley at el-Ally. There are seen many plots of old buildings, and among them a ruined kella. The B. Wahab have no tradition of Ḳorḥ, notwithstanding that the district is theirs from antiquity. If this were Ḳ(Gk)orḥ they would pronounce *Gorḥ*, or else *Jorḥ*; that which they say is plainly Korḥ. In these parts is the country of the poet-hero Antara: none matched him of the antique nomads, whether in warlike manhood, or in the songs of the desert; he is maker of one of the seven golden poems. Near the next kella, Sújwa, is a mountain named *Istabal Antar*, "Antar's stable." At the mountain head, their fabulous eyes see a "manger" great as a cistern, and the stony rings, "where the hero's mares stood bound"; Antara they take to have been a man of five or six fathoms in stature. The Moor Haj Nejm had seen there, he told me, "a railroad";—these simple men believe in good faith that telegraph and railways be come down to us from the beginning of the world. The rock may be sandstone, with certain veins of ironstone.

I would hastily return to Medáin, to impress the epitaphs, and make a good end of this enterprise. The sheykh had more than once agreed with marketing Beduins in the town, to convey me; but at the hour of departure they failed us. Dâhir, sorry to see his town authority no more set by in their eyes, reproached them with this urbanity, "Thy name is Beduwy." The townsfolk deal roughly with the common sort of ragged nomads that come to el-Ally; but they esteem their chiefs, the sheykhs of the desert, who are their paymasters, and men of gentler behaviour than any townsmen. Dâhir was religious rather than good-hearted; his crabbed black visage drawn by moments into some new form, and the weakness of his authority, were a discomfort to me; I had no hope in him at all. I asked Dâhir had he travelled in the countries, had he seen Damascus? "What needeth me, he answered, to see es-Shàm, here are we not well enough?"—And it is true that Dâhir could not be more urbane, nor is there more civil town life than theirs even at Damascus. I said now I would return on foot to el-Héjr. "I will send you myself, said Dâhir, the Beduins are *akarît!*"—that is a villanous (Medina) word to be found in honest men's mouths! Sâlih, hearing I would depart, asked me privately had I found by divination *tamyîs*, if the chance were good for this day's journey? When I enquired of his art, "What! said he, you know not this? how, but by drawing certain lines in the sand! and it is much used here." Dâhir bade me return, in case I should be coldly received by those askars in the kella,

to pass with him the few weeks which remained till the Haj; yet with a waspish word he blessed us all in an irony, which had been causes to him of this trouble; "The Lord have mercy upon Mohammed Aly's father, and upon the Dowla, and upon the father of Khalîl's country!" He had six guns ready, and sent his son with them to accompany me as far as the wells; his unlucky negro servant of Kheybar came on driving a weak ass with my light baggage. At el-Khreyby I went aside to copy the sculptured inscriptions, from which we had before been startled. (*Documents Épigraphiques* Pl. xv.) The soil is good loam-ground, and we found mere-stones set two and two together of the ancient acres. My companions exclaimed, "Ha, these were their old landmarks, and we have not minded them before!" They returning then, I continued my journey with the Kheybary. Walking three hours through a wilderness of crags, we came upon the plain brow of el-Héjr, where Ethlib appeared before us, that landmark of mountain spires and pinnacles; and soon we discerned the cliffs, (called by the Alowna *J. Shakhúnab*, though this, among the nomads, is the name of a mountain north of the Mezham,) with their wonderful hewn architecture, the borj and the haj-road kella.

Upon the morrow I asked of Mohammed Aly to further me in all that he might; the time was short to accomplish the enterprise of Medáin Sâlih. I did not stick to speak frankly; but I thought he made me cats'-eyes. "You cannot have forgotten that you made me certain promises!"—"I will give you the gun again." This was in my chamber; he stood up, and his fury rising, much to my astonishment, he went to his own, came again with the carbine, turned the back and left me. I set the gun again, with a friendly word, in the door of his chamber,—"Out!" cried the savage wretch, in that leaping up and laying hold upon my mantle: then as we were on the gallery the Moorish villain suddenly struck me with the flat hand and all his mad force in the face, there wanted little of my falling to the yard below. He shouted also with savage voice, "Dost thou not know me yet?" He went forward to the kahwa, and I followed him, seeing some Beduins were sitting there;—the nomads, who observe the religion of the desert, abhor the homely outrage. I said to them, "*Ya rubbâ*, O fellowship, ye are witnesses of this man's misdoing." The nomads looked coldly on aghast; it is damnable among them, a man to do his guest violence, who is a guest of Ullah. Mohammed Aly, trembling and frantic, leaping up then in his place, struck me again in the doorway, with all his tiger's force; as he heaped

blows I seized his two wrists and held them fast. "Now, I said, have done, or else I am a strong man." He struggled, the red cap fell off his Turk's head, and his stomach rising afresh at this new indignity, he broke from me. The sickly captain of ruffian troopers for a short strife had the brawns of a butcher, and I think three peaceable men might not hold him. As for the kella guard, who did not greatly love Mohammed Aly, they stood aloof with Haj Nejm as men in doubt, seeing that if my blood were spilt, this might be required of them by the Pasha. The nomads thought by mild words to appease him, there durst no man put in his arm, betwixt the aga and the Nasrâny. "—Aha! by Ullah! shouted the demon or ogre, now I will murder thee." Had any blade or pistol been then by his belt, it is likely he had done nothing less; but snatching my beard with canine rage, the ruffian plucked me hither and thither, which is a most vile outrage. By this the mad fit abating in his sick body, and somewhat confused as he marked men's sober looks about him, and to see the Nasrâny bleeding, who by the Pasha had been committed to him upon his head, he hastily re-entered the kahwa, where I left them. The better of the kella crew were become well affected towards me, even the generous coxcomb of Haj Hasan was moved to see me mishandled: but at a mischief they were all old homicides, and this aga was their paymaster, though he embezzled some part of their salary, besides he was of their Moorish nation and religion. If M. Aly came with fury upon me again, my life being endangered, I must needs take to the defence of my pistol, in which, unknown to them, were closed the lives of six murderous Arabs, who, as hounds, had all then fallen upon a stranger: and their life had been for my life. As we waken sometime of an horrid dream, I might yet break through this extreme mischief, to the desert; but my life had been too dearly purchased, when I must wander forth, a manslayer, without way, in the hostile wilderness. All the fatigues of this journey from Syria I saw now likely to be lost, for I could not suffer further this dastardly violence. The mule M. Aly came by and marking me sit peaceably reading at the door of my chamber, with a new gall he bade me quit those quarters, and remove with my baggage to the *liwân*. This is an open arch-chamber to the north in Damascus wise; there is made the coffee-hearth in summer, but now it was deadly cold in the winter night at this altitude. He gave my chamber to another, and I must exchange to his cell on the chill side, which was near over the cesspool and open to its mephitic emanations when the wind lay to the kella. After this M. Aly sent the young Mohammed to require again, as *rahn*, a pledge, the gun

which had been left in my doorway. I carried the gun to M. Aly: he sat now in his chamber, chopfallen and staring on the ground.

At half-afternoon I went over to the kahwa; Haj Nejm and M. Aly sat there. I must ascertain how the matter stood; whether I could live longer with them in the kella, or it were better for me to withdraw to el-Ally. I spread my *bîuruldi*, a circular passport, before them, from a former governor of Syria. —" Ah! I have thirty such firmàns at home."—" Are you not servitors of the Dowlat es-Sultàn?"—" I regard nothing, nor fear creature; we are Moghràreba, to-day here, to-morrow yonder; what to us is the Dowla of *Stambûl* or of *Mambûl?*"—" And would you strike me at Damascus?"—" By the mighty God men are all days stricken and slain too at es-Shem. Ha! Englishman, or ha! Frenchman, ha! Dowla, will you make me remember these names in land of the Aarab?"—" At least you reverence es-Sèyid, (Abd el-Kâder)—and if another day I should tell him this!"—" In the Sèyid is *namûs* (the sting of anger) more than in myself: who has namûs more than the Sèyid? eigh, Haj Nejm? wellah, at es-Shem there is no more than the Sèyid and Mohammed Aly (himself). I have (his mad boast) seven hundred guns there!"—" You struck me; now tell me wherefore, I have not to my knowledge offended you in anything."—" Wellah, I had flung thee down from the gallery, but I feared Ullah: and there is none who would ever enquire of thy death. Your own consul expressly renounced before our Wàly (governor of Syria) all charge concerning thee, and said, taking his *bernéta* in his hand, you were to him nothing more than this old hat."—" Such a consul might be called another day to justify himself." —" Well, it is true, and this I have understood, Haj Nejm, that he passed for a *khanzîr* (an animal not eaten by the Turks) among our Pashas at es-Shem, and I make therefore no account of him:—also by this time the nejjàb has delivered Khalîl's letters in Damascus.—It is known there now that you are here, and your life will be required of us." Haj Nejm said, " Ay, and this is one of those, for whose blood is destroyed a city of Islam." (Jidda bombarded and Syria under the rod were yet a bitter memory in their lives.) " Mark you, I said, Haj Nejm, that this man is not very well in his understanding." M. Aly began now in half savage manner to make his excuses; 'Servitor had he been of the Dowla these thirty years, he had wounds in his body; and M. Aly was a good man, that knew all men.'—" Enough, enough between you!" cries Haj Nejm, who would reconcile us; and M. Aly, half doting-religious and humane ruffian, named me already *habîb*, 'a beloved'! We drank round and parted in the form of friends.—Later I came to know the

first cause of this trouble, which was that unlucky Kheybary elf of Dâhir's, whom I had, with an imprudent humanity, led in to repose an hour and drink coffee in the kella: once out of my hearing, although I had paid his wages at el-Ally, he clamoured for a new shirt-cloth from the aga. This incensed the Turkish brains of M. Aly, who thought he had received too little from me:—more than all had driven him to this excess (he pretended) that I had called the wild nomads to be my witnesses. When afterwards some Beduins asked him wherefore he had done this: 'That Khalîl, he answered, with a lie, had struck off his red bonnet;—and wellah the Nasrâny's grasp had so wrung his delicate wrists that he could not hold them to heaven in his prayers for many a day afterward;' also the dastardly villain boasted to those unwilling hearers that 'he had plucked Khalîl's beard.'

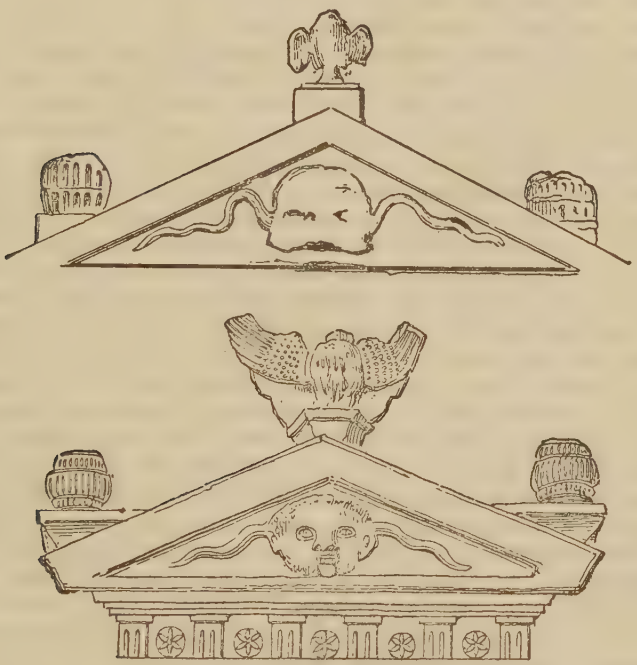
This storm abated, with no worse hap, they of the kella were all minded to favour me; and on the morrow early, leaving one to drive the well-machine, every man, with Haj Nejm, and Mohammed Aly upon his horse, accompanied the Nasrâny among the monuments, they having not broken their fasts, until the sun was setting; and in the days after, there went out some of them each morning with me. Of Haj Nejm I now bought a tamarisk beam, that had been a make-shift well-shaft, fetched from el-Ally: the old man hacked notches in my timber for climbing, and the ladder-post was borne out between two men's shoulders to the bébàn, and flitted from one to other as the work proceeded. I went abroad with large sheets of bibulous paper, water, and a painter's brush and sponge; and they rearing the timber at a frontispiece, where I would, I climbed, and laboured standing insecurely at the beam head, or upon the pediment, to impress the inscription. The moist paper yielded a faithful stamp (in which may be seen every grain of sand) of the stony tablet and the letters. Haj Nejm would then accompany us to shore the beam himself, (that I should not take a fall,) having, he said, always a misgiving. In few days I impressed all the inscriptions that were not too high in the frontispieces. [*v.* pl., facing p. 176.] We went forward, whilst the former sheets hanged a-drying in their title plates, to attempt other. In returning over the wilderness it was a new sight to us all, to see the stern sandstone monuments hewn in an antique rank under the mountain cliff, stand thus billeted in the sun with the butterfly panes of white paper;—but I knew that to those light sheets they had rendered, at length, their strange old enigma! The epitaphs are some quite undecayed, some are wasted in the long course of the weather. Our work fortunately ended, there remained more than a half score of the inscription tablets which were too high for me.

Our going abroad was broken in the next days by the happy fortune of rain in Arabia. A bluish haze covered the skirts of the Harra, the troubled sky thundered; as the falling drops overtook us, the Arabs, hastily folding their matchlocks under their large mantles, ran towards the kella. Chill gusts blew out under lowering clouds, the showers fell, and it rained still at nightfall. The Arabs said then, "The Lord be praised, there will be plenty of samn this year." On the morrow it rained yet, and from the kella tower we saw the droughty desert standing full of plashes; the seyl of the Héjr plain did not flow for all this; I found there but few pools of the sweet rain-water. "—If only, they said now, the Lord shield us from locusts!" which their old musing men foretold would return that year: they think the eggs of former years revive in the earth after heavy showers. Samn, the riches of the desert, was now after so long drought hardly a pint for a *real* or crown, at el-Ally.

But what of the sculptured bird in those frontispieces of the sumptuous charnel houses? (See p. 167.) It was an ancient opinion of the idolatrous Arabs, that the departing spirit flitted from man's brain-pan as a wandering fowl, complaining thenceforward in deadly thirst her unavenged wrong; friends therefore to assuage the friend's soul-bird, poured upon the grave their pious libations of wine. The bird is called "a green fowl," it is named by others an owl or eagle. The eagle's life is a thousand years, in Semitic tradition. In Syria I have found Greek Christians who established it with that scripture, "he shall renew his youth as an eagle." Always the monumental bird is sculptured as rising to flight, her wings are in part or fully displayed.

In the table of the pediment of a very few monuments, especially in the Kasr el-Bint rocks, is sculptured an effigy (commonly wasted) of the human face. (See next page.) Standing high upon the ladder beam, it fortuned me to light upon one of them which only has remained uninjured; the lower sculptured cornices impending, it could not be wholly discerned from the ground. I found this head such as a comic mask, flat-nosed, and with a thin border of beard about a sun-like visage. This sepulchral image is grinning with all his teeth, and shooting out the tongue. The hair of his head is drawn out above either ear like a long "horn" or hair-lock of the Beduins. Seeing this *larva*, one might murmur again the words of Isaiah, "Against whom makest thou a wide mouth, and drawest out the tongue?' I called my companions, who mounted after me; and looking on the old stony mocker, they scoffed again, and came down with loud laughter and wondering.

The Semitic East is a land of sepulchres; Syria, a limestone country, is full of tombs, hewn, it may be said, under every hill side. Now they are stables for herdsmen, and open dens of wild creatures. "Kings and counsellors of the earth built them desolate places"; but Isaiah mocked in his time those "habitations of the dead."—These are lands of the faith of the resurrection. Palmyra, Petra, Hejra, in the ways of the desert countries, were all less oases of husbandmen than great caravan stations. In all



is seen much sumptuousness of sepulchres; clay buildings served for their short lives and squared stones and columns were for the life of the State. The care of sepulture, the ambitious mind of man's mortality, to lead eternity captive, was beyond measure in the religions of antiquity, which were without humility. The Medáin funeral chambers all together are not, I think, an hundred. An hundred monuments of well-faring families in several generations betoken no great city. Of such we might conjecture an old Arabian population of eight thousand souls; a town such as *Aneyza* at this day, the metropolis of Nejd.

Under the new religion the deceased is wound in a shirt-cloth of calico, (it is the same whether he were a prince or the poorest person, whether villager or one of the restless Beduw,) his corse is laid in the shallow pit of droughty earth, and the friends will set him up a head-stone of the blocks of the desert. Ezekiel sees the burying in hell of the ancient mighty nations: hell, the grave-hole, is the deep of the earth, the dead-kingdom: the graves are disposed (as we see at Medáin Sâlih) in the sides of the pit about a funeral bed (which is here the floor in the midst). We read like words in Isaiah, "Babel shall be brought down to hell, to the sides of the pit." To bury in the sides of the pit was a superstitious usage of the ancient Arabians, it might be for the dread of the hyena. In what manner were the dead laid in the grave at el-Héjr? We have found frankincense or spice-matter, the shreds of winding-cloths, and lappets, as of leathern shrouds, in certain monuments: in the most floors lies only deep sand-drift, the bones are not seen in all; and the chamber floor in a few of them is but plain and bare rock. It is not unlikely that they buried the dead nearly as did the Jews about these times [*v. John* xix. 40, *Luke* xvi. 1], with odours, and the corse was swathed in one or several kinds of linen (I find three, finer and grosser webbed, brown-stained and smelling of the drugs of the embalmers) and sewed in some inner leather painted red, and an outer hide, which for the thickness may be goat or else camel-leather, whose welts are seamed with leathern thongs and smeared with asphalte. I saw no mummy flesh, nor hair. In peaceable country the monuments might be one by one explored at leisure. I never went thither alone, but I adventured my life.

In my dealings with Arabs I have commonly despised their pusillanimous prudence. When I told Mohammed Aly that those kassûr chambers were sepulchres, he smiled, though an arrow shot through his barbarous Scriptures, and he could forgive me, seeing me altogether a natural philosopher in religion. "*Yaw!*" said he, with a pleasant stare; and he had seen himself the rocks plainly full of tombs in many parts of Syria: my word reported seemed afterward to persuade also the Syrian Jurdy and Haj officers, though their Mohammedan hearts despised a Christian man's unbelief.

Upon the landmark rock el-Howwâra in the plain of Medáin Sâlih lies a great treasure (in the opinion of the Moors in the kella) sealed in a turret-like stone chamber, in the keeping of an afrît (evil *genius loci*, a word spoken of the spirits of wicked men departed, which as flies to the dunghill haunt eternally about their places of burial). Fatal, they say, were the

taking up of that treasure, " the kings of the world should strive together, the Aarab tribes should destroy one another. In that day a man will not spare his friend, nor his brother, the son of his father and his mother:" thus Haj Nejm. I have looked down upon the Howwâra cliff from the Harra, and can affirm that the head of it is plain, a black platform of lava; the sandstone precipices all round are a hundred fathoms in height (see p. 82). Further Nejm told us how few years past there was come hither a certain Moghreby from Medina, somewhat after the pilgrimage; he was on the way to Syria, and had stayed awhile in the kella. The wise man studying in his cabalistical book found that upon the Howwâra lay that wealth indeed; but, he said, he durst not raise it. " I desire nothing for myself, also I find written that were those riches taken away, there should ensue great calamities." The same Moghreby, who by their saying, with all his dark lore, was a gentle soul, being afterward at Maan, was friendly entertained by the Kurdy aga of the place, he who had married the only daughter of Mohammed Saîd Pasha: and the wise guest, who would show as much courtesy to his host again, found somewhat for him, ere he departed, in those old ruins (el-Hammam), which are without the village. The guest and host stealing forth by night, the fortunate Kurdy filled his two saddle-bags with money, and all was red gold; but the pleasant philosopher would take nothing for himself.—" All this, cried Mohammed Aly, I can confirm, for being at that time stationed at Maan, wellah, I saw that gold, and I was in the confidence of the aga."

Marvellous are the fables of the East; and if the truth be in the mouth of many witnesses, it were hard not to believe them; the world is yet full of miracles. In my time there were two Christs in Syria; one of them, a second-sighted admirable person of the Persian religion, had been laid by the Ottoman government in " little-ease " at Gaza. The other was between ignorant block and mystical hypocrite, a religious dreamer at large. Born in the Christian religion, this man was by turns Jew and Mohammedan; ' he had God's name, he told me in a terrific voice, sculptured between his two eye-brows.' This divine handwriting, be it understood, was in Arabic; that is, he had rimples, as a triglyph, or somewhat resembling the trace الله—*Allah*. Herein, he would covertly convey, among us Christians, was his mystical name, divine! and he was himself Messias of the second appearing. He was born in *Latákia*, and in this also, through barbarous ignorance of the Greek letters, he found a witness of the Scriptures unto himself. He prophesied to them with a lofty confidence, that the day was

toward, when he should ride forth from the Damascus horse-market unto his eternal glory; and all things being fulfilled in himself, the children of Adam should return unto their Lord God, to be manifested in the whole world. He was a Moslem among the Moslemîn. I heard their ribalds deride this self-godded man upon a time as I walked with him in their cathedral mosque, and he went on saying (especially where we met with any simple hareem, near the gates) in an immense murmured voice, "How great is Mohammed! yea, O ye people! he is the Apostle of Ullah!" They mocked him with "Hail, Néby!" Of the Christians no man trusted him. Yet I have heard simple women, half in awe of a man of so high pretence, beg of him to foresay to them the event of these dangerous times,—"whether the Nasâra would be massacred?" And he in mighty tones prophesied to them comfortable things; he said they should have no hurt, these troubles should assuage shortly and Christ's kingdom be established. Also he could show, unto any faithful which resorted to him in certain hours, the testimony of miracles; for with solemn gesture, the divine man and his wife prayed over a little water, then he breathed in mystic wise, and spread his hands, and behold it was made wine: and such had been seen by a simple Christian person of my familiar acquaintance. Upon a time finding him in the street I bade him wend with me, of his charity, to the house of fools, *el-Moristàn:* by his holy power with God, we might heal a mad body: he granted.—There entering, when we had passed bars and gates, he received from the porter a cup of water in his hand, and led me confidently to the poor men in durance. He had promised if we found any raging one, with the only name of Ullah, to appease him: but as all was still, he approached a poor man who sat in a cage, and enquired his name and country and condition. The sad prisoner answered to all things well and civilly; and the blatant man of God, when he had cried *Ullah!* and breathed with an awesomeness upon the water, gave him through the bars his bowl, bidding him drink measurably thereof, and if the Lord would, he should come to his health: the unhappy man received it very thankfully. "Thou hast seen! (said this doer of miracles,) now we may return." After a week he sent me his divine word that the dangerous madcap had mended, and 'was about to be sent home as a man in his right mind;—and *did I not yet believe him?*' This wonder-worker, after walking through all Christian sects and Judaism, had gone over to the Mohammedan profession, in that hoping, said his Christian neighbours, to come again by his own: and this was after he had put out his little patrimony, at an iniquitous usury,

to insolvent Moslems :—they having devoured the Nasrâny's good, derided him ; and a Christian has little or no hope in the Mohammedan judgment seats. The forlorn man had fallen between the stools of his natural and adopted religions, and his slender living was passed from his own into other shrews' hands ; and there was all his grief : the apostate found no charity in either. The Christian people's whisper even imputed to him an atrocious guilt. In better days a boy had served him, and he was known to beat the child more and more. Some while after, when the boy was not found, the neighbours said between their teeth, " he has murdered the lad and buried him ! " When I last saw him the religion-monger was become a sadder and a silent man ; the great sot had now a cross coaled upon his cottage door, in the Christian quarter. He said then with a hollow throat, ' he was but a sinner,' and denied to me, shaking out his raiment with an affected horror, that ever such as I alleged had been his former pretension. " Nay ah ! and ah nay ! " The soothsayer would persuade me that " all was but the foolish people's saying." I found him poring and half weeping over a written book, which he told me was " marvellous wise and healthful to the soul, and the copying it had cost him much silver." The argument was of God's creatures, the beasts, and showing how every beast (after that of the psalm, " Praise the Lord from the earth, all beasts, creeping things, and feathered fowl ") yieldeth life-worship unto God. He read me aloud his last lesson " Of the voices of the living creatures," and coming down to the camel, I said " Hold there ! every camel-voice is like a blasphemy : it is a very blasphemous beast." Said he : " Thou art mistaken, that brutish bellowing in his throat is the camel's making moan unto Ullah.—See further it is written here !—his prayer for patience under oppression, inasmuch as he is made a partner in man's affliction." Neighbours now told me the most sustenance of this sorrowful man, past the lining of his purse, to be of herbs, which cooling diet he had large leave to gather for himself in the wild fields.

As I wandered in Palestine I came to a place where the Moslems show a sepulchre of the prophet Jonas. The respectable blind sire who kept the chapel, when I would enter further than the ruinous chamber, forbade me ; and to the company he related how of late years two rash young men of the village had made bold to thrust into the Néby's tomb, " but ah ! Sirs, wellah, said he, they came forth blind ; " and the poor gaffer shook his head piteously again. Here credulous persons, having lighted upon a miracle, might have taken half the village to witness. Commonly the longer one lives in a fabu-

lous time or country, the weaker will become his judgment. Certainly I have heard fables worthy of the Arabs from the lips of excellent Europeans too long remaining in the East. How often in my dwelling in that hostile world have I felt desolate, even in a right endeavour: the testimony of all men's (half-rational) understandings making against my lonely reason; and must I not seem to them, in holding another opinion, to be a perverse and unreasonable person? Many admirable things, unless you can misbelieve them all, fall out daily according to their faith, and their world is to thy soul as another planet of nature. Their religious wizards converse with the jan, the cabalistic discovery of hid things is every day confirmed by many faithful witnesses. Because they had some fond expectation even of me, a stranger, it was reported afterward, at Teyma, that I wrought miracles. Certain persons affirmed with oaths that "Khalîl had been seen by night uplifting stones, wellah of machinal weight, out of the great ruined well-pit, and with no more than the touch of his fingers;" and yet at such hours I was sleeping, encamped with the Aarab, nearly half a mile distant.

If I asked any nomad of that great Harra in sight, of the *Ferrâ* and the principal valleys, he began commonly, tracing with his camel-stick in the sand, or his finger in the powder of the kella floor, to show me the course of the wadies. All these parts scyl, they told me, into the W. Jizzl; some said, "into the W. el-Humth;" and then they said "the Jizzl and the Humth are one wady." The Humth valley descends from beyond Medina by Henakîeh. The Wady Jizzl, receiving the rain-streams from both sides of the Harra, goes out below el-Ally in the W. el-Humth, which passes westward through the Tehâma, and issues to the Red Sea betwen Wejh and Yánba. The Humth is a great valley,—they compared it with W. er-Rummah. (See the map, Vol. I.) Later at Kheybar I heard that the W. el-Humth begins in Nejd above the Mecca country. These great valleys have each a length of nearly ten degrees and as all Arabian wadies they are continually waterless. That valley is called the Humth for the plenty there growing of the desert bush, *el-humth*, which is good camel-meat, and especially in the Tehâma.

Now came the nejjàb: he had left all in quiet at Damascus. Overtaken by cold weather and fogs in the high *Ard es-Suwwan*, the Sherâry told us with oaths he could not see his hands in two days space, and he had nearly perished. A Wélad Aly lad was waiting here to ride on with his post-bags to Medina. —Letters were come from Damascus for Mohammed Aly, and the lad Mohammed was sent to hear them read at el-

Ally and bring word again. They thought I could read a post-script; and whilst I studied it by the coffee-fire, said Nejm, "It might be a salaam from the hareem."—"Oh when (answered Mohammed Aly, turning upon him) do the hareem (whom they think to be only good for the house service) send their greeting? or what man sends ever a greeting to the hareem!"

In the household life there is a gulf betwixt us and the Arabs; the open loving affection of our spouses-for-life, they esteem unmanly. Once Mohammed Aly touched this difference in my hearing:—"When I was stationed at Maan there arrived a Frenjy with his wife at W. Mûsa, and their accustomed long train of baggage camels and servitors; so that they appear to us persons of princely quality. Their truchman in entering Moses' valley had paid out presents to the Howeytát sheykhs and to the village sheykh of el-Eljy. But whilst this Frank, leaving his wife to repose at the tents, was gone to view the next monuments, another ragged rout of the country Beduins ran down from the mountain, and came on with club-sticks and wild shouts to the Frenjy's camp; where finding only the dame and none daring to oppose them, they laid on her their sun-blackened hands, crying fast *flûs, flûs*—money, money! The husband hieing again to the clamour, the hooting Beduins, as ever they had sight of him, pulling out their cutlasses, made as though they would carve his wife's neck; and if he stood a moment, to make them signs, their swords were already at her throat. He called desperately then to his interpreter to give them anything, all and whatsoever they would. So he comes up aghast, to see his lady so long forlorn in the midst of those demons, and they meant no more than to eat a little of his silver." He added, "ye may see how uxorious they are!" Such for Mohammed Aly was Frankish travelling in Syrian countries,—and the contemptible marital affection, in (he said) "the not commendable Frankish life."

The time of the ascending Haj being nigh, the country was more than commonly insecure. Fehjy wives were gone upon a morning early with camels to fetch in their knot-grass stacked at some distance in clefts of the desert mountain. They were not come again at the fall of the evening, in which time they might have gone and returned twice; we thought them certainly lost and the camels taken by a ghrazzu. The sun was gone down when we saw them coming. The women had lingered making holiday by the way; but one of their husbands who had passed the last hours in extreme heaviness of his mind, cried out, "Wellah, all torments in men's lives be along of the

cursed hareem!"—The weak must bear all burdens, and the poor hareem have all the blame, in the nomad life. This was a well-faring wretch, *Fardûs*, forged, like all his race, of an old world's likeness, and who made half our mirth with his sly gipsy humour. As he understood that Nasâra were truer men than the Moslemîn, he came to deposit in my cell-chamber, in presence of the aga, a sack of his beggarly gear, and in which was his money. I said I would not receive the trust, unless he gave me up the tale of his silver and would show in which part of the sack his wealth lay: he showed us then he had hidden it, eight reals gained of the Haj caravan, in the corner-knots at the sack's mouth, which the nomads use to tie upon a pebble stone. "Mark you, said Mohammed Aly, the deceitful arts of them! *el-Aarab mukkarîn!*" Also a poor widow of the gate Arabs came upon a time as she went to the desert, to deposit with me her great cooking-pot, as much worth as her poor dowry; and in the day of the Haj arriving Hasan came to pile half a score of loaded matchlocks in my cell, for the defence of that side of the kella, where also some camel loads of the Haj stores were left in my keeping; so confident were they of truth in the Nasrâny. This honest opinion of theirs, after the first wild looks of Semitic intolerance, has oftentimes turned to my advantage, and my word was accepted without an oath in Arabia.

The birket-water mounted almost to a just level, which to maintain against the leaking floor, they must still drive half-days. One day when I had been abroad alone, coming early home I found many Beduins before the kella and the iron gate shut, and tardily admitted, said Hasan, "*Gôm*, Khalîl! these are enemies, and what dost thou to be abroad in such dangerous times?" They were of Wélad Aly, and brought a load of clothing stuffs of the Haj stores, which had been cast down from the camel that bore them by Beduins and robbed in our night march a little after el-Akhdar in the B. Atîeh country. The thieves could not then be known in the darkness; but it was since understood that they were W. Aly tribesmen: the sheykhs must therefore procure their restitution, or else the worth of the goods would be charged against themselves in their next receipt of surra. The lost bales were brought in by a younger son of their great sheykh Motlog; a lad wearing the government scarlet mantle, girded with a gunner's belt, and therein were a gay pair of old horse-pistols. They counted out their delivery in the kella, men's tunics, women's blue kirtles, a few mantles, eighty-two pieces; but all the best were wanting. Such losses happen every year, and it is well if there be not some camels cut out in the night marches. In a former year, the

B. Atîeh fell upon the Haj convoy, one morning, under the same Pasha, and drove off about two hundred camels. Mohammed Saîd, who had passed his life victorious in this kind of running warfare, drew in his straggling soldiery whilst the Haj stood still: the field-pieces having been quickly mounted, he let a few shells fly over their heads, and sent his troopers to outride them. The Beduw then left their booty and held off; all the camels were brought in again and the caravan set forward, —and great is the name of M. Saîd Pasha in the desert. The year of my leaving Arabia, Beduw set upon the descending pilgrimage betwixt the Harameyn, and killed (it is reported) a score of them, and took much booty; the Aarab crying out that this seizing for themselves was forced upon them, forasmuch as there had not been paid them their just surra. And little unlikely, there had been juggling in the covetous old Kurdy's disbursing of the government piastres, and that of some great ones' embezzling pence many poor and unarmed pilgrims came by their deaths. The great Stambûl officer of the year was sore affrighted, so that he durst return no more by the land-way, where he must see those sun-blackened faces again of the wild Beduw, but got him home upon shipboard.

A shouting without in the night made us start from slumbering on the cold stones; the nomad dogs barked with all their throats, the gate Arabs from the booths cried to those in the kella 'a ghrazzu was upon them!' Our cut-throats ran now in the feeble moonlight, with their long matchlocks, upon the kella terrace. The cowardly young Mohammed, in this warlike rumour, when he had digged in the smouldering coffee-hearth a pan of coals, whereat to light their gun-matches, came braving after. The sickly M. Aly had cast on his military cloak, and standing in the door of his chamber, with a Turkish yell or rather the voice of some savage beast, gave the words of command, "Run up, lads, and shoot at them, shoot!" himself came groping out on the gallery, and after them he stumbled with my carbine to the tower-head. Presently they heard it called from the tents that all was nothing,—a false alarm; and Hasan ran down again, to sleep, with his gaggling Moorish laughter. Haj Nejm descended groaning, the valiant old man misliking this trouble in the night time; their captain shouting terribly and all of them loudly attesting Ullah in their witless wild manner.

The W. Aly lad that had ridden post to Medina now returned to us, and his brother being here to meet him, this lovely pair would go a cattle-lifting. They having but a matchlock and an old blunt pike between them, went to scour the

country as foot-robbers, habalîs, and the elves desired me to be in their company. When I denied them in mocking, they were the more earnest to persuade me. 'Of what,' they asked, 'could I be afraid, seeing I had not feared to come hither; and having no riding beast, I might, going along with them, very well light upon some thelûl.' They gaped for wonder when the aga told them, soberly laughing, 'the Nasrâny was no robber, nor one who would so much as receive any beast at a gift that had been taken in a foray. You see, said he, that the Nasâra are better than ye Beduins, for they can distinguish betwixt the lawful and unlawful.'—"How it may be unlawful to rob those that rob us we cannot tell, answered the young men; such at least is the custom of the Beduw." They took with them only a bundle of dates, and a water-skin upon their shoulders, and departed. I could imagine them to bear, in regard of me, a heathenish mind; to take the kafir's life, whilst I slept, had been a good work in Beduin eyes; it were to rid the country of a foreign danger, and a poor spoil of clothing should be theirs, which is much to those miserable inhabitants of the khála. Their stripping the slain is like that (honourable) spoiling of armour in the old world's enmities: they had been reckoned featy fellows so they might have cut me off. One of these weleds came to my chamber, saying with billahs he would give me notice of all this country: then having a most elvish invention, he told me over many ridiculous names of villages, and how in certain of them, the people went clothed in silk, amongst them he placed the Wady *Kheyt-beyt*, "valley of nullity." The like I have never heard from Beduin body besides; the nomads, so they be not of the stuff of habalîs, are not wont to falsify this argument. Having diligently written down the invention of his lips, I went to read it in the coffee-chamber; and the elder nomads present solemnly reproved the young man's peevish levity, saying, "Fearest not thou Ullah!" These were W. Aly spirits, a very slippery tribe, which continually set all the world by the ears.

It was time that my task should be done, and it was well nigh ended. The Haj were already marching upward from the Harameyn, and the Jurdy descending from Syria, to meet them, here, at the merkez of Medáin. And now the friendly nomads drew hither from their dîras to be dealers in the Haj market. Hostile Beduins hovered upon the borders to waylay them, and our alarms were in these days continual. As fresh traces of a foray of sixteen, habalîs, had been seen in the plain, not a mile from the kella, a messenger was sent up in haste to the kella shepherd Doolan, and his daughter, keeping those few

sheep and goats of the garrison in the mountains. He returned the next evening, and the poor man came to my chamber, bringing me a present of fresh sorrel, now newly springing after the late showers; a herb pleasant to these date-eaters for its grateful sourness. Their mountain lodging was that cold cavern where in our hunting we had rested out the night. There they milked their goats upon sorrel, which milk-meat and wild salads had been all their sustenance; but I have learned by experience that it may well suffice in the desert. Seeing the skin of my face broken, he enquired quickly how I came by the hurt. When I answered "That ogre!" showing him with my finger the door of Mohammed Aly's chamber; said the son of Antar between his teeth: "Akhs! the Lord do so unto him, the tyrant that is yonder man; the Lord cut him off!" Doolan himself and the other gate Arabs dwelt here under the savage tyranny of the Moghrebies, in daily awe of their own lives: besides, they lived ever in little quietness themselves, as wretches that had oft-days nothing left to put under their teeth, and men can only live, they think, by devouring one another. One day I heard a strife among the women; soon angry, they filled the air with loud clamouring, every one reviled her neighbour. Their husbands rated them, and cried "Peace!" the askars shouted (from the walls of the kella), "Hush Hareem the Lord curse you!" The young askar-lad Mohammed sallied forth with a stick and flew bravely upon them, and one after another he drubbed them soundly; the men of the tents looking on, and so it stilled their tongues none caring to see his wife corrected.

When I came gipsying again to el-Héjr, after midsummer, with the Fukara Arabs, *eth-Therryeh*, elder son of the sheykh, always of friendly humour towards me, learning here of Mohammed Aly's outrage, enquired of me in his father's tent 'what thought I of the person.' I answered immediately, in the booths of the freeborn, "He is a cursed one or else a madman;" eth-Therryeh assented, and the prudent sheykh his father consented with a nod. Zeyd said another while, "*Kubbak* (he cast thee off) like a sucked lemon peel and deceived me; very God confound Mohammed Aly!" M. Aly, whether repenting of his former aggression, which I might visit upon him at Damascus, or out of good will towards me, commended me now with a zeal, to all nomads who touched at the kella, and later to the servants of Ibn Rashîd that arrived from Hâyil and Teyma, and warmly at length to the returning Pasha himself. So Mohammed Aly, disposing all these to favour me, furthered the beginning of my travels in Arabia.

APPENDIX.

The Nabatean Inscriptions upon the Monuments discovered by Mr. Doughty at Medáin Sâlih: translated by M. Ernest Renan (*Membre de l'Institut*).

[From the vol. published by the *Académie des Inscriptions et Belles-Lettres*, "Documents Épigraphiques recueillis dans le nord de l'Arabie par M. Charles Doughty."]

* * *

....Quatre ou cinq groupes de faits, qui se rattachaient mal les uns aux autres, se trouvent ainsi réunis et expliqués. La paléographie sémitique en tirera les plus grandes lumières. Nos vingt-deux textes nabatéens, en effet, s'étagent, avec des dates précises, dans un espace d'environ quatre-vingts ans. On peut donc suivre la marche de l'écriture araméenne pendant près d'un siècle, et la voir, presque d'année en année, prendre un caractère de plus en plus cursif. L'écriture de nos monuments est comme le point central d'où l'on découvre le mieux l'affinité du vieil araméen, du caractère carré des Juifs, du palmyrénien, du sinaïtique, de l'estranghélo, du coufique, du neskhi.

L'histoire de l'écriture dans l'ancienne Arabie se trouve de la sorte éclairée en presque toutes ses parties. C'est là un progrès considérable, si l'on songe que, il y a soixante-quinze ans, l'illustre Silvestre de Sacy consacrait un de ses plus savants mémoires à prouver qu'on n'écrivait pas en Arabie avant Mahomet

Ernest Renan.

No. 1. [*v. pl. facing p.* 176.]

De l'an 41 de J.-C.

Ceci est le *mesgeda* qu'a fait élever Serouh, fils de Touca, à Aera de Bosra, grand dieu. Dans le mois de nisan de l'an 1 du roi Malchus.

No. 2. [*v. pl. facing p.* 176.]

De l'an 2 de J.-C.

C'est ici le caveau que firent faire Camcam, fils de Touallat, fils de Taharam, et Coleibat, sa fille, pour eux, pour leurs enfants et leurs descendants, au mois de tebeth de l'année neuvième de Hartat, roi des Nabatéens, aimant son peuple. Que Dusarès et Martaba et Allat...., et Menât et Keïs maudissent celui qui vendrait ce caveau, ou l'achèterait, ou le mettrait en gage, ou le donnerait, ou en tirerait les corps, ou celui qui y enterrerait d'autres que Camcam et sa fille et leurs descendants. Et celui qui ne se conformerait pas à ce qui est ici écrit, qu'il en soit justiciable devant Dusarès et Hobal et Menât, gardiens de ce lieu, et qu'il paye une amende de mille *selaïn*...., à l'exception de celui qui produirait un écrit de Camcam ou de Coleibat, sa fille, ainsi conçu: "Qu'un tel soit admis dans ce caveau."

Wahbélahi, fils de Abdobodat, a fait.

No. 3.

De l'an 40 de J.-C.

Ceci est le caveau qu'a fait faire Mati, le stratège, fils d'Euphronius, l'éparque, pour lui-même et pour ses enfants, et pour Vaal, sa femme, et pour ses fils, dans le mois de nisan de l'année quarante-huitième de Hartat, roi des Nabatéens, aimant son peuple. Que personne n'ose ni vendre, ni mettre en gage, ni louer ce caveau-ci.

Wahbélahi, fils de Abdobodat, a fait. A perpétuité.

No. 4.

Date illisible, vers 25 après J.-C.

Ce caveau a été fait construire par Seli, fils de Riswa, pour lui et pour ses fils et pour ses descendants en ligne légitime. Que ce caveau ne soit point vendu, qu'il ne soit point mis en gage, et quiconque fera autrement que ce qui est marqué ici, il sera redevable au dieu Dusarès, notre Seigneur, de mille *selaïn*... Dans le mois de nisan de l'année.....de Hartat, roi des Nabatéens, aimant son peuple. Aftah le tailleur de pierre a fait.

No. 5.

Date illisible, au moins pour le premier chiffre, peut-être de l'an 16 après J.-C.

Ce caveau a été fait construire par Teimélahi, fils de Hamlat, pour lui-même, et il a donné ce caveau à Ammah, sa femme, fille de

Golhom. En vertu de l'acte de donation qui est dans sa main, elle peut en faire ce qu'elle voudra. En l'année 3 de Hartat, roi des Nabatéens, aimant son peuple.

No. 6.

Date en partie illisible; de l'an 3, 13, 23 ou 33 de J.-C.

Ceci est le caveau que.....et à leurs descendants et à quiconque viendra.....tout homme qui.....et quiconque le mettra en gage..... Et quiconque fera autrement que ce qui est écrit, aura sur lui le double de la valeur de tout ce lieu-ci, et la malédiction de Dusarès et de Menât. Dans le mois de nisan de l'an....de Hartat, roi des Nabatéens, aimant son peuple. Et quiconque.....dans ce caveau ou changera quelque chose à ce qui est écrit, il aura à payer à Dusarès mille *selaïn*....

Aftah [le tailleur de pierre a fait].

No. 7.

De l'an 3 avant J.-C.

C'est ici le caveau que fit Khaled, fils de Xanten, pour lui et pour Saïd, son fils, et pour les frères quels qu'ils soient de ce dernier, enfants mâles qui naîtraient à Khaled, et pour leurs fils et leurs descendants, par descendance légitime, à perpétuité. Et que soient enterrés dans ce caveau les enfants de Saïd.....Soleimat, fille de Khaled.....tout homme, hors Saïd et ses frères mâles, et leurs enfants et leurs descendants, qui vendra ce caveau et en écrira une donation ou.....à n'importe qui, excepté celui qui aurait un écrit en forme dans sa main,.....

.....

Celui qui ferait autrement que ceci devra au dieu Dusarès, notre Seigneur, une amende de cinquante *selaïn* d'argent.....notre Seigneur.....Keïs. Dans le mois de nisan de la quatrième année de Hartat, roi des Nabatéens, aimant son peuple. Douma et Abdobodat, sculpteurs.

No. 8.

Date illisible; vers l'époque même de notre ère.

Ceci est le caveau que firent Anam, fils de Gozeiat, et Arsacès, fils de Tateim le stratège.....et Calba, son frère. A Anamou appartiendra le tiers de ce caveau et sépulcre, et à Arsacès les deux autres tiers de ce caveau et sépulcre, et la moitié des niches du côté est et les *loculi* [qui y sont]. A Anemou appartiendra la moitié des niches du côté sud, et les *loculi* qui y sont. (Ces *loculi* appartiendront) à eux et à leurs enfants en ligne légitime. Dans le mois de

tebeth de l'année.....de Hartat, roi des Nabatéens, aimant son peuple. Aftah, le tailleur de pierre, a fait.

No. 9.

A l'intérieur d'un caveau ; de l'an 16 de J.-C.

Ce *loculus* a été fait par Tousouh, fils de....., pour lui, de son vivant, et pour ses filles. Et quiconque le..... ..ou le tirera hors de la fosse,.....qu'il paye à notre Seigneur Hartat, roi des Nabatéens, ami de son peuple, mille *selaïn*.... ; et au dieu Dusarès, seigneur de tous les dieux. Celui qui..... la fosse.....la malédiction de Dusarès et de tous les dieux....Dans le mois de.....de l'année 23 de Hartat, roi des Nabatéens, ami de son peuple.

No. 10.

De l'an 77 après J.-C.

Ceci est le caveau de Hoinat, fille d'Abdobodat, pour elle, pour son fils et ses descendants, et pour ceux qui produiront en leur main, de la main de Hoinat, un écrit en cette forme : " Qu'un tel soit enterré en tel caveau."

Ce caveau a appartenu à Abdobodat,.....
.....
à Hoinat ou Abdobodat, fils de Malikat,.....
soit Abdobodat, soit Hoinat, soit tous ceux qui.....ce caveau.....l'écrit que voici : " Qu'il soit enterré dans ce caveau, à côté d'Abdobodat." Que personne n'ose vendre ce caveau, ni le mettre en gage, ni.....dans ce caveau. Et quiconque fera autrement, qu'il doive à Dusarès et à Menât mille *selaïn* d'argent, et autant à notre Seigneur Dabel, roi des Nabatéens. Dans le mois d'iyyar de l'année deuxième de Dabel, roi des Nabatéens. Dans le mois d'iyyar de l'année deuxième de Dabel, roi des Nabatéens.

No. 11.

De l'an 61 de J.-C.

Ceci est le caveau qu'a fait construire Hoinat, fille de Wahb, pour elle-même, et pour ses enfants et ses descendants, à perpétuité. Et que personne n'ose le vendre, ou le mettre en gage ou écrire..... dans ce caveau-ci, et quiconque fera autrement que ceci, que sa part .....En l'année vingt et unième du roi Malchus, roi des Nabatéens.

No. 12.

Date illisible, antérieure à l'an 40 de notre ère.

Ce caveau a été fait par Maénat et Higr, fils de Amiérah, fils de Wahb, pour eux et leurs enfants et leurs descendants,.....

Maénat.....une part de ce caveau-ci.....dans le lieu de Higr.....une part.....Maénat.....il devra au dieu Dusarès mille *selaïn* d'argent.....mille *selaïn*..... ..... la malédiction de Dusarès. Dans le mois de tisri de l'année..... de Hartat, roi des Nabatéens, aimant son peuple

No. 13.

De l'an 6 de J.-C.

Cette fosse .....sa fille..... tous ceux qui y seront enterrés..... dans toutes les fosses qui sont dans ce caveau autres que..... autre que cette fosse-ci..... ..... il devra à Dusarès cent *selaïn*.....et à notre Seigneur le roi Hartat tout autant. Dans le mois de thébet de l'année 13 de Hartat, roi des Nabatéens, aimant son peuple.

No. 14.

De l'an 40 de J.-C.

C'est ici le caveau de Sabou, fils de Moqimou, et de Meikat, son fils,.....leurs enfants et leurs descendants légitimes, et de quiconque apportera dans sa main, de la part de Sabou et de Meikat, un écrit ..... qu'il y soit enterré, ...enterré..... Sabou..... En l'année quarante-huitième de Hartat, roi des Nabatéens, aimant son peuple.

No. 15.

An 49 de J.-C.

C'est ici le caveau de Banou, fils de Saïd, pour lui-même et ses enfants et ses descendants et ses *asdaq*. Et que personne n'ait le droit de vendre ou de louer ce caveau. A perpétuité. En l'année neuvième du roi Malchus, roi des Nabatéens. Hono [fils de] Obeidat, sculpteur.

No. 16.

Date illisible, entre 40 et 75 après J.-C.

Caveau destiné à Abda, à Aliël, à Géro, fils de Aut, et à Ahadilou, leur mère, fille de Hamin, et à quiconque produira en sa main un écrit ainsi conçu : " Qu'il soit enterré dans mon tombeau." A eux et à leurs descendants. En l'année neuvième de Malchus.

No. 17.

Non datée

Ceci est le *loculus* qu'a fait Tahged pour Mesalmana, son frère, et pour Mahmit, sa fille. Qu'on n'ouvre pas sur eux durant l'éternité.

No. 18.

De l'an 17 après J.-C.

Ceci est le caveau et tombeau que fit construire Maénat, fils d'Anban, pour lui-même et ses fils et ses filles et leurs enfants. En l'année vingt-quatrième de Hartat, roi des Nabatéens, aimant son peuple.

No. 19.

De l'an 79 après J.-C.

Ceci est le caveau d'Amlat, fils de Meleikat, pour lui et pour ses enfants après lui. En l'année quatrième de Dabel, roi des Nabatéens.

No. 20.

Date illisible.

C'est ici le caveau de Higr, fils de .....et de .....ilat, pour eux-mêmes et pour leurs enfants et leurs descendants..... En l'année.....

No. 21.

Non datée.

Ce caveau est pour Sakinat, fils de Tamrat....et ses fils et ses filles et leurs enfants.

No. 22.

Pour Haïl, fils de Douna, (et) ses descendants.

Il est remarquable que dans cette liste on ne trouve aucun nom grec bien caractérisé. La civilisation nabatéenne avait cependant été pénétrée par la civilisation grecque, comme le prouvent certains noms propres, des mots tels que στρατηγός, ἔπαρχος et plus encore le style des monuments.

Le caractère des inscriptions de Medaïn-Salih témoigne d'un état social où l'on écrivait beaucoup et où les scribes se livraient à de grands caprices de calligraphie, ainsi que cela eut lieu plus tard pour l'écriture coufique. E. R.

MEDÁIN SÂLIH.—*Note par M. Philippe Berger, Sous-Bibliothécaire de l'Institut.* [L'ARABIE AVANT MAHOMET D'APRÈS LES INSCRIPTIONS : Conférence faite à la Sorbonne, *Mars* 1885.]—Voici toute une vallée pleine de sépultures de famille : car chacune de ces constructions n'est pas une sépulture particulière ; ce sont de véritables caveaux de famille, où les ayants droit sont spécifiés et qui sont entourés de toutes les formalités et de toutes les garanties que nous donnons à nos actes officiels.

Mais alors où étaient les maisons ?—Ce problème, qui nous embarrasse, a dû dérouter les Arabes du temps de Mahomet. On conçoit qu'en présence de ces monuments dont ils ne comprenaient plus la signification, ils se soient dit : ce sont les demeures des anciens habitants du pays, d'impies, de géants : les deux choses se touchent ; et que, pénétrant dans l'intérieur et voyant des cadavres, ils les aient pris pour les ossements des infidèles, frappés par le ciel dans leurs demeures. Ils ont dû être confirmés dans cette opinion par l'aspect de ces monuments. Les créneaux qui les surmontent et qui sont un des motifs habituels de l'architecture assyrienne, leur donnent un faux air de fortifications.

Un autre fait qui ressort clairement de ces légendes, c'est qu'à l'époque de Mahomet on ne comprenait plus ces inscriptions, dont on était séparé par cinq cents ans à peine, et *cela nous montre combien l'horizon des Arabes était borné du côté de ses origines.* Qui sait pourtant s'ils n'en ont pas eu encore un vague sentiment, au moins par tradition. Ces inscriptions, qui présentent un singulier mélange d'araméen et d'arabe, commencent par un mot qui n'est pas araméen, qui est arabe : *Dena Kafrâ* " Ceci est le tombeau." Or le même mot signifie en arabe *tombeau* et *impie.* Qui sait si, à une époque déjà éloignée de la dynastie nabatéenne, quand le souvenir de la langue araméenne commençait à se perdre, la confusion ne s'est pas faite entre les deux mots, et si, en répétant machinalement cette formule, les Arabes ne se sont pas dit : Voilà les mécréants écrasés par le ciel dans leurs dèmeures.

Il est un point sur lequel ils ne s'étaient pas trompés : c'est que ces anciens habitants du pays étaient bien des mécréants et des idolâtres. A l'une des entrées de la vallée de Medaïn-Saleh se trouve une gorge, taillée à pic, comme elles le sont toutes dans cette région. D'un des côtés on voit les restes d'une salle qui est creusée dans le roc ; seulement, au lieu d'être fermée par devant, elle est ouverte sur toute la largeur de la façade. Elle ne présente pas de niches : quelques figures, grossièrement dessinées au trait sur les murs ; rien de plus. C'est la seule construction qui n'ait pas de caractère funéraire. On l'appelle le Divan. Sur la paroi opposée de la gorge, au même niveau et dominant le précipice, on découvre toute une série de niches dans lesquelles se trouvent des pierres dressées, tantôt isolées, tantôt réunies par groupes de deux ou de trois. [*See above* pp. 120, 122.]

La vue de ces petits monuments, dessinés avec soin par M. Doughty, a été pour nous une véritable révélation. Nous avions

déjà rencontré des monuments analogues à l'autre extrémité du monde sémitique. Il y a trois ans, on n'en connaissait qu'un exemple : un bas-relief, trouvé en Sicile, et qui représentait un homme en adoration devant une petite triade de pierre. Ce monument isolé était inexplicable ; mais il avait frappé l'attention de M. Renan, quand, quelque temps après (une découverte ne marche jamais seule), M. l'abbé Trihidez en rapporta plusieurs du même genre qui venaient d'Hadrumète, en Tunisie. Ces pierres, accouplées trois par trois, étaient des représentations divines, de véritables triades, il n'y avait pas de doute à avoir. S'il en restait encore, ils sont levés par les découvertes de M. Doughty. Voilà les dieux qu'allaient adorer les habitants de Medaïn-Saleh. Une inscription placée au-dessus d'une de ces niches le dit expressément :

" Ceci est le *mesgeda* qu'a fait élever Serouh, fils de Touca, à Aouda (ou Aera) de Bostra, grand dieu. Dans le mois de Nisan de l'an 1 du roi Malchus." [*No.* 5 : *see above* p. 121.]

Une autre niche porte une inscription analogue. Le *mesgeda*, c'est-à-dire la mosquée, n'est donc pas la salle située de l'autre côté du ravin, mais la niche avec la pierre qui est dedans. Voilà le Beth-El devant lequel les Nabatéens allaient se prosterner ; cette pierre n'est autre que le dieu Aouda.

* * *

On se demande où est, au milieu de tout cela, l'Arabe des Coréischites et de Mahomet ? Il nous apparaît comme un dialecte excessivement restreint, comme la langue d'une toute petite tribu, qui, par suite de circonstances, très locales, est arrivée à un degré de perfection extraordinaire. C'est à l'islamisme qu'elle a dû toute sa fortune.

L'islamisme de même a imposé sa langue avec sa religion à toute l'Arabie, et de là il s'est répandu de proche en proche, sur l'Afrique et sur l'Asie, créant, partout où il s'établit, une puissance qui pénètre tout, mais qui ferme la porte à tout ce qui n'est pas elle. Nulle part l'unité n'a été réalisée d'une façon aussi absolue. De là viennent les obstacles toujours renaissants que l'on trouve à pénétrer dans ces contrées fanatiques et désertes, obstacles si grands qu'on hésite à désirer que d'autres cherchent à les surmonter : le prix en est trop cher. Ils le seront pourtant, car il est une autre puissance que rien n'arrête, *c'est la force intérieure qui pousse l'homme à la recherche de la vérité.*

The Bakhûr, or Drugs of the Embalmers, Medáin Sâlih.—*Note by Prof. G. D. Liveing.*—A sample of gum resin which Mr. Doughty submitted to me for examination was subjected successively to the action of benzene, ether, alcohol and water, and the result found was that

2·35 per cent. of the substance was soluble in benzene,
5·45 „ „ „ in ether,
12·25 „ „ „ in alcohol,
27·36 „ „ „ in water.

There remained a considerable amount of residue after the extraction by these menstrua. This consisted partly of sand with some fibres of wood and other such substances. When burnt there was altogether an amount of ash equal to 38·18 per cent. of the whole sample. G. D. L.

The Shroud Clouts, Leathern Shreds, &c.—*Note by Prof. A. Macalister.*—The pieces of cloth from the Nabatean tombs of Medáin Sâlih are quite indistinguishable from the linen which was used in Egypt for enwrapping mummies. The thicker leather is perhaps camel-hide. The resinous matter [*bakhûr*] is of the same nature as that so often found in Egyptian mummies.

Thamûd: Hejra in Ptolemy is a town of Thamûd; yet Medáin Sâlih we understand by the epitaphs to have been of the Nabateans! M. Sâlih is *Hijr* (Héjr):—But what is Hijr? El-Héjr, in the tradition of the country Beduins and the Alowna, is all that valley plain and valley ground (*v.* map in *Doc. Épigr.*, pl. xxx.) lying between the Mezham and el-Ally (el-'Ola), and as far as Bîr el-Ghrannem. Now el-Khreyby (*v.* p. 158) is likewise el-Héjr:—the Khreyby we have seen is Himyaric or of the people from the south, M. Sâlih is of the northern civil world. We might thus conjecture that el-Khreyby is Hejra of Thamûd, and that Medáin Sâlih, 10 miles to the N., is the Nabatean Hejra.

The name of Thamûd is found as late as the 5th century, when certain Thamudite horsemen were numbered in the Roman army. (*Die Alte Geogr. Arabiens* p. 28.) The earliest historical notice which we have of the tribe of Thamûd has been read in the Assyrian Monuments "in the list of tribes subdued by Sargon in one of his expeditions into Arabia in about B.C. 715. The other tribes mentioned in this passage are the Ibadid, Marsiman, Hayapa, the country being named The Remote Bari (probably *bariyeh* [Arabic], the Desert)."—*Letter from Sir Henry C. Rawlinson.*

The Money of Ancient Arabia.—*Note by Mr. Barclay V. Head, British Museum.*—The coins of Arabia before Mohammedan times

may be divided into three great classes: (i) The money of Yemen or the so-called Himyaritic coins; (ii) The money of the Nabathaean kings; (iii) The coins of the various Arabian cities under the Roman empire.

(i) The coins of the Sabaeans and Homeritae (Himyarites) begin in the 4th or 3rd century B.C. and consist of imitations of the well-known Athenian tetradrachms and drachms. Most of these imitations come to us from Southern Arabia, and bear in addition to the Athenian types [the head of Pallas and the owl], Himyarite letters or inscriptions. In the 2nd cent. B.C. Alexander the Great's tetradrachms were also copied in South Arabia. In the second half of the first century B.C. the Athenian tetradrachms of the new style, with the owl seated on an amphora, served as models for the coins of the Sabaean kings. Of this class both gold and silver coins, the latter in large quantities, have been discovered at Sana. They bear on the obverse the head of a native king (afterwards superseded by a copy of the head of Augustus), and on the reverse the Athenian owl seated on an amphora, and inscriptions in a character which has not yet been read, accompanied by letters or monograms in the ordinary Himyaritic character. The copper coins [*of which specimens are here engraved*, p. 113] are contemporary with the silver above described. They are very rude (hardly recognisable) imitations of the Athenian silver money, and they were probably the copper currency of northern as well as Southern Arabia, indeed they come to us chiefly from the northern districts. During the first century A.D. the only money of Yemen was a small silver currency with inscriptions in the Himyarite character.

(ii) The money of the Nabathaean kings in Northern Arabia begins with Malchus I circ. B.C. 145 and ends with Malchus III circ. A.D. 67.

(iii) About the time of Hadrian, the Nabathaean currency was superseded by the local money of the Roman emperors struck at Bostra, Petra, Adraa, and other towns. These come to an end with the reign of Gallienus A.D. 268 or thereabouts. B. V. H.

CHAPTER VII.

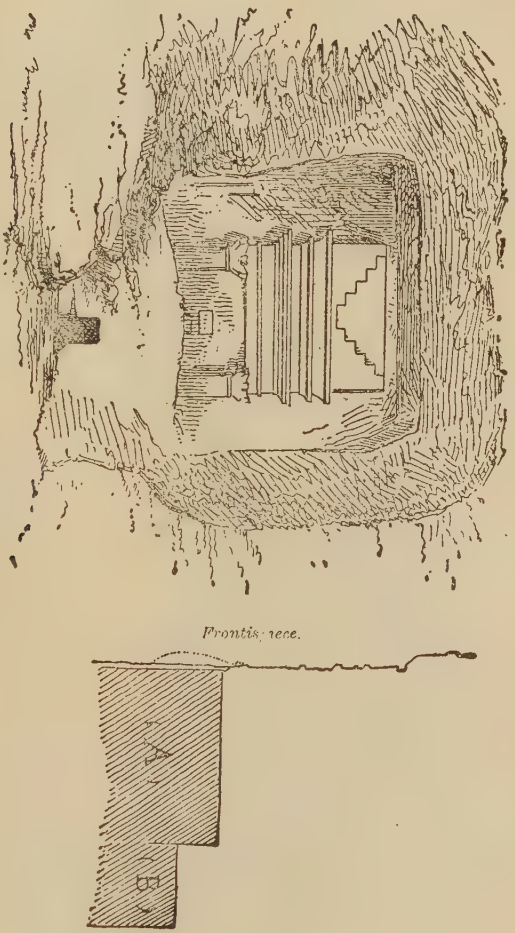
RETURN OF THE HAJ.

The last inscription. Whilst M. Aly with men of the garrison goes down to el-Ally, our flock is taken by robbers. Alleluia. *"Hap" in Mohammedan mouths. The robbers' supper. Haj Nejm's valour. Nejm and the Arabian Prince Ibn Rashîd. The Emir's oratory. The Emir had shed blood of his next kinsfolk. Devout mislivers. Riddling at the coffee fire. The robbers' tribe guessed. W. Aly wavering: alarms. New guests of the kella. Ibn Rashîd's gift-mare. The Jurdy arrive. Words of their chief. Ally fruit-sellers. Beduins would pilfer the camp. Méhsan the Bountiful. The soldiery shooting at the Beduins. Mohammed "Father-of-teeth." A Jeheyna Beduwy arrested. Ibn Rashîd's messengers. Abd el-Azîz. Arabic cheer. M. Aly's saws to the Teyâmenâ. The Nejders, men of prayers. Cannon shot in the night-watches. The bitter night hours for the half-clad people abroad. Small-pox in the ascending Haj. Locusts gathered for meat. Tolerance of the multitude; the Nasrâny amongst them. Of his adventuring further into Arabia. An Ageyly of East Nejd. The Pilgrim caravans are as corrupt torrents in the land of Arabia. The Haj arriving. The camp and market. The Persian mukouwem accused at Medina. The watering. A Beduin of Murra. M. Aly had been charged by the Pasha and the Sîr-Amîn for the Nasrâny. The Pasha and officers dissuaded Zeyd. Algerian derwishes. Nejd mares. Departure with the Haj from Medâin Sâlih. Beduin vaunting. Few slaves from the African Continent brought up in the Haj. Beduins stop their nostrils. A gentle derwish. Tidings of War. Saying of a Turkish officer. The Haj menzil. The military bone-setter. Giant derwish of the Medân. A meteor. Ageylies. The remove. Meeting with M. Saîd Pasha. Leave the Haj Caravan and enter the Beduin deserts. Zeyd's words to the stranger.*

Footsteps of another ghrazzu of seven had been seen in the plain. In these days M. Aly would have me no more adventure out of sight from the kella: he forbad the gate Arabs to accompany me, ferociously threatening, Wellah, that the lives of them should be for mine: which he said in few days would be required of himself by Mohammed Saîd Pasha.

There remained a single frontispiece crag, one of the last outlying monuments, which (since one might climb to the inscription without the ladder-beam) had been left hitherto. I had with difficulty M. Aly's licence to make a last excursion thither with a sure and sheykhly poor man of the Fejîr, *Mohammed ed-Deybis*, a near kinsman of Zeyd's. My com-

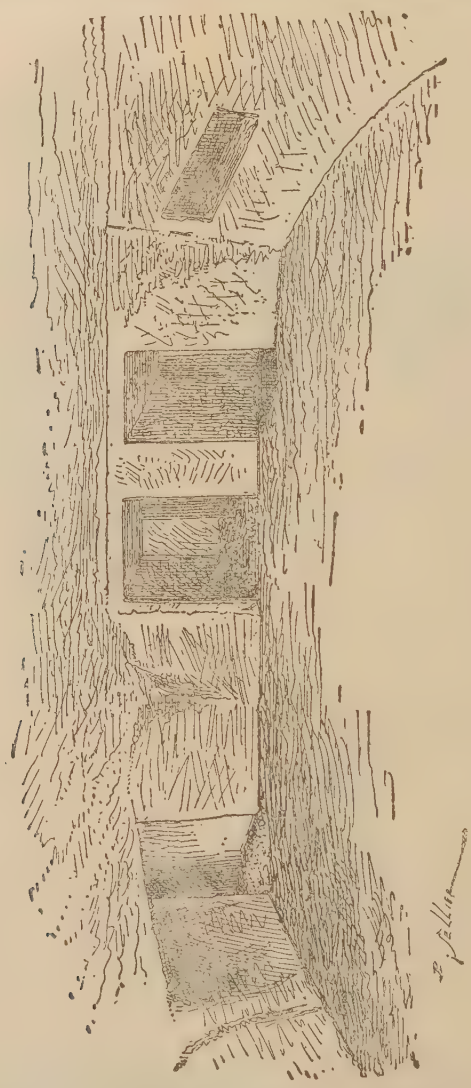
panion's eyes watched all round earnestly as we went, for said he "I must answer for thee, and I am in dread of these ghrazzus!"



1. The last monument.
2. Section of the frontispiece and sepulchral chambers, A, B.

When the paper prints were long a-drying, for this sepulchre looks to the north, I had leisure to visit the charnel within;—and the monument alone were a sufficient example of all that may be seen at Medáin Sâlih!

Without is a single inscription tablet, which was engraved already when all the lower hewn architecture was yet to begin.



3. The sepulchral cavern.

The funeral chamber is fully perfected within as a long used burying place: here are loculi, sepulchral cells and sunken sepulchres, and an inner sepulchral chamber; but the fronti-

spiece was only half ended in their time and has remained abandoned. Was this the eternal dwelling of some honest sheykhly family, but not abounding in the world? [We may read now the Epitaph (no. 4); and there appears in it a certain moderation nearly without their formal and superstitious comminations.]

Mohammed Aly would visit el-Ally before the caravan, to purchase helw dates for the Pasha and for the great Haj officers. Because the last year he had been assailed in the boghrâz he would now ride strong and led every man of the askars away with him; only Haj Nejm remained with me in the kella. When they were gone I adventured to the monuments, but in returning betimes there surprised me Aarab voices among the rocks. Two Beduins came ambling upon a thelûl from under Ethlib, and now they hailed me "*ya weled*, lad ho!" Not knowing them, whether friends or foemen, I made haste, covered by the Maiden and Borj rocks, to be at home, and when they overtook me it was in the open, within sight of the kella. Our greetings were in this form: "Thou art who?"—"And what be ye? and whence come ye?" Haj Nejm left alone, the gate was sparred, and the old man made no speed to come down and undo for us. Then as we sat to drink coffee the young men, which were of W. Aly, reported how a little before they had crossed many footprints of men and sheep together. "Out! exclaimed Haj Nejm, the Lord avert!—then our flock is taken!" —The shepherd Doolan, his son, and a young Fehjy, had led the flock that morning under Ethlib.

After their cups the Beduins rode further. There was no lamentation; if such kind of grief come upon them the Moslem Arabs sit awhile astonished, and they speak in undertones without complaining: all is ruled, they muse, by the Will above them; the loss is theirs to-day, they also bring like evil upon other. We watched on from the kella terrace, the afternoon passed, and yet we saw nothing. As the sun was going down, the best eyes descried somewhat; they said "It is the sheep and the goats, with the herdsmen," which returned from the contrary part, far under the Harra. The hareem of the gate taking up their loud Alleluia *lullul-lullul-lullul-la!* children shouted with them for joy, and there ran forth men and housewives to have the first tidings: but as the cattle and shepherds approached, those that were to us for eyes said they could see only about half their beasts returning, and fewer than the people which went to meet them. Now they arrived, and Doolan came shouting and protesting all the way up to our coffee chamber, where with a sigh (which was all he gave to grief), Haj Nejm already kindled the evening fire, and had

submitted himself, since there was no remedy, to the will of Ullah. "*Shûf*, said he, *el-bakht*, that such a chance should betide upon the only day of all the year when we could be taken unprovided." Doolan began a passionate argument and loud defence of himself. "The ghrazzu was nine on foot, all with guns! wellah, he could know them by their speech to be Beny Atîeh; the last night they had lurked in Ethlib, and having watched the departure of the aga with the askars, they rose from their hiding-places to steal the flock of the kella." It was a place of crags and sand-drifts: thus they came upon the shepherds at unawares and unseen by them. For many days already these robbers had been roaming in the plain, (it was their strange footsteps we had seen) until for hunger they went down to purchase dates at el-Ally; where some ill-affected persons taught them all the circumstance of our Héjr kella. Doolan said to me, "And thou wast well-nigh fallen into their hands, for as the robbers brought us forward with the *chessab* (booty) we crossed the fresh footprints of Khalîl."

At first they would kill Doolan, saying, "he was a Fejîry!" and between these neighbours is perpetual blood fued.—"No, I beseech you, for I am Doolan the Fehjy."—"If thou art Doolan, open thy mouth, man, thou shouldest want the front teeth; and now put out thy tongue:" and the poor Fehjy told us betwixt smiling and weeping, "They made me lob them out my tongue!"—"Ay! he has the slit tongue; fellows, this is he."—The poor man had been maimed thus by a Ruwàlla lance-thrust in the mouth, when riding in the North. Then the *agîd* or leader of the crew, laying the sword-edge to his young son's throat, bade Doolan say the sooth of God, whose these sheep were and the goats every one. Such as he told them to be of the kella they spared, saying, "We are friends of the Dowla." To the poor Fehját at the gate they left a part of their own, and took all the remnant, which were of Fukara tribesmen. Doolan's loss was three head, the other Fehjies' six; Haj Nejm had lost three; Wady two. "So four or five will fall to the agîd (said Nejm); they will sup to-night of a sheep, and a goat or sheep (the value of three or four reals) will be the lot of every man." Afterward the bones were found of these hawks' suppers, at the ashes of their evening fire, and by the signs it appeared that tney had swallowed five head between them, such hungry wretches they were: this meal should refresh them homewards, after a fortnight's deadly fatigue; in which all days, wandering as thieves in hostile country, they had jeoparded their own lives. But such are pains they will undertake with cheerfulness in pursuit of an uncertain booty, and show themselves likely lads that

can attempt an hardy enterprise; and with aught they bring home, however small it be, they hold themselves rewarded. And yet there is hardly a miserable Beduin in his ragged booth will rise from lying along upon the ground and break his day's slumber to make some small endeavour, for as good a reward certain. Such rovers when they come home often lie sick of their past suffering and are in deadly weariness many long days after.

"Aha! if Mohammed Aly," said Haj Nejm, (and he was not content with M. Aly,) "had not taken every man along with him! *fuzzna* we had been up and after them." And the old man sat gazing in the air and smoothing himself with wringing his fingers; the Moorish valour still bubbling in him and boiling over with impatience.—"Wellah, by this time we had recovered our cattle and taken some of their own from them, like as we did that day—eigh, Wady! eigh, Doolan!—to the ghrazzu of Shammar; but here (he told them on his fingers) be only Wady, Doolan, the Fehjy lad, and Mohammed ed-Deybis, four guns and I the fifth; what can we do being so few!" He spoke of a small foray which in a former year had driven away the kella flock, and finding some poor Fehját women gathering sticks under Ethlib, stripped them bare out of their poor smocks:—that indeed is reckoned a felony among Beduins; but many times in their haste they are not so nice observers of the faith of the desert. Haj Nejm then, with another or two, had pursued them all night until they came upon the Beduin robbers, who, seeing "the Dowla" upon them, would not stay to be shot at, but abandoning the slow-footed flock, made haste to deliver themselves, and rode further. The fierce old Moghreby, crying in the night like an afrît, took two thelûls of theirs, which he afterwards sold to the Alowna; the price of them, he said, with much comfort, "he had eaten, and they were now in his body." A gay embroidered dromedary headstall, which had been theirs, the kind old man bestowed in later days upon me, and where I rode in the desert it was the envy of my nomad companions.

When Mohammed Ibn Rashîd was here, the past summer, with his armed riders, and had taken the camp of the Wélad Aly, he lay certain days at the wells under the Borj rocks, and bid call the kellâjy, saying 'if he were a man afraid to come out to him from the fort, he would send in one for him.' Haj Nejm answered he feared naught; and come to the Emir's tent, about which the rest (Arabians in an expedition), lay abroad barely upon the ground, the great prince of the Beduin countries asked gently of his welfare. "Well enough, said Haj Nejm, well enough, ay el-Emir, were it not sometimes for

Beduw of yours (Shammar): and if I had gotten them in my hold once I had chopped their necks, wellah, and it were (the word fell out of an old man's mouth) thine own self!" The Shammar tyrant, whom the Aarab are wont to fear as the death, had never from a poor man such a rebuke. "Thou cut off my head; thou!" said the prince, rolling himself, and uncheerfully regarding the honest old Moor's countenance, who stood there stiffly for the Dowla before him. Mohammed, who had weathered waves of the world himself, and privily kept a good heart, even when his hands were stained with kinsmen's blood, and could show when he durst a pleasant mild humour, gave the Dowlâny a good new mantle and kerchief with a shirt-cloth (those he wore yet) and twenty mejîdies; and to each of the men in the kella he bade give five, and a change of clothing.

The place of their camp about the wells was yet very apparent with the litter of a thousand camels. Haj Nejm in our days abroad showed me where the Prince's coffee-fire had been and where was his kitchen hearth, in a cleft of the wild sand-rock; and the Emir's oratory,—a parcel of ground guarded from the common by a narrow horse-shoe of stones, the head bent towards Mecca. Such praying-places I saw often laid in the open deserts of Ibn Rashîd's country. Nejm told me how this man came to be prince, killing nigh a score of his kinsfolk. "Then, I asked, what has this man, or devil, to do with religion? Wherefore should he pray? who made his own brother childless, and killed his brethren! does God hear murderers?" Mohammed Aly answered me: "No, by God, and thou sayest rightly; a man of blood can have no part in the religion." These sallies are never unwelcome to the Arabs, being as sparkles struck upon their own natural hearts, in the confused religious darkness of their Semitic conscience. When I heard it had been deliberated to give me poison in the dish at el-Ally,—they thought the Nasrâny could be come for no good so far hither, and he was "writing" their rocks—also that some of the kella and gate Arabs had asked license of the aga to make me away secretly, saying to Mohammed Aly, 'if only it should not hurt him at Damascus;' —and it had been done, but that they were in dread of an after-clap of the Dowla:—how! I answered them who warned me, are these then so light to shed man's blood, who patter their daily prayers, as I hear them, most solemnly? tell me whether such be good Moslemîn? *Answer:* "Ha! they pray, and their prayers are naught, God will not hear them, they are wicked men: but wot you, Khalîl, what they all say in this country, 'It is lawful to kill the Nasrâny, that were a deed well-pleasing unto Ullah; he is God's adversary.'" Prayer to their

understanding is to recite the canonical oration with unction at the hours, with washen hands and comely abasement of bowing and kneeling. At other times I have found some gospel (as of the true cleanness and fasting), which pulled down their malicious coxcombs, and they as Semites naturally of the religious mind, were pleased with these saws: so the best of them have then said, "Listen now! that Khalîl *opens* (the religious understanding)."

But Doolan the herdsman for all his mighty oaths was not able to clear himself from the reproaches of the rest whose sheep he fed. Wady, a merely bad comely man, ceased not with dark looks to injure him every moment, and crying "Ha Fehjy!" Little blame belonged to the poor herdsman, who with a lad had been overpowered by nine desperate land-lopers. After the sheep were stolen the door was locked, and we passed three days committed to the kella. To drive the evenings in our now thin and silent company, the old man Nejm propounded riddles, over the coffee hearth. The Arabs were ready, they said theirs, and we guessed round; when the word fell to me I set them the enigma of the sphinx, saying, this was the most famous riddle in the world. Haj Nejm told over in his palm, all the beasts of the wilderness, and wondered greatly what this strange thing should mean; especially when I acknowledged that I had seen his footprints lately in the plain, not far off. When they could not unriddle that dark word-binding of the sphinx, they were delighted with the homely interpretation. Twice again I was taken in riddlers' company in Arabia, and have propounded my riddle, since I knew none other: a Beduin weled, son of Œdipus, sitting amongst the second wiseacres, unriddled me at the moment; this kind of parabolical wisdom falls to the Semitic humour and is very pleasant to the Arabs.

The fourth day, came again M. Aly and the nefers in a rain from el-Ally. Shaking himself from the unwonted wet, he stamped mainly in his trooper's boots, and swore in Pilate's voice 'there should not a head of the sheep go lost, no! nor of the goats neither. Every man should have his own again and that soon, by Ullah: and were those robbers any of B. Atîeh, Wellah! as ever the Haj should be come to Tebûk he would bind the sheykhs of them to a cannon-mouth! he had a mind also to wring from them some camel, in amends, for himself.' Only of their few words had been guessed the men's tribe and their fendy, that they were Khuthéra, of that dark looming northern Harra which is seen afar off from el-Héjr, and from whence are fetched the best basalt quern-stones (above the kellat el-Akhdar). All the idle nomads are diligent discerners of discourses; those

men had said *kirra*, hire, which sounds more often *kirwa* upon the Beduin tongue, *kerwa* at el-Ally.

Authors of the most alarms at Medáin Sâlih were the W. Aly, in their perpetual defections and returning from one to the other part; they finding the Dowla a vain name to protect them in the desert, were now of a mind, forsaking again the Dowla to be reconciled with Ibn Rashîd. I heard some *sherîf* (or elder of the noble blood of Mohammed) from Medina would be fetched up in the Haj to Medáin, to be a mean between them. A great W. Aly market party coming in, in these days, to meet the Haj, and alighting beside Kasr es-Sâny, was alarmed by a rumour, in the ears of their evil consciences, so leaving their market stuff on the ground, they hied in panic fear upon the empty camels towards el-Ally. After their amazement they found it had been nothing, yet durst no more encamp there; but loading their packs they entered the rugged borders of the not distant Harra. The same day a poor Fehjy had been stripped of his shirt and robbed of his thelûl, in the plain. On the morrow some W. Aly were spoiled near el-Héjr, by ten robbers. The young brothers habalîs, lately gone out from us, not having returned, we thought them lost. At a fortnight's end they came again, smiling with all their white teeth, and leading in, to sell them in the Haj market, three asses, which they had stolen by night-time whilst the owners slept, from an encampment of Heteym far behind Kheybar, perhaps a hundred miles distant. They were deadly weary, so long they had trudged, with peril of their lives, upon the sharp lavas in an enemies' country, and having nothing to eat.

Certain traders, men born of Damascus fathers, arrived now from Teyma and were guests in the kella: they would buy their provision of clothing and coffee, for the year, in the Haj and Jurdy markets. The same night came in the servants of Ibn Rashîd, bringing the Emir's yearly present of a Nejd mare for the Pasha. On the morrow, as we saw the Prince's gift-mare standing in a horse-cloth of Arab mantle-stuff, weak, and uncurried, she seemed to us hardly worth an ass, and our Moors scoffed saying that this was wellah but a jade. The Jurdy was about to arrive: the clerk of the Jurdy, called by the Aarab the Jurdy pasha, riding out before them, knocked in the first hours after midnight upon the iron door of the kella. This was a Syrian Turk *Mohammed Tâhir Effendy*, and there came with him the lieutenant of the military guard, a worthy Turk; he that had been stationed formerly with his troop to repress the W. Aly at el-Ally. They saluted me with good

humour, glad to find me safe, and we all went to drink coffee together. Weary with the journey, quoth Mohammed Tâhir, as they sat down, *Ha wellah! ana shebaan min ummr-y*, "By the Lord I have now had my fill of life."—"What say'st thou!" answered Mohammed Aly; for who ever heard such a word in a fortunate man's mouth?—"That I am full of my life, and that which is passed already, wellah, sufficeth me." Mohammed Effendy was a good man, careless of superstitious ceremonial, of singular humour, one who spoke and wrought all, in the perplexed human life, from his heart; as the Turks are not seldom, he was full of robust and, could they be well bestowed, of great natural qualities. In the grey of the morning rode in the Jurdy train; in half an hour, a street of tent-shops and the white village of soldiers' tents was set up before the kella. The Jurdy pass the Beduin country in like military order, and paying a surra as the Haj before them. The Jurdy (*jerîd*, javelin) is sent down some time after the great pilgrimage, with relief of provisions from Syria, to meet them here at the midway returning from Mecca. That which was anciently a great convoy is now but a weary company of few private traders; they journey guarded by forty horse troopers, and training on wheels a wide-mouthed short brass field-cannon, which was fired many times according to usage in their now arriving at the merkez, Medáin: the day was the 3rd of February. The same afternoon came fruit-sellers of the Alowna upon camels hired of the Wélad Aly, and alighted without tents under the kella; with bushes they fenced in their encampment from the winter's night wind. The villagers brought dates and baskets of sweet lemons for the thirsty pilgrimage; an hundred I have bought at el-Ally for half-a-crown.

Late in the day, as I sat in the tent of the Jurdy officer, upon a sudden, shots were fired in the camp: we rose and went out to see this chance. The soldiers of Syria, with savage levity, were shooting after a flying rout of Beduins, that had even now attempted to rob the Jurdy market, and were W. Aly tribesmen. I saw also the kella walls were manned, and that the feeble garrison fired off their matchlocks at those who fled and the iron gate was sparred. A trooper shouted hoarsely to slue the gun and let fly after them;—as herdsmen and wolves, soldiers and Beduins may never agree together; a shell was soon shot over their heads, which burst with a distant rumour in the sandy wilderness. Yet in the Jurdy pasha's tent there sat a great W. Aly personage, Mehsan the blind, next in dignity among them after his cousin, the head of the tribe; he was rich among the sheukh of the desert, and the man's antique

hospitality was chanted in the songs of the country side. Mehsan was a guest in camp to-day, waiting to go up with the Haj, to be treated for his cataract at Damascus. He hearing this stir sat on, rolling the pitiful dark eyeballs, and seemed to commiserate the sinister chance of his witless wild tribesmen. A robust man was he, now in elder's years, and very well bearded for an Arabian; a sign among Beduins that in his honourable life he had never hungered. His diet was buttermilk of the flock, and he supped of a bowl of camel-milk from the cow at evening: and wide was the chest of this sheykh of the desert which harboured so large an heart.

Mehsan sat lordly clad in his new garments of honour, that he received every year of the Haj administration with his surra: the man was of not less understanding, with his good hearty humour; he had been often a government guest in the towns. He knew at Damascus and el-Medina the settled life, and which until he pine again for the purer air is a refreshment to the forwandered Beduin. Mehsan was afflicted in a part of his human nature which is to the Semitic affection a grave unhappiness: the man went childless, he was *ajjr* (*infecundus*); which the Arabs believe to follow upon some acute diseases. Mehsan's heirs were therefore his poorer tribesmen and strangers, all such being daily partakers of the bountiful man's mess. Mehsan had but one cheerless wife, for the dispense and service of his great household of hospitality. After Ibn Rashîd's late foray and the mischief of his tribe, he had divided (I heard said) five hundred reals to the more necessitous; and though his own spacious Beduin booth and plentiful house-stuff had been carried away with the booty:—a great sum was this, that any nomad should have in his hand of ready money (his surra): and how much public virtue was in this desert-born man, leading the vagabund life of the poor Beduin Arabs!

Every soldier emptied his sixteen-shotted carbine, but I could not hear that any of the Aarab was hurt; yet it was said that one had been touched in the shoulder. Such shooting is cause that the nomads make light of the military fire-arms, as tools that shoot very fair and far off; their beggarly matchlocks they are persuaded to be much the better pieces.

Now came in Bishr Beduins and strangers of other neighbour tribes, as Bíllî and Jeheyna; they would buy and sell in the Haj market: for this they paid, every one for himself, a real of brotherhood to some sheykh of the nomads of these marches. Landlords in their own right are, here, W. Aly, the Fejîr, and the Moahîb, all of Anneezy stock. Among the Moahîb was a Morocco Moor formerly of the garrison at el-Akhdar, who forsaking that

ill-paid service of the Dowla was become a rice-carrier from el-Wejh, and he lived now wived among the Aarab. His name was Mohammed, and they called him *Abu Sinûn*, or father of teeth, for his deformity of great canine tushes. An asthma made him seek the airy nomad life. Pleasantly smiling, he professed himself glad to meet, so far from the world, in this solitude, with an Engleysy; 'the Engleys were his people's neighbours! and if I visited him at any time in the Moahîb camp, he would show me yonder Harra and carry me to visit the sites of ruins in their nomad circuit.'

I saw a Beduwy arrested with cruel outcries in the kella. He was of Jeheyna: his fault was an ancient debt, and Haj Hasan stood threatening nothing less than to chop off his head. Some nomads entreated for the man, but his tormentors bound him and thrust back the hapless wretch into the dark forage-chamber, and locked the door upon him. The Jurdy pasha, who sat then by the well in the kella, shrinking his shoulders at the barbarous spectacle, looked up towards me to see how the European might bear it! Many guests were now lodged in the kella; those from Hâyil and from Teyma, with daily concourse of Aarab and Alowna, so that there was no more room in the coffee-chamber.

The emir Ibn Rashîd's messengers were three freshly clad Nejders. The principal was *Abd el-Azîz*, a prudent and honourable person of the prince's confidence; but although white as the Arabs I have understood he was not fully of the ingenuous blood, his parentage was from *el-Aruth* in the eastern Nejd. Many are the foreigners who have obtained some office, and stand now foremost in the tyrant's service at Hâyil. These white libertines in Arabia may be descended from Galla blood. A certain yellowness in their dim white skin, betrays them to be not pure Arabians. In Abd el-Azîz was a noble amenity, the Nejd manners and a substantial carriage, where a feminine sweetness of their humanity is mixed with a manly severity. He was also a maintainer here of his master's dignity: so when there entered some Ally villagers, in whose sorry dusky looks he could not be mistaken, Abd el-Azîz, with a lofty gesture, bade them withdraw. It should not become him, he said, to sit in one company with Alowna. This might be of an old Wahâby grudge, in whose best days these abhorred Hejâz villagers had never bowed to the Nejd tyranny. Yet the same Abd el-Azîz could sit courting the W. Aly nomads, now the Prince's enemies. Friendly they sipped coffee of the same cups, and yet it was by this tribe's treacheries that had happened great damage of late. and slaughter of the Aarab in the emir's dominions. Ibn

Rashîd hoped to receive their submission ere long, since they could not always hold out against him. "Aha-ha," laughed Mohammed Aly, coming to my chamber; "O the strange fare that is amongst these Beduins! they would cut each other's throats, wellah, in the field, and here you may see them all drink kindly together." I went in to sit with them;—"Mehsan," said Abd el-Azîz, turning to the blind sheykh's ear, "my counsel is to you that you hold the mountains, and remain in cragged places, where Ibn Rashîd may hardly attain you." Mehsan answered mildly, "Ay, ay, Abd el-Azîz, and this will we do."

The morning and evening hospitality, a vast metal charger heaped with twenty or thirty men's victuals, was led in between two bearers and set upon the gallery, and to this were bidden the guests of the kella. Haj Nejm's Arab cheer was buttered rice upon half-baked girdle-bread. Mohammed Aly could make himself pleasant to all his guests and strangers in the tower: of the Teyma men he subtilly enquired the situation of their town; 'was it plain or wady? and he would ride to visit them (when, a government man, he durst) some of these years.' To his forged Turkish words the frank Teyâmena knew to answer guardedly again; aware that the governors of Medina had meditated to take their oasis, in which they lived more to their minds under Mohammed Ibn Rashîd.

Abd el-Azîz visited me daily in my chamber; he discoursed with the stranger liberally, and so did those from Teyma; they had heard a good report of the Nasrâny in the kella, and understood me to be well affected towards the Moslemîn. He being a lettered man, examined also my books and, having never seen printed letters, he took them for manuscript, saying, "—very fairly written in language of the Nasara!" their own books, hagiography, quires of songs, and the koran, are mostly handwritten amongst them. Nejm and Mohammed Aly had boasted to them that the Nasrâny never lied, even were it to help himself; so he answered me with the truth and frankly, in all that I enquired of him. The beginning of the great Wady er-Rummah was, he said, in the Harrat Kheybar, and the going out at Zbeyer near to Bosra. He told me also I should see some inscriptions about Hâyil if ever I came thither. As he heard so much among them that I was Tom Truth, he returned to ask me again, Did I "drink" smoke,—for that is less than godly among Nejders. He with only two companions had ridden round upon thelûls by Teyma, leading the mare, in ten desert journeys; such is become the security of those Beduin districts, under the strong name of Ibn Rashîd. The men of Nejd and Teyma were very diligent in their often devotion; buckets had

been set for them, upon the kella terrace, for their washings at the hours of prayer: then Abd el-Azîz, the prince's messenger, standing forth as *imâm* before them, led their formal prostrations.

The Haj was late, and the Beduish multitude, which were come to market without their booths, lay out sheltering under the bushes in these bitter cold nights; their cheerful watch-fires appeared glimpsing up and down in the dark, nigh the camp, in the wilderness. In the watch before midnight shells were shot from the Jurdy cannon east and west over their treasonable heads into the empty waste. Long now and chill at this altitude were the winter nights; the gate Arabs these two months could not sleep past midnight, but lay writhing, with only their poor mantles lapped about them, in the cold sand and groaning for the morning. But especially their women suffer in the ragged tents: some of them, bare of all world's good, have not more than a cotton smock upon their bodies; for where might they find silver to buy any mantle to cover them? Snow falls not in the plain, but some years it whitens the Harra, above 3000 feet height. A dromedary rider, sent down to meet the Haj, brought word that the pilgrims had been delayed, in their camps, by (tropical) rains, betwixt the Harameyn. Now the caravan approaching, it was rumoured they brought the small-pox among them. Beduins of my acquaintance, who cared not to receive it before as a gift, now entreated me to sell them vaccination; and they reproached me when in this busy stir and preparation to depart, I could not hear them.

The same evening we saw flights of locusts, an ill augury of the opening spring season; they would devour the *rabîa*. The people cried, "They come driving from el-Ally." The bird-like insects flittering upon their glassy feeble wings in the southern wind, fell about the camp; these locusts were toasted presently at all watch-fires and eaten. The women on the morrow had gathered great heaps, and were busy singeing them in shallow pits, with a weak fire of herbs; they give up a sickly odour of fried fish oil. Thus cured and a little salt cast in, the locust meat is stived in leathern sacks, and will keep a good long while: they mingle this, brayed small, with their often only liquid diet of sour buttermilk. Locust powder is not victual to set before guests; and I have seen poor nomads (more often women) a little out of countenance to confess that (to beguile hunger) they were eating this wretchedness. The best is the fat spring locust, and "fretting every green thing," the Aarab account them medicinal. The later broods, *dubba*, born of these, sexless, or imperfect females, finding only a burned-up herbage, are dry and un-

wholesome. This early locust, toasted, is reckoned a sweetmeat in town and in desert.

In these days whilst we awaited the pilgrimage, so incurious were the weary Damascenes who came with the Jurdy, that only two parties, and they upon account of my being there, went a mile abroad to visit the monuments at Medáin Sâlih. The Jurdy pasha, with the Turkish lieutenant and his troop, Mohammed Aly guiding them, galloped another day to see what they were, for whose sake the Engleysy was come down, so far, from Syria. A lonely Christian in the midst of a stirring multitude of Moslemîn, assembled at el-Héjr, I lived among Syrians, and under that somewhat burdensome jealousy of the tolerant better sort of Arabians. Mohammed Aly also recommended me to everyone who might further my adventure in Arabia; from which, notwithstanding, all the friendly and well-disposed persons very heartily dissuaded me: it is not of their easy religious minds to attempt anything untried. "Whither would I go, said they, to lose myself in lawless land, to be an outlaw, if only for my name of Nasrâny, and far from all succour; where they themselves, that were of the religion and of the tongue, durst not adventure? Khalîl, think better for thyself, and return with us, whilst the way is open, from this hunger-stricken wilderness and consumed by the sun; thou wast not bred, and God calls thee not, to this suffering in a land which only demons, *afarît*, can inhabit; the Beduw are demons, but thou art a Nasrâny,—there everyone that seeth thee will kill thee! And if the Lord's singular grace save thy life to the end, yet what fruit shouldst thou have for all those great pains? Other men jeopardy somewhat in hope of winning, but thou wilt adventure all, having no need." And some good hearts of them looked between kindness and wonder upon me, that born to the Frankish living, full of superfluity, I should carelessly think to endure the Aarab's suffering and barren life. And they said, "In a day or two we return to Syria, leave thou this purpose, and go up in our company: and is not Damascus a pleasant city to dwell in?" The like said also the blind Mehsan, he too would honestly dissuade me, a man of the town-life, and a Nasrâny: "Hear," said he, "a friendly counsel; return now, Khalîl, with the Haj to es-Sham: here is only a land of Beduw under no rule, and where thou art named Nasrâny; do not jeopardy thy life: and yet I tell thee, wilt thou needs adventure, the Aarab are good folk, and thou wilt enlarge thy breast (feel thy heart to be free) amongst them." M. Aly answered, "Khalîl is a man too adventurous; there may nothing persuade him." Said a sheykh, "If one go to the Aarab, he

should carry his shroud under his arm with him ; " others said, " Khalîl, see thou trust not thyself to any of them all ; the Beduw are elfin." The Jurdy officers blamed me, saying, " And why cast your life away ? you know them not, but we know them ; the Beduins are fiends." And the lieutenant said, " Even we which are soldiers cannot pass, but by paying them surra. They are rebels, and (he added as a Turk) deserve to lose their heads. How durst they gainsay the authority of the Sûltàn ! " They asked me, " What think you of this desert ? " " I warrant you (answered M. Aly, the Algerian), if *Fransa* had it, there would be towns and villages." I told them I thought the country would not be worth the pains.

Secretary with the Jurdy was a swarthy Ageyly Arabian, a lettered man of the Waháby country, and very unlike all those Syrian faces about him. And yet the eyes of his dark visage regarded me with goodwill, without fanatical envy, as a simple Nasrâny traveller in land of the Arabs : he said he would tell me of a wonder in his country where I might come another day. " Write !...*Siddûs,* in *W. Halîfa,* in the dîrat *Umseylmy* (Moseilima) *el-kithâb* (the false prophet), there is set up a *mîl* (needle, or pillar) with an unknown writing, no man can tell what ; but it was of those Nasâra or kafirs which in old time inhabited the land."

It was now ascertained that the Haj brought the small-pox among them. This terrible disease and cholera-fever are the destruction of nomad Arabia. In their weakly nourished bodies is only little resistance to any malignant sickness. The pilgrimage caravans, (many from the provinces of Arabia herself,) are as torrents of the cities' infection flowing every year through the waste Peninsula.

The eighth morrow of this long expectation, the Haj, which had journeyed all night, were seen arriving in the plain. The Jurdy troop mounted and galloped with their officers to salute the Pasha. The tent-pitchers came before : in few more minutes they had raised the pilgrims' town of tents, by the Jurdy camp. The jingles sounded again in our ears, measured to the solemn gait of the colossal bearing-camels, of the pageant-like (but now few returning) takhts er-Rûm. The motley multitude of the Haj came riding after. Their straggling trains passed by for half an hour, when the last of the company re-entered their lodgings. Twice every year stands this canvas city of a day, in the Thamudite plain, full of traffic ! Cobblers sat at the sûk corners to drive their trade ; they had by them raw soles of camels fallen by the way ; and with such they clouted shoes for those who fared so far on foot. The Jurdy street of tent-shops

was soon enlarged by the new merchants' tents. The price of small commodities is, at this mid-way station, five to eight times the market worth at Damascus. The Jurdy have brought down Syrian olives, leeks and cheese and caravan biscuit. The Jurdy baker was busy with his fire-pit of sticks in the earth and his girdle-pans, *tannûr*, to make fine white flat-bread, for the pennies of the poor pilgrims. The refreshing sweet and sour lemons and helw dates, from el-Ally, I saw very soon sold out. The merchants upon camels from Damascus opened their bales in the tents and set out coffee-cups, iron ware, precious carpets (like gardens of fresh colours and soft as the spring meadows,)—fairings for great sheykhs! and clothing stuffs for the poor Beduw. The returning Haj tradesmen bring up merchandise from Mecca; now in their tent stalls I saw heaps of coffee from el-Yémen (Arabia the Happy).

In little outlying tents I found spices set to sale from the Malay islands, India or Mecca perfumes, and trifles in porcelain from the China Seas; all brought by the Mohammedan pilgrims, assembling to the Holy Fair, of many strange distant nations. The keeper of one of them cried to the Beduins, "Come up and buy, *ya Aarab!*" women who went by, seeking for some drugs and spicery, answered again very soberly, "What hast thou, young man?" When they murmured at his price, "How is this? (exclaimed the seller) do ye take me for one that could defraud you, a man come up from beholding the temple of Ullah!"—Then, seeing me, he stayed in his talk to salute me! the fellow made me all the false smiling excuses in the world in the name of the Persian Mohammed Aga, because he was not come this way again (as his feigned promise had been to me, to convey me to es-Shem), but gone about by sea to Bagdad. The Persian feared in his conscience, I might another day accuse him at Damascus. There I afterwards saw him again, when I had returned in peace from Arabia; but so many world's waves were gone over my head, that when he spoke to me in the market-place I remembered him not, only of the cankered visage there lingered some uneasy remembrance; he might be sure that I intended no unkindness. "Ah! (he said then to my companion, a Damascene) what have I suffered for your friend because I conveyed him to Medáin Sâlih, at Maan and all along the road! What happened to me then at el-Medina! Wellah! I would not undertake the like again;—no, not for five times the money. At Medina I was examined before their council, day by day, and they regarded not my solemn oaths, but would compel me to acknowledge where I had hidden the Nasrâny. I was never in such trouble in my life."

Poor Beduins flitted up and down in the street of tent-shops, to sell their few pints of samn for silver, and hoping to have therefore a new mantle this year and a *shâmy* (Damascus ware) shirt-cloth. The pilgrims who have journeyed through the night are now reposing in the tents, and the pleasant water-pipe and the cup are made ready at a hundred coffee fires: but the large white faces of girded Damascenes, their heavy foreheads wound round with solemn turbans, their citizen clothing and superfluous slops, are now quaint to the eye disused a while in the wilderness. Great press of their waterers was about the birket, to fill the girbies and draw for the multitude of cattle. The kella cistern was already green and fermenting. Even the nomads (who are not wont to find good water), refused to drink; it was become to us abominable by the nasty ablutions to prayerward of the odious Alowna, who made no conscience to go down and wash their bodies in the public water.

In this great company I met with a swarthy Beduwy of the Murra Aarab, a tribe far in the south, by Wady Dauâsir. The man was going up in the Haj caravan to Syria! when I asked him of his country, he answered me with that common sorry saying of the Beduins, *Ma biha kheyr*, "little or no good to find in her." He would say, "an open soil without villages, land of dearth and hunger." *Béled biha kheyr*, "a good land," they use to say of a country whose inhabitants do eat and are satisfied.

I had been in friendly wise commended by the Jurdy officers, and praised by Mohammed Aly to the Pasha; but I did not think it well so early in the busy day to visit him, who of my coming to Medáin Sâlih had formerly conceived a grave displeasure. From M. Aly, both in his better mind and in his angry moments, I had heard all that matter. In the December night of the Haj departure from Medáin, the Turkish Sîr Amîn and Mohammed Saîd Pasha had sent, before they removed, to call again M. Aly. "Wellah, they said to him, hast thou not hidden the Nasrâny, to send him secretly to Medina and Mecca?" "God is my witness, no your lordships, but this man certainly has adventured hither only to see Medáin Sâlih: trust me he shall not pass a step further: in any case I shall know how to let him; but I go to bring him before you: he shall answer for himself." "No," said the Pasha, "I will not see his face, and I have a dignity to keep." (It might be when I visited him in Damascus, I had not observed to call the old portly embezzler of public moneys "Your Magnificence!") Said the Sîr Amîn (of Stambûl), "Hearken, kellâjy; if this Engleysy should follow us but one footstep further to Medina, thou art to bring me

the dog's head." [Englishmen, who help these barbarians at Constantinople that cannot be taught, they would murder you secretly, and let hounds live, at Medina and Mecca!] The Pasha said to Mohammed Aly, "Let him remain with you in the kella, and you are to send him round to all the monuments, that no more Franks come hither hereafter. Look to it, that no evil befall this man: for wellah we will require his life at thy hand." *Sîr Amîn:* "By Almighty God, except we find him alive at our coming again, we will hang thee, Mohammed Aly, above the door of thine own kella." Sore adread are they of late to be called in question for the life of European citizens. —M. Aly looked stoutly upon it, and answered to their beards, that 'he would obey his orders, but by High God, he was a Moghreby, and not to be put in awe by living creature.' Now I must ask a boon of the Pasha, namely, that he would commend me to the wild Beduins of the road. When the caravan removed in the morning, I should go forth to wander with the Aarab in the immense wilderness. The Jurdy officers had dissuaded Zeyd, so had even the Pasha himself; but Zeyd hoped to win silver, and they had no power at all with a free Beduin.

Some Algerian derwishes were evening guests at the kella. Willingly they allowed to me—I might seem to them a Moslem stranger,—that they had both liberty of religion, and justice, under their Christian rulers. There were also Moorish askars come in from the kellas to the southward; for here they draw their stipends, which upon the haj way are paid for the year beforehand, although all other men's wages of the Ottoman Dowla be as much or more in arrear:—which of them would otherwise remain cut off, in the midst of great deserts, waiting for his pay? that were much the same to them as if they should never receive it. Merry were these men of the settled countries, used to stout hackneys, to look upon the lean and scald gift-mare of the Nejd prince. 'A beggarly scorn, to send this carrion, not worth thirty crown pieces; and the Pasha would not accept her!' Some Beduins who were present boasted her worth to be thirty camels. A Syrian said, "A month at Shem, and she will seem better than now. A mare another year, lean as a faggot, sent by this Beduin emir, Ibn Rashîd or what you call him, grew in the Pasha's stable, with plenty of corn and green provender, to be big—ay as this coffee-chamber!" The best brood-mares of pure blood are valued in the Aarab tribes, where they are few, at twenty-five camels, that is £130 at least, or at most £150 sterling; and the worst at five camels, which is the price of the best thelûls. The Beduin prince's yearly gift of a mare to

Mohammed Saîd was a sop in the mouth of the great Syrian pasha. The Pasha at his coming down again with the next year's pilgrimage sends his messenger from hence to Hâyil, bearer of counter-gifts for the Arabian emir. These are revolver pistols, rifle-guns, telescopes, and the like Western wares from Stambûl.

Upon the morrow at eight, when the signal gun was fired, the Haj caravan set forward, and I rode after them with Zeyd, upon a young camel he had bought me for thirty reals. In departing he asked Mohammed Aly to remember him at Damascus (for his gift-foal), and bring him down, in the next Haj, at least, a furred winter cloak [the town guise: Syrian Aarab wear a warm jerkin of sheep skins; Sinai Beduins a gazelle or other skin hanging from the neck, which they shift round their bodies as the wind blows]. Little the other answered again; they were both deceivers, and we saw him no more. We journeyed through the Héjr plain, full of little sand-hillocks blown about *rimth* bushes. A Wélad Aly tribesman reviling me as we rode, (neighbours to Medina, they have I know not what ill savour of the town, with their nomad fanatical malignity,) said he, "Wouldst thou bring upon us the Muscôv? O thou enemy! (he levelled his matchlock;) but know that thus we will do with them, we have many guns like this and every Beduwy in battle is worth, wellah, ten Muscovies." I said to him, "By my faith, one of them I can think were a match for many idle vaunters of you weleds; I am no enemy, simpleton: there is no nation in all the world which envies you your sand deserts. I am of the part of the Sûltàn, and against those Muscôv, if they came hither." We alighted a moment, to let the caravan pass upward before Mubrak en-Nâga. It was a mirth to hear the solemn loud hooting and pistol firing of the devout hajjies. For the Beduw, ignorant of the koran mythology, here (as said) is but "The thronging place": it might be such in former times when the pilgrimage was a multitude. As we rode I saw that the east cliff was full of antique scored inscriptions: but I could not now alight to transcribe them. Looking here from the height of my camel, I thought I saw the caravan much diminished; hardly two-third parts returned of the Haj which had gone down to Mecca: there was not a Persian fur cap amongst them. The holy visitation accomplished, many go home by sea; a few have died in the way. With the Haj returning from Mecca, are brought the African slaves, for all the north-west of the Mohammedan world, but gazing all day up and down, I could not count five among them.

Seeing that some Beduins who marched with us had stopped their nostrils, I enquired the cause. The men told me 'they had never been inoculated, and they doubted sore to smell the Haj.' Nomads living always in an incorrupt atmosphere, are very imaginative of all odours. In entering towns, where they are sensible of diverse strange, pungent and ungrateful airs, it is common to see them breathe with a sort of loathing, through a lap of their kerchiefs. Sultry was that afternoon, and we were thirsty. A poor derwish, who went by on foot, hearing one say "water," laid hand, with a pleasant look, upon the bridle of my camel, and lifting his little girby he said heartily, "Drink of this, O pilgrim, and refresh thyself." Seeing but foul rotten water in the leathern bag and discoloured, I gave him his own again; but he would not hear my excuses. It seemed by his looks he thought the rider on the camel had ill requited his religious gentleness, for all charity is cold in the struggle of the haj road. A moment he gazed in anger, his merit lost; and passing on wearily might guess the man who would not drink water with other pilgrims to be no right Moslem.

The ascending Haj came to their camping-ground before sunset. We alighted and I went to commit my large roll of inscriptions, impressed at Medáin Sâlih, to Mohammed Tâhir; he laid my commission in his camel-chests, and promised with good humour to deliver them at Damascus to the British Consulate:—and very honourably he did so, indeed. I enquired if there were any political tidings in Medina. He said thus: 'The Powers had exhibited certain requisitions to the Porte, threatening if they were not satisfied to make common cause against the Sûltàn.'—"And England?"—"Ay, and Inghilterra! Ha now! who can tell how the world will go?" There was standing by a young Turkish officer of the Haj soldiery, and he said to me, "We know that the Frenjies talk these many years of dividing the Empire of the Sooltàn: but what says the Sooltàn? 'Well, and it must be so, *hŷ yellah*, let them come, one or all together; and unto whom it shall please the Lord, to them be the victory!'" He said this in a young man's melancholy, as if the divine decree were about to go forth and they must march soon to put all upon that final adventure.—The most fanatic and wild Mohammedan region lay before me, where the name of Nasrâny is only wont to be said as an injury; how might I have passage amongst a frenetic and sanguinary population, and not be taken for a spy, one of their imagined hereditary enemies? Because their political talk was full of solecisms, I judged the truth might be less, and thought not now to return from this enterprise. Was

this a year of the jehâd ? yet another time I might have no list to travel in Arabia. The two officers turning at unawares looked to read in my looks how I received and did digest this news of their dying religion, whether with no secret exultation ? foreseeing the Christian triumph to be nearly ready in the world : but when they marked evidently that I was not glad of their sorrow, but pensive, this lifted me to the height of their good opinion.

I awaited Zeyd ; when we alighted the guileful Beduin would lead, he said, our camels to pasture ; and then we could go together to find the Pasha. He eluded me till nightfall, when weary and fasting since yesterday, I returned through the sentinels to the fires of my Beduin company : there I found Zeyd, who sat sipping coffee. He made me place, and with smiles dissembled out the matter. Later, re-entering the Haj menzil, I went alone to visit the Pasha ; but stumbling at the cords of his pavilion, for the lights were out, I understood from the watchman that the great man was already at rest. I saw there the empty bearing-frame, standing without, of the Mahmal camel ; and next to the great tent was made a small pole-and-curtain court, " for an apartment of the hareem." I came then to the military surgeon, whom they call *el-jábbar*, or the bone-setter ; he had promised to read me a lesson in the art of medicine. I found him a worthy person, and his few instructions of one hour availed me long afterwards ; for I had lost my book of pharmacy. I said the names over of my drugs, and wrote down the simple usage of each of them, from his lips. At his desire I had brought him, for a patient of his, a little laudanum powder ; he was too weary himself to open his field-chests. I enquired ' what to do if having given anyone many doses of that medicine to keep by him, he in ignorance swallowed them all together, *wa yuskut el-ḳalb ;* ' I would have said, " and his heart ceased to beat," but all for weariness I pronounced simple *k*, (not *ḳ* with a guggle in the throat,) for *heart* missaying, " and the *dog*, is silenced." My false word tumbled to the mind of the pleasant hakîm : after the first smiles, stroking down a russet beard, the algebrist composed his rising mirth, which he held over (I am in dread) till the morrow, when he should be sitting at the pasha's dish. In this there enters a young derwish of the Medân, a giant of stature, and who had very often seen me, a Frenjy, pacing in that open quarter of Damascus. He came in to ask men's alms, some biscuit for his supper ; and, having eyes seven feet above his heels, he stood gazing to see one so like me sitting there in the Haj, and in this array. " Biscuits (ozmát) are dear," quoth the

charitable surgeon, "but to-morrow and the day after they will be at better price, then I will buy, and so come thou to me." Carried upon camels, the price of all provisions in the caravan sûk, is after every march enhanced or diminished as the Haj is nearer the midst or the ends of their journey. Ozmát were sold at Medáin for seven times their worth at Damascus.

Challenged civilly by the sentinels, I passed out of the camp to the Arabs' firelight, and came again to our Beduin bush; where in the pure sand, with their camel-saddles piled against the wind, we had our night's shelter. In this company sat a devout Fejîry, who had been to the Harameyn and now returned with the pilgrimage; he was busily kneading a barley cake, when upon a sudden, a clear great meteor sliding under the stars, with luminous train, casting a broad blue gleam, drooped and brake before our eyes. "Eigh! (sighed the man full of the religious sight of Mecca) these things, my God, be past understanding, of Thy wonderful works!" Then having raked the cake under the ashes, and his fingers still cloyed, he rose quickly, seeing a nâga staling, and ran to take water in the hollow of his hands and rinsed them:—their cattle's excrement is pure in the opinion of the nomads. Then I understood the perpetual penury of waters in yonder desert land, where we should come on the morrow. I found with our Beduins some Kasîm men; who, leaving the Syrian Haj service, would go this way home, more than three hundred miles, upon their feet, by Teyma and Jebel Shammar. They told me if ever I went to their country, I might thrive there by my medicines. "But wherefore, said they, proclaim thyself Nasrâny? this thou mayest do at Damascus, but not in Nejd, where the people having no notice of the world, it will endanger thee." And as we drank round, they bade me call myself a "Misslim," and in my heart be still of what opinion I would, (this indulgence is permitted in the koran to any persecuted Moslemîn)—words not far from wisdom; and I have often felt the iniquitous fortune of travelling thus, an outlawed man (and in their sight worthy of death), only for a name, in Arabia. It had cost me little or naught, to confess Konfuchu or Socrates to be apostles of Ullah; but I could not find it in my life to confess the barbaric prophet of Mecca and enter, under the yoke, into their solemn fools' paradise.

At the last gunfire, before dawn, the Beduins charged their camels and departed. I saw by the stars our course lay much over to the eastward. Because the Aarab are full of all guile which may profit them, I had then almost a doubt of my company, until the light breaking I espied the B. Sókhr haj-carriers, coming on disorderly with their wild Beduin canti-

cles ; the main body of the caravan, far in the rear, was not yet in sight ; I saw also the old wheel-ruts of the Jurdy cannon, and knew thereby certainly, that we were in the road. But for more surety, I dismounted to walk ; and took an oath of Zeyd, who yesterday had not kept touch, to ride with me before the Pasha. Bye and bye we had sight of the Pasha, riding far in front, with his officers and a few soldiery ; it was near Shuk el-Ajûz. I mounted then with Zeyd on his thelûl, (my camel was sick,) and we rode to them at a round trot. Zeyd greeted with the noble Beduin simplicity in his deep stern tones, and as a landlord in his own country, " Peace be with thee." Mohammed Saîd, hearing the Beduish voice behind him, said only " Ho ! " again, without turning, but looking aside under the sun, he saw and knew me ; and immediately with good humour he said to my Beduin companion,—" I commit him to thee, and (laying the right hand over his heart,) have thou a care of him as of mine own eye." So he said to me, " Have you ended all at Medáin Sâlih ? The epigraphs, are what ? believe you there be any in your countries able to read them ? And what of the houses ? have you not said they were no houses, but sepulchres ?—But have you not found any treasure ?—Good bye." I delayed yet, I spoke to the Pasha of the sick camel which Zeyd had bought for me : so he said to Zeyd, " Hearken ! thou shalt restore the camel to his owner, and require the money again ;—and (he said to me) if this Beduwy do not so I myself will require it of him at Damascus.—(To Zeyd) Where be now your Aarab ? "—" About a day eastward of this, and the face of them is toward Teyma." The Pasha asked me anew, " And where are you going ? "—" To Teyma, to Hâyil, I hope also to Kheybar." The Pasha drew a breath ; he misliked my visiting Kheybar, which is in the circuit of Medina : he answered, " But it is very difficult." Here Mohammed Tâhir, who came on riding with the Pasha, said friendly, " He has the vaccination with him, and that will be for his security among the Aarab ; I saw it myself." He added, " Are all your inscriptions together in the roll which you have committed to me ? " I answered immediately, " All are there, and I trust in God to show them one day to your worships at Damascus." The Pasha answered gravely, *Insha 'lla*, ' if the Lord will,' doubtless his thought was that I might very hardly return from this Arabian adventure.—Afterwards Zeyd, reporting the Pasha's discourse in the nomad tents, put in my mouth so many Beduin *billahs* (' by-Gods '), and never uttered, that I listened to him as one who dreams.

Departing from them, we rode aside from the haj-road, and

went to fill our girby at a pool of sweet rain-water. Then entering eastward in the wild sandstone upland *Borj Selmàn*, we found before us an infinite swarm of locusts, flying together and alighting under all the desert bushes, it is their breeding time; the natural office accomplished, it seems they bye and bye perish. As we went fasting, Zeyd found a few wild leeks and small tubers, *thunma* or *sbeydy*, which baked are not unlike the potato. He plucked also the twigs of a pleasant-tasting salad bush, *thalûk*, and wild sorrel, and offered me to eat; and taking from his saddle-bags a piece of a barley-cake, he broke and divided it between us. "This, he said, is of our surra; canst thou eat Beduins' bread, eigh Khalîl?" The upland through which we passed, that they call the Borj Selmàn (an ancient name from the heroic time of the Beny Helál), is a waste land-breadth of gravel and sand, full of sandstone crags. This, said Zeyd, showing me the wild earth with his swarthy hand, is the land of the Beduw. He watched to see if the townling were discouraged, in viewing only their empty desert before him. And he said, "Hear, O Khalîl; so thou wilt live here with us, thy silver may be sent down to thee year by year with the Haj, and we will give thee a maiden to wife: if any children be born to thee, when thou wouldst go from hence, they shall be as mine own, billah, and remain with me."—Also of his stock he would give me a camel.

CHAPTER VIII.

THE NOMAD LIFE IN THE DESERT.

The Fejîr Beduins.

Camel milk. Come to Zeyd's tent. Hirfa his wife. The râhla. Only women labour for the household. Precious water. The rabîa. "Written" rocks. Camels fasting from water and thriving in the fresh season. The Nomad year. The camp standing where they find pasture. More of the râhla. Alighting at a new camp. The Fukara encampment. Zeyd's Aarab. The "building" of Zeyd's tent. Zeyd's coffee-fire. The Sheykh's coffee-fire. Aarab *signifies with them 'the people.' The Arabian nomad booth. The household stuff. God's guests. Zeyd's tale. Zeyd's tribe. The Turkish and English regarded as tribes. Zeyd's marriages. Hirfa. Hirfa's flight. Howeytât camel-brokers. Their Beduin nation.* Keyif. *Nomad colonists. Are the Howeytât Nabateans? The rafîk. Hirfa led home again. The woman's lot among them. An old wife of Zeyd. Nomad motherhood. An Asiatic woman's superstition. Arabian men of a feminine aspect. Women praying. The Semitic opinion of womankind. Women veiled or unveiled. The woman and mother in the Hebrew law. Childbearing in the desert life. The old Arabian custom to bury female children living. The son and the daughter in the nomad household. The Nomads with difficulty imagine a future life. Sacrifice for the dead. Tender memory of the men for the deceased fathers. In the border lands women go to the graves to weep. Nomad children not smitten. "The lie is shameful."*

We journeyed taking turns to walk and ride, and as Zeyd would changing our mantles, till the late afternoon; he doubted then if we might come to the Aarab in this daylight. They often removing, Zeyd could not tell their camping-ground within a dozen or score miles. One of the last night's Ageylies went along with us; armed with a hammer, he drove my sick camel forward. As we looked for our Aarab we were suddenly in sight of the slow wavering bulks of camels feeding dispersedly under the horizon; the sun nigh setting, they were driven in towards the Beduin camp, *menzil*, another hour distant. Come to the herdsmen, we alighted and sat down, and one of the lads receiving our bowl, ran under his nâgas to milk for us. This is

kheyr Ullah ("the Lord's bounty"), not to be withheld from any wayfaring man, even though the poor owners should go supperless themselves. A little after, my companions enquired, if I felt the worse; "because, said they, strangers commonly feel a pain after their first drinking camel-milk." This somewhat harsh thin milk runs presently to hard curds in the stomach.

In approaching the Beduin tents I held back, with the Ageyly, observing the desert courtesy, whilst our host Zeyd preceded us. We found his to be a small summer or "flitting-tent" which they call *héjra*, "built" (thus they speak) upon the desert sand. Poor and low it seemed, unbecoming a great sheykh, and there was no gay carpet spread within: here was not the welfaring which I had known hitherto, of the northern Beduins. Zeyd led me in with his stern smiling; and, a little to my surprise, I must step after him into the woman's apartment. These sometime emigrated Beduins, have no suspicion of Nasrânies, whom they have seen in the north, and heard them reputed honest folk, more than the Moslemîn. There he presented me to his young wife: "Khalîl (said he), here is thy new "aunt" (*ammatak*,—hostess); and, *Hirfa*, this is Khalîl; and see thou take good care of him." Before the morning the absent tribesmen had returned from the haj market; the nomads lodged yet one day in the Borj Selmàn: the third morrow we removed. The height of this country is nearly 4500 feet.

The removing of the camp of the Aarab, and driving the cattle with them from one to another pasture ground, is called *ráhla*. In their yesterday's mejlis they have determined whither and how early; or was it left in the sheykh's hand, those in the neighbour booths watch when the day is light, to see if the sheykh's hareem yet strike his tent; and, seeing this, it is the ráhla. The Beduish housewives hasten then to pluck up the tent-pegs, and their booths fall; the tent-cloth is rolled up, the tent-poles are gathered together and bound in a faggot: so they drag out the household stuff, (bestowed in worsted sacks of their own weaving,) to load upon the burden-camels. As neighbours see them and the next neighbours see those, all booths are presently cast in the wide dispersed menzil. The herdsmen now drive forward; the hareem [plur. of *horma*, woman] mount with their baggage; the men, with only their arms, sword or matchlock, hanging at the saddle-tree behind them, and the long lances in their hands, ride forth upon their thelûls, they follow with the sheykh:—and this is the march of the nomad village. But if the sheykh's tent remain standing and it is already an hour past sun-rising, when their cattle

should be dismissed to pasture, the people begin to say, "Let the beasts go feed then, there will be no ráhla to-day."

This dawn, about the 16th February, was blustering and chill in that high country. *Shîl,* 'load now!' cried Zeyd; and Hirfa, shivering and sighing, made up their household gear. Sheykhly husbands help not their feeble housewives to truss the baggage; it were an indignity even in the women's eyes. The men sit on, warming themselves over any blazing sticks they have gathered, till the latest moment, and commonly Zeyd made coffee. The bearing-camels are led in and couched between the burdens; only the herdsman helps Hirfa to charge them upon the rude pack-saddles, *hadàj,* a wooden frame of desert acacia timber, the labour of some nomad sâny or Solubby. The underset pad of old tent-cloth, *wittr,* is stuffed with some dry herbage, and all is girded under the camel's belly with a simple cord. Zeyd called to help lift the loads, for they were over-heavy, did it grudgingly, murmuring, 'Was a sheykh a porter to bear burdens?' I also helped them to stay up the weighty half-loads in the sides of the saddles until both were laid even and coupled. Zeyd was a lordling in no contemptible tribe. Such a sheykh should not in men's sight put the hand to any drudgery; he leaves it to his hind. A great sheykh may take upon him part care of his own mare, in the menzil, whilst the hinds are all day herding in the field; yet having led her to the well, if there be any, by, of the common tribesmen the sheykh will call him to draw her water. Nevertheless sheykhs' sons whilst they are children, and later as young men armed, are much abroad with the tribes' cattle and companions with the herdsmen. I have seen Zeyd go out with a grass-hook to cut his mare's forage and bring again a mantle-full on his back, and murmuring, with woe in his black visage, it was Selím his son's duty: and the boy, oftentimes disobedient, he upbraided, calling him his life's torment, *Sheytàn,* only never menacing him, for that were far from a Beduin father's mind.

We removed hardly ten miles, and pitched four hours to the eastward of Dàr el-Hamra. The hareem busily "build" their tents; but the men, as they have alighted, are idle, that when not herding or riding in a foray sit all day at home only lazing and lording. "The *jowwár* (Bed. housewives), say they, are for the labour of the household and to be under discipline." Zeyd, with a foot-cast in the sand-bank where we had taken shelter from the gusty wind till the *beyts* were standing, had made an hearth; then he kneeled with the Beduin cheerfulness to kindle our gipsy fire. Selím gathered sticks, and we sat down to warm ourselves and roast locusts.

Here we lodged two days, and removed anew five hours eastward through the same sandy moorland, with mild weather, and pitched in the camping-ground *el-Antarîeh*. Sweet and light in these high deserts is the uncorrupt air, but the water is scant and infected with camel urine. Hirfa doled out to me, at Zeyd's commandment, hardly an ounce or two of the precious water every morning, that I might wash "as the townspeople." She thought it unthrift to pour out water thus when all day the thirsty tribesmen have not enough to drink. Many times between their waterings, there is not a pint of water left in the greatest sheykhs' tents; and when the good-man bids his housewife fill the bowl to make his guests' coffee, it is answered from their side, "We have no water." Too much of a great sheykh's provision is consumed by his mare; the horse, of all cattle in the desert, is most impatient of thirst. Zeyd used oftentimes this fair excuse, (being miserable even in the poor dispense of coffee,) "There is no water." Motlog the great sheykh coming one of these mornings to visit me, enquired first, "Hast thou drunk coffee?"—"Not to-day, they say *there is no water*."—"What! he asked, has not Zeyd made you coffee this morning?" for even poorer sheykhs will not fail to serve the morrow's cup, each one to his own fellowship. Motlog knew his cousin Zeyd, and smiled, saying, "What is this, Zeyd has no water! but, Khalîl, come over to us, and I will make thee coffee." He led me to his tent, which was not far off, where, sitting at the hearth, and being himself the sheykh of his tribe, he roasted, brayed and boiled, and prepared this cup of hospitality for the Christian stranger. In that place it chanced Zeyd to lose a camel, which had been frayed by wolves. He mounted his mare at the morrow's light, and rode forth with the long shivering horseman's lance upon his shoulder to follow her traces. The day after Zeyd returned to us, driving in his lost beast: he had found her near Birket Moaddam.

After three days the Aarab removed south-eastward twelve miles, and pitched at the camping-ground *Khussherkîsh*. It was now the 22nd February, and we found here the rabîa, or new spring of sweet blossoming herbage; the most was of wild rape kind, pimpernel and sorrel, *humsîs*. The rabîa is the yearly refreshment, nay, the life, of the nomads' cattle. Delightful to the eye, in the desert land, was that poor faery garden of blossoms. When the Beduins saw me pensive, to admire the divine architecture of those living jewels, they thought it but childish fondness in the stranger. If I did but ask the names of the simples it was roughly answered, "The name of them all is *el-usshb*, 'the spring forage,' very good for our small cattle

and camels." This high droughty country is plain for some days' journeys ; mostly sand soil and sandstone gravel, without furrows of seyls or wadies ; it is an upland, which in the light Arabian rains never runs down with water.

Zeyd knew that at el-Héjr I transcribed inscriptions. There are many scored in the cliffs of the desert, and he said, "To-morrow, we will walk down to *M'kuttaba*," there he would show me a multitude. Makuttaba is a natural cistern in the sand rocks, and named (as the " Written Valley " in Sinai) because those cliffs are overwritten with a thousand legends scored in wild Himyaric letters : every one is but a line or twain, idle names perhaps of ancient waterers, with many antique images of camels. The soft rock is much corroded, there is seldom any legible inscription ; it is common thus to find them about desert waterings, which were at all times loitering places. The antique nomads,—for by likelihood so rude inscriptions were theirs, had then (which to-day have not the Mohammedan Beduins) a knowledge of letters ? or were all these the handiwork of ancient passengers ? The antique outlined images are all round and lively, though somewhat long drawn. The Beduins now-a-days portray only such squalid effigies (left by idle herdsmen upon the desert rocks), as we see of children's scrawling. Zeyd called the inscriptions *Temathîl el-Helalát*, " Imagery of Beny Helál."

The camels now feeding of the sappy rabîa were *jezzîn* or 'not drinking.' In good spring years they are in these dîras almost two and a half months jezzîn, and not driven to the watering. Then the force of life is spent of the herb lately so fresh upon the ground, and withering under the sun it is dried up. If, after some shower, the great drinkless cattle find rain-water lodged in any hollow rocks, I have seen them slow to put down their heavy long necks; so they snuff to it, and bathing but the borders of their flaggy lips, blow them out and shake the head again as it were with loathing. The nomads' camels are strong and frolic in these fat weeks of the spring pasture. Now it is they lay up flesh, and grease in their humps, for the languor of the desert summer and the long year. Driven home full-bellied at sunset, they come hugely bouncing in before their herdsmen : the householders, going forth from the booths, lure to them as they run lurching by, with loud *Wolloo-wolloo-wolloo*, and to stay them *Wòh-ho, wòh-ho, wòh-ho !* they chide any that strikes a tent-cord with *hutch !* The camels are couched every troop beside, about, and the more

of them before the booth of their household; there all night they lie ruckling and chawing their huge cuds till the light of the morrow. The Aarab say that their camels never sleep; the weary brute may stretch down his long neck upon the ground, closing awhile his great liquid eyes; but after a space he will right again the great languid carcase and fall to chawing. In this fresh season they rise to graze anew in the moonlight, and roam from the booths of the slumbering Aarab; but fearful by nature, they stray not then very far off. Sometimes wakening after midnight and seeing our camels strayed, I went out to bring them in; but the Beduins said, "Sleep on, Khalîl, there is no cause; let them go feeding as they will." They would see them pasture now all they can; but not seldom they are bereaved thus of their cattle by prowling night-robbers. Camels, the only substance of the nomads, are the occasion of all their contending. "*Neshîl*, we load, say they, upon them, and we drink halîb, the milk, of them." The cows go twelve months with young; now was their time of calving, which falls at the beginning of the rabîa. The nomad year is divided in this sort: *er-rabîa*, springtime of three months; *el-gâyth*, midsummer, three months; *es-sferry*, fall of the year, three months; *es-shitá* (pronounce *és-sh'tá*), winter. To be a ready man in this kind of lore, is clerkship with the Beduw, and to have a wayfarer's knowledge of the stars. When they found good pasture the Beduins encamped, and we lodged upon that ground mostly till the third or fourth morrow. The nomads dwelling, the day over, in any place, they say "el-Aarab *umjemmîn*" (*j* for *k* guttural), or the camp is standing. The herdsmen bring word of the pasture about them, and as the sheykhs determine in the mejlis the people will remove again, it was commonly to twelve or thirteen miles distance; and now their "face was toward" Teyma.

If the ráhla be short the Beduw march at leisure, the while their beasts feed under them. The sheykhs are riding together in advance, and the hareem come riding in their trains of baggage camels; if aught be amiss the herdsmen are nigh at hand to help them: neighbours will dismount to help neighbours and even a stranger. The great and small cattle are driven along with their households. You shall see housewives dismount, and gossips walk on together barefoot (all go here unshod,) and spinning beside their slow-pacing camels. But say the Beduin husbands, "We would have the hareem ride always and not weary themselves, for their tasks are many at home." The Fukara women alighted an hour before noon, in the march, to milk their few ewes and goats. Every family

and kindred are seen wayfaring by themselves with their cattle. The Aarab thus wandering are dispersed widely; and in the vast uneven ground (the most plain indeed but full of crags), although many hundreds be on foot together, commonly we see only those which go next about us. The Beduins coming near a stead where they will encamp, Zeyd returned to us; and where he thought good there struck down the heel of his tall horseman's lance *shelfa* or *romhh*, stepping it in some sandy desert bush: this is the standard of Zeyd's fellowship,—they that encamp with him, and are called his people. Hirfa makes her camel kneel; she will 'build' the booth there: the rest of Zeyd's kindred and clients coming up, they alight, each family going a little apart, to pitch their booths about him. This is "Zeyd's menzil" and the people are Zeyd's Aarab. The bearing-camels they make to kneel under their burdens with the guttural voice, *ikh-kh-kh!* The stiff neck of any reluctant brute is gently stricken down with the driving-stick or an hand is imposed upon his heavy halse; any yet resisting is plucked by the beard; then without more he will fall groaning to his knees. Their loads discharged, and the pack-saddles lifted, with a spurn of the master's foot the bearing-camels rise heavily again and are dismissed to pasture. The housewives spread the tent-cloths, taking out the corner and side-cords; and finding some wild stone for a hammer, they beat down their tent pegs into the ground, and under-setting the tent-stakes or "pillars" (*am'dàn*) they heave and stretch the tent-cloth: and now their booths are standing. The wife enters, and when she has bestowed her stuff, she brings forth the man's breakfast; that is a bowl of léban, poured from the sour milk-skin, or it is a clot of dates with a bowl of the desert water: for guest-days it is dates and buttermilk with a piece of sweet butter. After that she sits within, rocking upon her knees the *semîla* or sour milk-skin, to make this day's butter.

As Zeyd so is every principal person of these Beduins, the chief of a little menzil by itself: the general encampment is not disposed (as is the custom of the northern Aarab) in any formal circuit. The nomads of these marches pitch up and down in all the "alighting place" at their own pleasure. The Fejîr or Fukara never wandered in *ferjàn* (*j* for *k* guttural) or nomad hamlets, dispersedly after their kindreds, which is everywhere the nomad manner, for the advantage of pasture; but they journey and encamp always together. And cause was that, with but half-friends and those mostly outraged upon their borders, or wholly enemies, there were too many reckonings required of them; and their country lies open. Zeyd's Aarab

were six booths: a divorced wife's tent, mother of his young and only son, was next him; then the tent of another cast-off housewife, mother of a ward of his, *Settàm*, and by whom he had himself a daughter; and besides these, (Zeyd had no near kinsfolk,) a camel-herd with the old hind his father, of Zeyd's father's time, and the shepherd, with their alliance. Forlorn persons will join themselves to some sheykh's menzil, and there was with us an aged widow, in wretchedness, who played the mother to her dead daughter's fatherless children, a son so deformed that like a beast he crept upon the sand [*ya latîf*, "oh happy sight!" said this most poor and desolate grandam, with religious irony, in her patient sighing]—and an elf-haired girl wonderfully foul-looking. Boothless, they led their lives under the skies of God, the boy was naked as he came into the desert world. The camel upon which they rode was an oblation of the common charity; but what were their daily food only that God knoweth which feedeth all life's creatures. There is no Beduwy so impious that will chide and bite at such, his own tribesfolk, or mock those whom God has so sorely afflicted; nor any may repulse them wheresoever they will alight in the common wilderness soil. Sometimes there stood a stranger's booth among us, of nomad passengers or an household in exile from the neighbour tribesmen: such will come in to pitch by a sheykh of their acquaintance.

Hirfa ever demanded of her husband toward which part should "the house" be built. "Dress the face, Zeyd would answer, to this part," showing her with his hand the south, for if his booth's face be all day turned to the hot sun there will come in fewer young loitering and parasitical fellows that would be his coffee-drinkers. Since the sheukh, or heads, alone receive their tribe's surra, it is not much that they should be to the arms coffee-hosts. I have seen Zeyd avoid as he saw them approach, or even rise ungraciously upon such men's presenting themselves, (the half of every booth, namely the men's side, is at all times open, and any enters there that will, in the free desert,) and they murmuring he tells them, wellah, his affairs do call him forth, adieu, he must away to the mejlis, go they and seek the coffee elsewhere. But were there any sheykh with them, a coffee lord, Zeyd could not honestly choose but abide and serve them with coffee; and if he be absent himself, yet any sheykhly man coming to a sheykh's tent, coffee must be made for him, except he gently protest, 'billah, he would not drink.' Hirfa, a sheykh's daughter and his nigh kinswoman, was a faithful make to Zeyd in all his sparing policy.

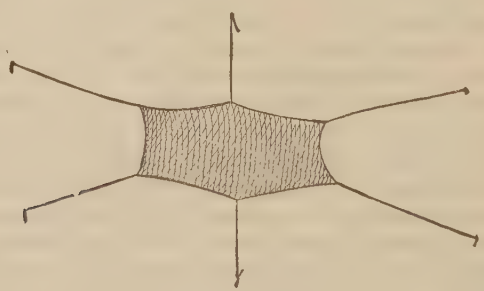
Our menzil now standing, the men step over to Zeyd's coffee-fire, if the sheykh be not gone forth to the mejlis to drink his mid-day cup there. A few gathered sticks are flung down beside the hearth: with flint and steel one stoops and strikes fire in tinder, he blows and cherishes those seeds of the cheerful flame in some dry camel-dung, sets the burning sherd under dry straws, and powders over more dry camel-dung. As the fire kindles, the sheykh reaches for his *dellàl*, coffee-pots, which are carried in the *fatya*, coffee-gear basket; this people of a nomad life bestow each thing of theirs in a proper *beyt*, it would otherwise be lost in their daily removing. One rises to go fill up the pots at the water-skins, or a bowl of water is handed over the curtain from the woman's side; the pot at the fire, Hirfa reaches over her little palm-full of green coffee-berries. We sit in a half ring about the hearth; there come in perhaps some acquaintance or tribesmen straying between the next menzils. Zeyd prepared coffee at the hours; afterward, when he saw in me little liking of his coffee-water, he went to drink the cup abroad. If he went not to the mejlis, he has hidden himself two or three hours like an owl, or they would say as a dog, in my little close tent, although intolerably heated through the thin canvas in the mid-day sun. It was a mirth to see Zeyd lie and swelter, and in a trouble of mind bid us report to all comers that 'Zeyd was from home': and where his elvish tribesmen were merry as beggars to detect him. *Mukkarîn el-Beduw!* "the nomads (say the settled Arabs) are full of wily evasions."

The sheykhs and principal persons assemble at the great sheykh's or another chief tent, when they have alighted upon any new camping-ground; there they drink coffee, the most holding yet the camel-stick, *mishaab, mehján* or *bakhorra*, as a sceptre, (a usage of the ancient world,) in their hands. The few first questions among them are commonly of the new dispositions of their several menzils: as, "*Rahŷel!* (the sheykh's brother), *fen ahl-ak?* where be thy people (pitched)?—*Eth-Therrŷeh* (the sheykh's son), *fen ahl-ak?—Mehsan* (a good simple man, and who had married Zeyd's only sister,)—*Khálaf* and the rest, where be your menzils?—Zeyd is not here! who has seen Zeyd?—and *Mijwel*, where are his Aarab?" for every new march displaces these nomads, and few booths in the shortness of the desert horizon are anywhere in sight. 'You see the Beduins silent whilst coffee is being made ready, for all their common talk has been uttered an hundred times already, and some sit beating the time away and for pastime limning with their driving-sticks in the idle sand. They walk about with these gay sticks, in the daytime: but where menzils are

far asunder, or after nightfall, they carry the sword in their hands: the sword is suspended with a cord from the shoulder. The best metal is the Ajamy, a little bent with a simple crossed hilt (beautiful is the form), wound about with metal wire; next to the Persian they reckon the Indian blade, *el-Hindy*.

In nomad ears this word, Aarab, signifies "the people." Beduin passengers when they meet with herdsmen in the desert enquire, *Fen el-Aarab?* "where is the folk?" Of the multitude of nomad tribes east and west, they say in plural wise, *el-Arbân*. This other word, Beduin, received into all our languages, is in the Arabian speech Bedûwy, that is to say inhabitant of the waste, (*bâdia*,) in the plural *Bedaùwy* (*aù* dipth.), but commonly *él-Bèduw*. As we sit, the little cup, of a few black drops, is served twice round. When they have swallowed those boiling sips of coffee-water, and any little news has been related among them, the men rise one after other to go home over the hot sand: all are barefoot, and very rarely any of those Aarab has a pair of sandals. So everyone is come again to his own, they say the mid-day prayers; and when they have breakfasted, they will mostly slumber out the sultry mid-day hours in their housewife's closed apartment. I have asked an honest wife, "How may your lubbers slug out these long days till evening?" and she answered, demurely smiling, "How, sir, but in solace with the hareem!"

The héjra, or small flitting-tent, laid out by the housewife, with its cords stretched to the pins upon the ground, before the am'dàn or props be set up under, is in this form:



to every pair of cords, is a pair of stakes; there are three stakes to every pair of cords in the waist of the tent. Greater booths are stayed by more pairs of waist-cords, and stand upon taller staves. The Aarab tent, which they call the *beyt* [pl. *byût*] *es-shaar*, "abode, booth, or house of hair," that is of black

worsted or hair-cloth, has, with its pent roof, somewhat the form of a cottage. The tent-stuff, strong and rude, is defended by a list sewed under at the heads of the am'dàn, and may last out, they say, a generation, only wearing thinner: but when their roof-cloth is threadbare it is a feeble shelter, thrilled by the darting beams of the Arabian sun, and casting only a grey shadow. The Arabian tent strains strongly upon all the staves, and in good holding-ground, may resist the boisterous blasts which happen at the crises of the year, especially in some deep mountainous valleys. Even in weak sand the tents are seldom overblown. Yet the cords, *tunb el-beyt*, which are worsted-twist of the women's spinning, oft-times burst: who therefore (as greater sheykhs) can spend silver, will have them of hempen purchased in the town. In all the road tribes, they every year receive rope, with certain clothing and utensils, on account of their haj surra. The tent-stuff is seamed of narrow lengths of the housewives' rude worsted weaving; the yarn is their own spinning, of the mingled wool of the sheep and camels' and goats' hair together. Thus it is that the cloth is blackish: we read in the Hebrew Scripture, "Black as the tents of Kedar." Good webster-wives weave in white borders made of their sheep's wool, or else of their gross-spun cotton yarn (the cotton wool is purchased from Medina or the sea coast).

When the tent-cloth is stretched upon the stakes, to this roof they hang the tent-curtains, often one long skirt-cloth which becomes the walling of the nomad booth: the selvedges are broached together with wooden skewers. The booth front is commonly left open, to the half at least we have seen, for the *mukaad* or men's sitting-room: the other which is the women's and household side, is sometimes seen closed (when they would not be espied, whether sleeping or cooking,) with a fore-cloth; the woman's part is always separated from the men's apartment by a hanging, commonly not much more than breast or neck high, at the waist-poles of the tent. The mukaad is never fenced in front with a tent-cloth, only in rain they incline the am'dàn and draw down the tent eaves lower. The nomad tents are thus very ill lodging, and the Beduins, clothed no better than the dead, suffer in cold and stormy weather. In winter they sometimes load the back-cloth ground-hem with great stones, and fence their open front at the men's side with dry bushes. The tent side-cloths can be shifted according to the wind and sun: thus the back of the Beduin booth may become in a moment the new front. A good housewife will bethink herself to unpin and shift the curtain, that

her husband's guests may have shadow and the air, or shelter. —In the picture are shown a sheykh's and a widow's tents of Bílî Beduw in the Tehâma

Upon the side of the hareem, that is the household apartment, is stored all their husbandry. At the woman's curtain stand the few tent-cloth sacks of their poor baggage, *él-gush*: in these is bestowed their corn and rice if they have any:

certain lumps of rock-salt, for they will eat nothing insipid; also the housewife's thrift of wool and her spun yarn,—to be a good wool-wife is honourable among Aarab women; and some fathoms perhaps of new calico. There may be with the rest a root of *er'n* or tan wood, the scarlet chips are steeped in water, and in two or three days, between ráhlas, they cure therein their goat-skins for girbies and semîlies, besides the leather for watering-buckets, watering-troughs and other nomad gear. The poorest wife will have some box, (commonly, a fairing from the town,) in which are laid up her few household medicines, her comb and her mirror, *mèrguba*, her poor inherited ornaments, the ear-rings and nose-ring of silver or even golden (from the former generations); and with these any small things of her husband's, (no pockets are made in their clothing,) which she has in her keeping. But if her good-man be of substance, a sheykh of surra, for his bundle of reals and her few precious things she has a locked coffer painted with vermilion from Medina, which in the ráhla is trussed (also a mark of sheykhly estate) upon her bearing-camel.—Like to this, I have mused, might be that ark of things sacred to the public religion, which was in the nomad life of B. Israel.

Commonly the housewife's key of her box is seen as a glittering pendant, upon her veil backward; and hangs, with her thimble and pincers, (to pluck the thorns out of their bare soles,) by a gay scarlet lace, from the circlet of the head-band. Their clotted dates, if they have any, are stived in heavy pokes of camel-hide, that in the ráhla are seen fluttering upon the bearing-cattle with long thongs of leather. This apparel of fringes and tassels is always to the Semitic humour; of the like we read in Moses, and see them in the antique Jewish sculptures. Of their old camel sack-leather, moisty with the juice of the dates, they cut the best sandals. The full-bellied sweating water-skins are laid, not to fret at the ground, upon fresh sprays of broom or other green in the desert; amongst all stands the great brazen pot, *jidda*, tinned within by the nomad smith, or by the artificer in their market village. They boil in it their butter, (when they have any, to make samn,) and their few household messes; they seethe the guest-meal therein in the day of hospitality.

The Aarab *byût shaar* are thus tents of hair-cloth made housewise. The "houses of hair" accord with that sorry landscape! Tent is the Semitic house: their clay house is built in like manner; a public hall for the men and guests, and an inner woman's and household apartment. Like to this was Moses'

adorned house of the nomad God in the wilderness. Also the firmament, in the Hebrew prophet, is a tabernacle of the one household of God's creation. These flitting-houses in the wilderness, dwelt in by robbers, are also sanctuaries of "God's guests," *theûf Ullah*, the passengers and who they be that haply alight before them. Perilous rovers in the field, the herdsmen of the desert are kings at home, fathers of hospitality to all that seek to them for the night's harbour. "Be we not all, say the poor nomads, *guests of Ullah?*" Has God given unto them, God's guest shall partake with them thereof: if they will not for God render His own, it should not go well with them. The guest entered, and sitting down amongst them, they observe an honourable silence, asking no untimely questions, (such is school and nurture of the desert,) until he have eaten or drunk somewhat at the least, and by "the bread and salt" there is peace established between them, for a time (that is counted two nights and the day in the midst, whilst their food is in him Such is the golden world and the "assurance of Ullah" in the midst of the wilderness: travelled Beduins are amazed to see the sordid inhospitality of the towns;—but where it were impossible that the nomad custom should hold.

Zeyd told us one day his old chance at Damascus (the tribe was then in the North); and how he had disputed in this sense with a government man (Dowlâny) of late, some Haj officer, *Whether were nigher unto God the life of townsfolk or of the Aarab.—Officer:* "Some of you neither pray nor fast, the Beduw are incessantly riding in forays; ye are manslayers for a little booty, and violent reavers of other men's goods. God wot, and though your mouths confess the Prophet, ye be little better than the *kuffâr* (heathen,—Jews and Christians). Ye discern not betwixt the *halàl* and the *harrâm;* but we, knowing the good and the evil, are the better Moslemîn." *Zeyd:* "All this I can grant; but hearken! a stranger alighting at a Beduin booth, we welcome him, and are busy to serve him and we prepare the guest-supper; and when he has eaten, in the same place he sleeps, in the assurance of Ullah, and with the morning light he rises up refreshed to hold on his journey. But ha! when I came to es-Sham, riding upon my thelûl, it was an evening (at the supping hour), and passing weary and hungry by the sûk, I alighted before some door where I thought to take my night-lodging. As I knocked, one cries within, *Min?* Who? who? I answered '*Thaif!* (a guest) and O thou behind the door, open quickly!' But the voice said, 'O thou which standest knocking, seek further down the sûk, where is many a house, and there is nothing here; go in peace, good man.'

This is the manner with them all, and they are not ashamed, billah! Then, not having tasted food that day (the wayfaring nomad eats not till his alighting), I lay me down in the dust of your street, slain with hunger and seeking to slumber. This is their dealing with strangers which enter your towns!—And wellah the Dowlâny allowed our life to be nigher unto God, because of the hospitality." So much they hold of this godly human virtue, as wherein a man may be just before the "Bountiful Ullah," and like to a poor player of the Divine Providence. With all this, there lacks not Arabic hospitality in the good city of Damascus; it is little less than I have afterwards seen in the upland Arabian towns. There are worthy sheykhs in the Medân, that village quarter of es-Shem, men of the antique simplicity, which keep nearly the open hospitality of the outlying villages.

This sheykh's name at the full is *Zeyd es-Sbeychan el-Fejîry;* this signifies son of Sbeyk(ch)an, of the fendy or kindred el-Fejîr, which is in their tribe the kinship of sheykhs; after the now common custom, the name of the sheykhly kin is attributed to the tribe. The Fejîr [*j* for *k* guttural, but in the pl. form el-Fúkàra] are last to the north of the *Ahl Gibly* or Southern Aarab. Their fendies are *Sâlih* or el-Fejîr (all sheykhs), *el-Moghrassîb, Zuâra, Hamdân, Hejûr, Ainât, 'Sgoora;* and the plebeian fendy, since grown almost to half of the *ashîrat* (tribe), *el-Khamâla.* This tribe's old sheykhly name is the *Mcnâbaha,* from whom also *el-Hosseny,* now Arabs of the north near Aleppo, and of them is the lately famous princely family of East Nejd, Ibn Saûd, the Waháby.—Thus say the Fukara: it is otherwise said, in Nejd, that Ibn Saûd is of *Beny Hanîfa,* ancient Arabs, also of Annezy, in the wady of that name, since the time of Mohammed. Ishmaelites, yet fetch they partly their Annezy stock,—so do also their neighbours and capital foemen Maazy or Beny Atîeh—in the female line from *Kahtân,* the noble southern blood of Arabia (Moses' *Yoktan,* if you will trust the Ullema). *Wâil* (the common *jîd* or patriarch) is the son of *Núshud el-Jemàl* and a *Kahtanite* woman; his sons are *Anâz* and *Maaz,* fathers of the noble Ishmaelite nation Annezy, greatest of all Arabian *ashîrats* that now are, and Maazy. *Musslim,* a son of *Anâz,* is ancestor of the *Beny Wáhab,* which are the Menâb'ha, to-day el-Hosseny, el-Fejîr, and the Wélad Aly: also the Bishr, *Jellas* and Ruwàlla, all Annezy, are sometimes counted to B. Wáhab:—thus Zeyd. Fendies of W. Aly in the south are *et-Toâla,* (most numerous), then *Thueyba, Taifát, Umshitta, 'Mraïkhàn, Jebbâra, Erbeylát, Khâlid;* the sheykhs are *Allàyda.*

The waste circuit of the Fukara begins about Dàr el-Hamra and reaches to Bîr el-Ghrannem: it is not less wide from the derb el-haj eastward to the mountain Birrd, at the border of Nejd. This is as much as certain of our English counties; and they are nearly eight hundred souls. Their tents are two hundred; I have been able to survey them at once, when we were summering later about the wells of el-Héjr. Small is these nomads' horizon; few of them know much land beyond their own dîras or out of common ways, as the paths to Hâyil their political or Medina their religious metropolis. In distant forays they must hire a dalîl or land-pilot to ride with them; he is commonly some former exile or guest in that country of which he will now betray the hospitality. Seldom (as in any general migrations) do they come to a knowledge of strange dîras. The whole world they can hardly imagine to be other than their Arabian sun-stricken wilderness, with little water and few palm-villages, with perhaps some populous border city, as Mecca. Nomad children have bid me tell them 'how many were the camels of ed-Dowla?' The Ottoman Empire they could only think to be a tribe, whereof they see the Haj descending by them every year. The eldest son of the great W. Aly sheykh, who may live to be the head of that tribe after him, a wooden-headed young man, having enquired of me in which part of the world lay the dîrat of the Engleys, would know further the name of our market village; and said earnestly, "Tell me, Kkalîl, the names of the tribes your foemen:" if he heard them he thought he might happen to know them. He could understand that we were kafirs, but not that we should be other than the tribes of Arabs.

And now to speak of Zeyd's household. He had another wife, but she was fled from him—this is common, in their male tyranny of many marriages—and now dwelt in her mother's tribe, the Bishr; they were pasturing nigh before us in this wilderness. Zeyd rode over to his neighbours, and with pleasant promises, which well he knew to forge and feign, he wooed her home again. A sheykh told me she was beautiful, "she has egg-great eyes;" but that, when I saw her, was all her pallid beauty. The returned wife would not pitch with us, where jealous Hirfa was, but "built" her booth with some kindred in another menzil. Zeyd and Hirfa were next cousins; Hirfa was a sheykh's orphan, whom it seems he had taken partly for her few inherited camels. Hirfa was an undergrown thick Beduin lass, her age might be twenty; the golden youth was faded almost to autumn in her childish face, but not unpleasing; there was a merry wooden laughter always in her mouth, which ended

commonly, from the unsatisfied heart, in sighing. 'The woman sighs (says the proverb) who has an ill husband.' Hirfa sighed for motherhood: she had been these two years with an husband and was yet *bint*, as the nomads say, 'in her girlhood;' and she wept inwardly with a Semitic woman's grief. Zeyd and Hirfa were as Isaac and Rebecca; with the Beduin simplicity they sat daily sporting lovingly together before us, for we were all one family and friendly eyes, but oftentimes in the midst Hirfa pouted; then Zeyd would coldly forsake her, and their souls were anew divided. Hirfa in her weary spirit desired some fresh young husband, instead of this palled Zeyd, that she mistrusted could not give her children. Again and again they bade the Christian stranger deliver judgment of their fruitless marriage, whether it had been lawful, as betwixt brothers' children. Hirfa, a testy little body, of her high birth in sheykhs' booths was a *sheykha* among the hareem, and so even by the men regarded; all the principal sheukh were her nigh kinsmen. In the Arabian small tribes and villages there is a perpetual mingling of kindred blood: to-day after so many generations who may think this Semitic race has been impaired thereby?—but truly we see not few brain-sick and cripples amongst them.

Self-minded, a bold-faced wench, mistress Hirfa cast as she should not a pair of eyes upon their herdsman, a likely young man, whom in her husband's absence she wooed openly and in Zeyd's despite; but he was prudent, and faithful to his sheykh's service. Here, and though bordering the jealous Hejâz and the austere Waháby Nejd, the Fukara women go open-faced, and (where all are kindred) I could never perceive amongst them any jealousy of the husbands. In this tribe of date-eaters, there was not almost a well-grown man, besides the sheykh Motlog and his sons, nor any comely woman. Zeyd would tame his little wilful wife; and upon a time he corrected her with the rod in the night.

The comedy of Hirfa and Zeyd was become matter of daily raillery in the mejlis of the coffee-drinking sheukh their cousins; where, arriving alone, I might hear them say, "Eigh! here comes Khalîl: *márhabba*, welcome, O Khalîl; make place for Khalîl; pass up, Khalîl, and sit thou here beside me."—"Well met, Khalîl! but where is thine uncle Zeyd to-day?"—"Zeyd is *zahlán*, or melancholy; he lies in this mood wilfully slumbering out the day at home:"—in the lands of the sun men willingly sleep out their sorrow. "But tell us, knowst thou was Hirfa beat? what news to-day? Khalîl, do you love your uncle?" One said who did not love him (*Khálaf Allàyda*, an exile, of the sheukh of W. Aly), "Zeyd is not a man, who beats his wife; it

is a *marra*, woman, that will strike a *marra;* do your people so, Khalîl ?" I answered, "Nay, surely; unless it be some ungracious wretch." And he, "It is thus amongst us Beduw, *ayb*, a shame, wellah." The wales of Zeyd's driving-stick were ever in her stubborn little spirit; and at the next alighting from a ráhla, when she had hastily built the booth and Zeyd was walked to the mejlis, leaving all, Hirfa ran back embittered into the wilderness. A devout Beduin of our menzil, he of the meteors, held awhile her two little hands, beseeching her to return to her patience; but, a sheykh's daughter, she would not be held and peevishly she broke from him.

Of a disaffected Beduin wife, such is the public remedy; to show herself to be alienated from her husband, and ready to forsake his wedlock and household, thus putting upon him a common scorn, because he will not dismiss her. There followed after Hirfa, as soon as he heard the tidings, her next kinsman of the mother's side, one that resembled Hirfa as if he had been her brother: she was running like an ostrich alone in the wild desert. An hour passed till he led her home to us, and left her again sorrowful at her own and Zeyd's tent. "Ha, Khalîl," said he, "what wilt thou give me now that I have fetched in thine aunt again, who pours thee out léban and water? and (showing me his cutlass), Wellah, I have brought her *bes-seyf* by constraint of the sword." Zeyd, displeased, now ranged some nights to his Bishr wife's booth; and jealous Hirfa, not suffering this new despite, another day, even in the presence of strangers, Zeyd's guests, fled forth in the gall of her heart from the newly pitched tent when the people alighted at a menzil; Zeyd sat on, as a man aggrieved, only looking after her, but not hindering (in their eyes it had been unseemly, that man's life is free). The fugitive Beduin wife has good leave to run whithersoever she would; she is free as the desert, there is none can detain her. Hirfa hied then to her mother's kindred, and sat down, all sighs, in her aunt's booth; and in what beyt soever a running wife have taken refuge, not her own wedded husband may honestly appear to reclaim his part in her.

The strangers departed, and Zeyd sat by his now desolate booth in long heaviness of mind; but to show any lively resentment, only by occasion of a woman, had been ill nurture and unmanly. He stretched himself upon the sand to sleep out his grief, and slumbered with his head in the scalding sun. The nomads make religion, to observe this mildness and forbearance in the household life! "God's peace" is in that parcel of the great and terrible wilderness, which is shadowed by every poor herdsman's booth. Bye and bye I shook him and

said, " It is not good so to sleep and swoon in the sun." We went then together to seek coffee at the mejlis, where, some malicious ones smiling at his sadness and new troubled looks, Zeyd complained in his great, now untoned voice, ' that he had no longer an household,—unless it were that Khalîl (their guest) would fetch Hirfa home.' Every tiding is presently wide blown in all the open tents of a nomad menzil, and there is no idle tale that will not ride upon the tongues, light as leaves, of witless Beduins, to drive the empty hours.

The common voice blamed Hirfa's second flight : " How, they said, abandon Zeyd's tent in the presence of guests, and they were strangers ! "—" Ha ! " there answered an aged mother of our menzil to the old hind her husband, " dost hear, Sâlih ? The hareem be good for little now-a-days,—ay, billah ! I say they are all corrupted-like ; but it be only myself !" Those strangers were certain Howeytât (*Terabîn*) Beduw and merchants, from the Syrian seabord desert, under Gaza, and who every spring-time return hither, as camel-brokers, among the Aarab. They passing by us in the end of the ráhla, Zeyd had called them from his menzil to alight with him and rest themselves. They sat down on the sand, whilst the tents were building, and he brought them forth the mid-day commons of their wretched country, a bowl of musty dates and another of the foul desert water. They, seeing this hap of the host's renegade wife, as men that could their courtesy, dispatched themselves and rising from the slender breakfast, gave thanks ; yet a little with that unhandsome citizens' humility which is not in the easy carriage of the nomads : Beduins bless the host and yield their thanks unto Ullah ; but these were border countrymen, and had almost the daunted looks of townspeople, in the deep wilderness. They purchase only of the best beasts : although they bid high prices the Aarab are never very willing to sell them. The camel they think is a profitable possession, a camel will bring forth the camel, but money is barren good that passes quite away in the using. Commonly they will sell of their beasts only when they have some present need of reals, and then sooner of the males ; but they are the better for carriage.

For robust he-camels of good stature was paid, by the brokers, as much as fifty reals ; the half told in the hand, the rest is counted out in calico, which the nomad may readily sell away again, for shirt-cloths, in the desert. This the traders brought from Syria ; and, selling here at the price of Teyma, they gain for their risks and charges not above the fourth part. The purchased camels they will sell again in Egypt and Syria. Such brokers travel, most years, through all parts of the upland

Arabia, to buy for the border-countries, and thereby the price of camels had been doubled within few years; it is now almost one throughout the northern country: and any need rising in the border lands, as for a war declared with Abyssinia, Arabia might be searched in few weeks by these emissaries, and, an advance offered, there could be brought forth many thousands of camels. But this is very costly carriage in an expedition, since six camels' backs must be set under every ton burden.

The Howeytát asked me what I did there in that Beduin world? I told them I had visited their country, and lodged in their circle-villages of tents, and seen how they plough the wild sand with camels. "To-morrow's dawn (said they, friendly) we ride homeward. Were it not better for thee to return with us?"

The Howeytát nation inhabit all the wilderness country above the Sinai Peninsula betwixt the two seas and deep inland: they come down in the Tehâma border, by the Red Sea, to Wejh. Their Mediterranean seabord town in the north is Gaza, a granary of cheap corn to the tribes of Sinai, and for the nigher Arabian nomads. About Gaza we have seen them (*Tiâha, Seydeîn*), husbandmen tent-dwellers; in the Tehâma their nation are nomad herdsmen: but certain of their tribesmen dwelling there in valley grounds and low bottoms, are also husbandmen of palms and sowers of grain, in little hamlets of standing tents. We have seen them, in the Hisma, barley sowers; in the *Nefûd* and old Amalekite soil betwixt Gaza and Egypt, their clans (*Terabîn, Suâki*) are nomads. The Howeytát tent-villagers of Palestine are nearly as the other Syrians, there are many of them that follow merchandise, trafficking more especially with the Beduw; of these tribesmen are some which have also store-houses of clay. There are mere Beduin tribes which use clay housing, even in Arabia; as the Fukara and Wélad Aly sheykhs have clay summer-houses at Kheybar; where they are landlords but not land-tillers. The station is to the forwandered Beduins, *keyif*, a cheerful refreshment; they have little or no aversion to take up the settled life. Certainly all the villages and towns in the breadth of nomad Arabia, were at first colonies of Beduins, whose inhabitants yet remember their nomad tribes; and we see up and down in the open nomad country the Beduwy will become half an husbandman where he may have good easy thrift. Thus the best valleys upon both sides the Harra, next el-Héjr, are sown all years by some of the Moahîb Aarab. Their harvest up, they strike the hamlets of tents, and with their cattle go forth to wander a while as the nomads.

The Howeytát are commonly clownish bodies, having the large bony frame of wheat-eaters, and raw visages, much resembling the Syrian peasantry of outlying villages, (such are even those which I have seen from the Tehâma in Arabia,) sooner than the lithe-limbed and subtle-brained and supple-tongued Arabians of land-inward Nejd. All that I could learn, often enquiring, of their ancestry, was only that they are variously reported to descend from two brethren, as some will, of Harb, who came of old time into that upper Red Sea country from el-Yémen. But it is otherwise commonly told of them that they are descended from Nasâra: which may be interpreted, 'they remain in the same seats which they already occupied in fore-Islamic (to the Arabs pre-historic) times under another religion.' This is the old circuit of the western Nabateans. Be the Howeytát—traders even now and husbandmen—descended from Nabateans? I enquired of those dealers, how they hoped to pass safely with their merchandise to Howeytát country, which begins about two hundred and fifty miles from hence at J. Sherra? They told me, "We have taken a *rafîk* from every tribe upon the way thither." The Arabian rafîk, often an enemy, is a paid brother-of-the-road, that for a modest fee takes upon him to quit the convoy from all hostile question and encounter of his own tribesmen. Thus Arabian wayfarers may ride with little dread through hostile marches, and be received even to their enemies' hospitality.

When I understood in our menzil that this is the guest's honourable office, I went the next afternoon to call Hirfa home to Zeyd's household; where else she had been abashed to return of herself and they to seek her. I found Hirfa a little shame-faced, sitting in the midst of her gossips; old wife-folk that had been friends of her dead mother; they were come together to the aunt's booth to comfort her, and there were the young men her cousins. Sad-faced sat the childless young wife, she was playing fondly with a neighbour's babe. 'Khalîl, she said, must fill her great tobacco pipe, galliûn, or she would not hear my words.' The old wives cried out, "Thou art, Khalîl, to fill all our galliûns (they are great tobacco 'bibbers'), and else we will not let Hirfa go." The young men said they would keep Hirfa, and marry her themselves, and not give her again "to that wicked Zeyd."

The tobacco distributed, I took Hirfa by the little Beduish hand (never labouring, they have all these little hands), and bidding her rise, the little peevish housewife answered me, 'But she would not be held, Khalîl must let go her hand.' I

said then, " I will bring thee home, hostess, return with me ; and else I must alight to pitch my tent by thee, from the next ráhla." *Hirfa:* " That do, Khalîl, and welcome : I and thou will go,—ah ! where we shall eat a camel together (she would say a bountiful household), only fill thou again my galliûn." *The Aunt:* " And mine, Khalîl ; or Hirfa is ours, ay, and we will not let her go." Having filled the galliûns of them all, I asked if our mistress Hirfa were not now coming. A young cousin said " I am her father, and Hirfa is mine, Khalîl ; no ! we will not give her more to Zeyd." Said her aunt : " Well, go over, Khalîl ; Hirfa follows, and all we (the bevy of old women) accompany her " (to bring her home honourably). Soon after, arriving before my tent door, they called me out to pay them another dole of tobacco :—And Hirfa sat again in her own beyt.

The woman's lot is here unequal concubinage, and in this necessitous life a weary servitude. The possession in her of parents and tutors has been yielded at some price, (in contempt and constraint of her weaker sex,) to an husband, by whom she may be dismissed in what day he shall have no more pleasure in her. It may be, (though seldom among nomads their will is forced,) that those few flowering years of her youth, with her virginity have been yielded to some man of unlikely age. And his heart is not hers alone ; but, if not divided already, she must look to divide her marriage in a time to come with other. And certainly as she withers, which is not long to come, or having no fair adventure to bear male children, she will as thing unprofitable be cast off ; meanwhile all the house-labour is hers, and with his love will be lost. What oneness of hearts can be betwixt these lemans, whose lots are not faithfully joined ? Sweet natural love may bud for a moment, but not abide in so uneven ways. Love is a dovelike confidence, and thereto consents not the woman's heart that is wronged.

Few then are the nomad wives whose years can be long happy in marriage ! they are few indeed or nearly none that continue in their first husband's household. Such are commonly mothers of many children, or wedded in needy families, so that the house-fathers are not able to maintain another housewife. But substantial and sheykhly persons will have done betimes with these old wives, and pass to new bride-beds, or they were not Moslemîn ; and being rich men they spend cheerfully for new wives as they will spend for the seasonable change of clothing. The cast housewife may be taken up by another worthy man, in favour of some old liking, or pass to the new marriage and household service of some poorer person. The woman's joy and her comfort is to be mother of sons, that at least she may

remain a matron in her boy's tent, when even his hard father shall have repudiated her. It was thus with *Ghrobny*, Zeyd's young son Selím's mother. Zeyd, pitying her tears, had found her another husband of poor Khamâla folk, by whom she had now a new babe: but the man dealt unkindly with her; wherefore returning to her young son, she was pitched again as an uncheerful widow to live by Zeyd. A day dawned, and Ghrobny's booth was away! the Arabs stood half laughing and wondering, for it was a poor-spirited creature, that had been a fair woman in her youth, till we understood of Selím she had loaded upon her camel in the night-time and was stolen away to the Khamâly in a distant menzil. The wretch, the day before, coming hither, had kissed her and vowed like a smooth lover to receive her again. But after two days the poor fond woman, and now little pleasing, returned to us with red eyes, to embrace her child, who had remained in the meanwhile confused with his father; and from the next ráhla, the drivelling and desolate wife alighted as before to encamp by Zeyd.

These Aarab say, "the hareem are twice the men, in number." If that be so, natural reason should teach that a man may have more wives than one; and I can think that the womankind exceed them. From spring months to spring months, nine months in the year, the most nomad women are languishing with hunger: they bear few children; of two at a birth I have heard no mention among them. They are good mothers, and will suckle the babe very long at their meagre breasts, if they be not again with child. In Zeyd's encampment was a little damsel of four years, not yet weaned; and the mother said, "We have no goats, there is naught in this waste, and what else might I do for my little bint?" They wash their babes in camel-urine, and think thus to help them from insects: it is acrid, especially when the cattle have browsed of certain alkaline bushes, as the rimth. And in this water they all comb out their long hair, both men and women, yet sometimes thereby bleaching their locks, so that I have seen young men's braided "horns" grizzled. There is a strange custom, (not only of nomad women, but in the Arabic countries even among Christians, which may seem to remain of the old idolatry among them,) of mothers, their gossips, and even young maidens, visiting married women to kiss with a kind of devotion the *hammam* of the male children.

In all Arabia both men and women, townsfolk and Beduins, where they may come by it, paint the whites of their eyes blue, with *kahl* or antimony; thus Mohammed Ibn Rashîd has his bird-like eyes painted. Not only would they be more love-

looking, in the sight of their women, who have painted them, and that braid their long manly side-locks; but they hold that this sharpens too and will preserve their vision. With long hair shed in the midst, and hanging down at either side in braided horns, and false eyes painted blue, the Arabian man's long head under the coloured kerchief, is in our eyes more than half feminine; and in much they resemble women.

Townswomen of well-faring families, in all the old government of the Waháby are taught the prayers; and there are some that have learned to read. In the nomad tribes women are seldom seen to pray, except in *ramathán*, the month of bodily abstinence and devotion: they are few which know the prayers; I suppose even the half of the men have not learned them. The Beduwy, in Arabia, passes for as good as a clerk that can say his formal devotion: the nomads which have much praying amongst them, are the more ill-natured. Women pray not as the men, falling upon their faces; but they recite the form of words with folded arms and kneeling. "*El-entha*, the female (mild to labour and bringing forth the pastoral riches) is, of all animals, the better, say the Arabians, save only in mankind." Yet this is not an opinion of all Arabs, for the *hurr*, or dromedary stallion, is preferred for his masculine strength by the Moors or Western Arabs. Upon the human entha the Semites cast all their blame. Hers is, they think, a maleficent nature, and the Aarab complain that "she has seven lives." The Arabs are contrary to womankind, upon whom they would have God's curse; "some (say the Beduw) are poisoners of husbands, and there are many adulteresses." They, being full of impotent iniquity themselves, too lightly reproach the honest housewives, although not without some cause: but what might not those find to tell all day again of the malignant inconstancy of husbands? The *horma* they would have under subjection: admitted (they say) to an equality, the ineptitude of her evil nature will break forth. They check her all day at home, and let her never be enfranchised from servitude. If the sapient king in Jerusalem found never a good woman; many a better man has found one better than himself. The veil and the jealous lattice are rather of the obscene Mohammedan austerity in the towns: among the mild tent-dwellers in the open wilderness the housewives have a liberty, as where all are kindred; yet their hareem are now seen in the most Arabian tribes half veiled. When some asked me, at Zeyd's coffee-fire, if our hareem went veiled, I answered, "No! they are open-faced, there is no need of face-clouts among honest folk; also I think among you Aarab, they which have their women's faces veiled,

are the more dissolute tribes." The Beduins are always glad to hear other tribesmen blamed. It was answered, "Ay, billah, they are corrupted." I asked Zeyd, "Art thou of this opinion?" "Khalîl—he said in his heart, 'Thou thinkest as the kuffâr'—the face of a wife should be seen of no man besides her own husband."

The woman's sex is despised by the old nomad and divine law in Moses; for a female birth the days of her purification are doubled, also the estimation of her babe shall be at the half. Did she utter any vow, it is void if her husband say no. But the Semitic mother of a son is in honour. We read: "Let a man obey his mother and his father," the Semitic scribe writing his mother first. And commonly it is seen amongst rude Arabs, the grown son has a tender regard toward his mother, that she is his dam, before the teeming love even of his fresh young wife. So the mother's love in the tribes is womanly, tender; and naming her sons she will add some loving superstitious saw, as *el-agal Ullah*, "The Lord preserve them!" The nomad hareem are delivered as other mothers, with pangs, after a labour of certain hours. It is a fond opinion that the daughters of the desert are as the wild creatures, that suffer not in child-bearing. But her household and nation is migratory; there is no indolent hope before her of comfort and repose. The herb is consumed daily about them, the thirsty cattle are ever advancing to pasture and water, the people is incessantly removing: in the camping-ground of to-day, they cannot perhaps lie upon the morrow. Their bed is a mantle or tent-cloth spread upon the earth; they live indeed in the necessitous simplicity almost of the wild creatures. The nomad woman has therefore, of custom, of necessity! another courage. Are the Aarab in a journey when her time is come? her family halt, and alighting, they build the booth over her. Are the tribesmen encamped? with certain elder women friends she steals forth to be delivered, apart in the wilderness. The nomads about journeying, when it were peril to be left behind, she is gently lifted and seated as any other sick and infirm person in a nest made of her carpet or her tent-cloth wound down upon the camel pack-saddle, to follow riding with them in the ráhla: and that they pass their lives thus nomads feel little fatigue, but rather take rest in riding.

In the *Jahalîat* or "olden time of heathen ignorance," there was an horrible custom in the desert, nearly to the generation of Mohammed, to bury maid-children living (which signifies also that the female births among them were more numerous). The woman is not born to manage the sword, but her hand is

for the silly distaff, she neither strengthens the ashîra nor is aught to the increase and building of her father's household, but an unprofitable mouth is added to the hungry eaters of a slender substance: and years long he must wear a busy head for the keeping of a maiden; the end of all is an uncertain bride-money (therewith he buys for her again some household stuff, and it is her dower), when she will go forth as a stranger to another house. The father hid himself, in the day of her birth, from his common acquaintance.

When I have questioned the Beduw, had they heard of this by tradition? they have answered, marvelling, "They could not imagine there had ever been such a cursed custom in the country." Daughters when past the first amiable infancy are little set by in the Arabic households. The son is beloved by his father, till he be grown, above the wife that bare him, before his own soul, and next after the man's own father: and the young child in an household is hardly less beloved of his elder brethren. God has sent a son, and the father cannot contrary him in anything, whilst he is a child. This it is that in time to come may comfort his age, and in his last end honourably bury him; and year by year after, as the nomads in their journeys be come again, offer the sacrifice of the dead and pray over him: so shall his name be yet had in remembrance among the living. Much sooner then, would a man give a buffet to his wife, or twenty, than lay hand-strokes upon the back of the perverse child their son, and turn away the mind of him for ever. In bitterness of a displeasure he will snib his disobedient son with vehement words, but his anger shall pass no further to break the house-peace; after years this child shall be better than himself, and therefore he is one whom he durst not now offend. There be fathers, say the nomads, that rule with the rod. I cannot believe them. A son dying, a father's spirit is long overcast, he is overborne awhile with silent sorrow; but the remembrance of a deceased daughter, unless her life were of any singular worth or goodly promise untimely broken, is not very long enduring. Moslemîn, (this is to say, *The Submitted-to-the-divine-governance-of-the-world,*) the men make no lamentation for the dead; only they say, "He is gone, the Lord have mercy upon him!"

I found also among these Beduins, that with difficulty they imagine any future life; they pray and they fast as main duties in religion, looking (as the Semitic Patriarchs before them) for the present life's blessing. There is a sacrifice for the dead, which I have seen continued to the third generation. I have seen a sheykh come with devout remembrance, to slaughter his

sacrifice and to pray at the heap where his father or his father's father lies buried: and I have seen such to kiss his hand, in passing any time by the place where the sire is sleeping, and breathe out, with almost womanly tenderness, words of blessing and prayer;—and this is surely comfort in one's dying, that he will be long-time so kindly had in his children's mind. In the settled Semitic countries their hareem, and even Christian women, go out at certain days to the graves to weep. I have seen a widow woman lead her fatherless children thither, and they kneeled down together: I saw the mother teach them to weep, and she bewailed her dead with a forced suffocating voice and sobbing, *Ya habîby*, "Aha! aha! my beloved!" The Aarab children are ruled by entreaties; the nomad girls are often wayward at home, the boys will many times despise the mother's voice. I have known an ill-natured child lay a stick to the back of his good cherishing mother; and asked why she suffered this, she answered, sighing, "My child is a kafir," that is, of an heathenish froward nature: this boy was not of the full Beduin blood, his father being Abu Sinûn the Moor. Some asking if our children too were peevish, when they heard from me the old dreadful severity of Moses' law, they exclaimed, "But many is the ill-natured lad among us that, and he be strong enough, will beat his own father." The Arabs babble, and here also it were hard to believe them. Savages inure their sons; but Beduin children grow up without instruction of the parents. They learn but of hearing the people's saws, in the worsted tents, where their only censor is the public opinion. There are devout Beduins full, in that religious life of the desert, of natural religion, who may somewhiles reprove them; but the child is never checked for any lying, although the Arabians say "the lie is shameful." Their lie is an easy stratagem and one's most ready defence to mislead his enemy. Nature we see to be herself most full of all guile, and this lying mouth is indulged by the Arabian religion.

CHAPTER IX.

LIFE IN THE WANDERING VILLAGE

Sand pools. Fantastic forms of the wasting sand-rocks. Nomad topography. The Beduins toil not. They are constrained to be robbers. Life in the worsted village. Nomads rise with the sun. The cup of coffee. The coffee company. The higher or inner seat about the hearth more honourable. Sybarites of the desert. Galliûns. *Beduins given to coffee and tobacco. The old coffee trees of the world. Wahâby opinion of tobacco. The* Mejlis. *Justice in the desert. Day-sleepers. The Beduin prayer. Motlog the great sheykh. The sheukh are nobles. The Agîd. Their fear of treading upon serpents in the darkness. The Nasrâny among the desert tribesmen. Vaccination.* Abu Fâris. *He answers them in Hâyil. The second Abu Fâris. The magnanimity of the desert. His good fortune among them. Inoculation. The medicine box opened. They use even unclean things in medicine. The* hakîm *in Arabia. Their diseases. The Physician is Ullah. The Beduwy's mind is in his eyes. Their knavery. Physicians should be paid only upon their patients' amendment. Hijabs. Metaab's amulet. A spell against lead. The jan or demons of under-earth. Exorcism. Indigence and welfaring. Our evening fire. The sheykh's mare. Reclining posture of these Asiatics. Floor-sitters and chair-sitters. The mare a chargeable possession. The mare's foster-camel. Mereesy. Nomad milk supper. Orientalism not of the Aarab. The kassâds. The nomads' fantasy high and religious. Some turns and religious amenity of their speech. The Beduin talk. Every tribe's* loghra. *Their malice. The Semites cannot blaspheme divine things. Herdmen's grossness in the Semitic nature. Their malediction. Their oaths. Their magnanimity not to the death. Zeyd proffers to clear himself by an oath. Forms of conjuring protection and amnesty. 'His beard' said for the honour of a man. To swear,* By the life of. *The Arabs' leave-taking is ungracious.*

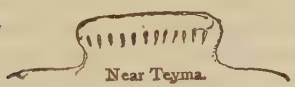
The camels now jezzîn, we wandered without care of great watering places; the people drinking of any small waters of the *suffa*, or ground rock. There are in all this desert mountain soil pit-like places of rock choked with old blown sand. In these sand-pools a water, of the winter rains, is long time preserved, but commonly thick and ill-smelling in the wet

sand, and putrefying with rotten fibres of plants and urea of the nomads' cattle, which have been watered here from the beginning. Of such the Aarab (they prefer the thick desert water to pure water) now boiled their daily coffee, which is not then ill-tasting. The worst is that blackish water drawn from pits long forsaken, until they have been voided once; and sooner than drink their water I suffered thirst, and very oft passed the nights half sleepless. Strange are the often forms in this desert

(Sandstone) needles wasted through at their heads: Camp Khussherkîsh.

Marbût el Hosán. Medáin Sâlih.

Near the descent to el-Héjr from Teyma.



Near Teyma.

Fejîr district.

Fejîr district.

of wasted sand-rock, spires, needles, pinnacles, and battled mountains, which are good landmarks. I asked Zeyd, 'Did he know them all?' *Answer:* "From my childhood, I know as good as every great stone upon all our marches," that may be over three or four thousand square miles. Mountain (*jebel* in the settled countries) is commonly *thulla*—"rib," (and dim. *thulleya*,) with the nomads;—we say *coast* almost in like wise. Any tall peak, berg or monticule, serving for a landmark, they call *towîl;* a headland is *khusshm*, "naze, snout;" (khusshm is said in Arabia for man's nose.) Some hilly mountain-coasts are named *huthb; bottîn* in the mouths of the

Moahîb Beduins is said of any blunt hilly height. The desert waste is called *khála*, "the land that is empty;" the soil, *béled*. —And such is desert Arabia.

—But to speak now of the nomad inhabitants and how they lead their lives. El-Beduw *ma yetaabun*, "toil not" (say they,) that is not bodily; but their spirits are made weary with incessant apprehension of their enemies, and their flesh with continual thirst and hunger. The necessitous lives of the Aarab may hardly reach to a virtuous mediocrity; they are constrained to be robbers. "The life in the desert is better than any, *if there were not the Beduw*," is said proverbially by oases' Arabians; the poor Beduins they think to be full of iniquity, *melaun el-weyladeyn*, "of cursed kind, upon both sides, of their father and mother." Pleasant is the sojourn in the wandering village, in this purest earth and air, with the human fellowship, which is all day met at leisure about the cheerful coffee fire, and amidst a thousand new prospects. Here, where we now alighted, is this day's rest, to-morrow our home will be yonder. The desert day returning from the east, warns the Beduin awake, who rises to his prayers; or it may be, unwitting of the form, he will but murmur toward heaven the supplication of his fearful human nature, and say, "Ah Lord my God!" and, "Oh that this day may be fortunate; give Thou that we see not the evil!" Of daily food they have not half enough, and if any head of the cattle be taken!—how may his household yet live? Bye and bye the herdsman is ready, and his beasts are driven far from his sight.

No sweet chittering of birds greets the coming of the desert light, besides man there is no voice in this waste drought. The Beduins, that lay down in their cloaks upon the sandy mother-earth in the open tents, hardly before the middle night, are already up and bestirring themselves. In every coffee-sheykh's tent, there is new fire blown in the hearth, and he sets on his coffee-pots; then snatching a coal in his fingers, he will lay it in his tobacco-pipe. The few coffee-beans received from his housewife are roasted and brayed; as all is boiling, he sets out the little cups, *fenjeyl* (for *fenjeyn*) which we saw have been made, for the uningenious Arabs, in the West. When, with a pleasant gravity, he has unbuckled his *gutîa* or cup-box, we see the nomad has not above three or four fenjeyns, wrapt in a rusty clout, with which he scours them busily, as if this should make his cups clean. The roasted beans are pounded amongst Arabs with a magnanimous rattle—and (as all their labour) rhythmical—in brass of the town, or an old wooden mortar, gaily studded with nails, the work of some

nomad smith. The water bubbling in the small dellàl, he casts in his fine coffee powder, *el-bunn*, and withdraws the pot to simmer a moment. From a knot in his kerchief he takes then an head of cloves, a piece of cinnamon or other spice, *bahar*, and braying these, he casts their dust in after. Soon he pours out some hot drops to essay his coffee; if the taste be to his liking, making dexterously a nest of all the cups in his hand, with pleasant clattering, he is ready to pour out for the company, and begins upon his right hand; and first, if such be present, to any considerable sheykh and principal persons. The *fenjeyn kahwa* is but four sips: to fill it up to a guest, as in the northern towns, were among Beduins an injury, and of such bitter meaning, "This drink thou and depart." Then is often seen a contention in courtesy amongst them, especially in any greater assemblies, who shall drink first. Some man that receives the fenjeyn in his turn, will not drink yet,—he proffers it to one sitting in order under him, as to the more honourable: but the other putting off with his hand will answer *ebbeden*, "nay, it shall never be, by Ullah! but do thou drink!" Thus licensed, the humble man is dispatched in three sips, and hands up his empty fenjeyn. But if he have much insisted, by this he opens his willingness to be reconciled with one not his friend. That neighbour, seeing the company of coffee-drinkers watching him, may with an honest grace receive the cup, and let it seem not willingly: but an hard man will sometimes rebut the other's gentle proffer.

Some may have taken lower seats than becoming their sheykhly blood, of which the nomads are jealous; entering untimely, they sat down out of order, sooner than trouble all the company. A sheykh, coming late and any business going forward, will often sit far out in the assembly; and show himself a popular person in this kind of honourable humility. The more inward in the booths is the higher place; where also is, with the sheykhs, the seat of a stranger. To sit in the loose circuit without and before the tent, is for the common sort. A tribesman arriving presents himself at that part, or a little lower, where in the eyes of all men his pretension will be well allowed; and in such observances of good nurture, is a nomad man's honour among his tribesmen. And this is nigh all that serves the nomad for a conscience, namely, that which men will hold of him. A poor person approaching from behind, stands obscurely, wrapped in his tattered mantle, with grave ceremonial, until those sitting indolently before him in the sand shall vouchsafe to take notice of him: then they rise unwillingly, and giving back enlarge the coffee-circle to receive

him. But if there arrive a sheykh, a coffee-host, a richard amongst them of a few cattle, all the coxcomb companions within will hail him with their pleasant adulation, *taad henneyi*, "Step thou up hither."

The astute Fukara sheukh surpass all men in their coffee-drinking courtesy, and Zeyd himself was more than any large of this gentleman-like imposture: he was full of swaggering complacence and compliments to an humbler person. With what suavity could he encourage, and gently too compel a man, and rising himself yield him parcel of another man's room! In such fashions Zeyd showed himself a bountiful great man, who indeed was the greatest niggard. The cups are drunk twice about, each one sipping after other's lips without misliking; to the great coffee sheykhs the cup may be filled more times, but this is an adulation of the coffee-server. There are some of the Fukara sheukh so delicate Sybarites, that of those three bitter sips, to draw out all their joyance, twisting, turning and tossing again the cup, they could make ten. The coffee-service ended, the grounds are poured out from the small into the great store-pot that is reserved full of warm water: with the bitter lye the nomads will make their next bever, and think they spare coffee.

—This of the greater coffee gatherings: but to speak rather of the small daily company in a private sheykh's menzil, drawn together to the clatter of the good man's *surbût* or coffee-pestle. Grave, with levity, is the indolent nomad man's countenance. As many Beduin heads, so many galliûns or tobacco-pipes, with commonly nothing to put in them. Is any man seen to have a little of the coveted leaf, knotted in his kerchief, he durst not deny to divide it with them,—which if he withheld, yet pretending mirth, the rest would have it from him, perforce. If there be none found among them, they sit raking the old filth out of their galliûns and, with sorry cheer, put the coal upon that, which they have mixed with a little powdered dry camel-dung or some sere herbage: thus they taste at least a savour (such sweetness to them) of tobacco, whereof, when they are any while deprived, I have seen them chop their pipe-stems small for the little tobacco moisture which remained in them; and laying a coal upon this drenched wood they "drink" in the fume with a last solace.

The best pipe-heads are those wrought in stone by the hands of the Beduins, the better stone is found two days below Héjr, and by Teyma. Besides they use the *sebîl*, or earthenware bent tube of the Syrian haj market. Their galliûn stem is made of the branch of some wild fig-tree, grown by desert

waters, or of plum-tree from the oasis; they bore it with a red-hot iron over the evening watch-fires. Comfortatives of the brain and vital spirits, and stay of importunate hunger, we find the Arabian nomads abandoned to the usage of coffee and tobacco; in both they all observe the same customs and ceremony, which we might imagine therefore, without book, to become down in their generations from some high antiquity. So much are they idly given to these tent pleasures, that many Beduins think they may hardly remember themselves of a morning, till they have sipped coffee, and "drunk" upon it a galliûn of tobacco. The coveted solace of the grape, in the veins of their old idol-worshipping fathers, is no more remembered by the Beduin tradition; even their former artillery, the bows and arrows, hardly two centuries laid down, I have found almost out of mind amongst them. We see the Arabian race lasting without change, only less than their eternal deserts; but certain inventions (guns, tobacco, coffee) sprung up in the world, and falling, like their religion, to the national humour, have as hastily prevailed among them. Even the outlying great waste Peninsula is carried by the world's great changes! History shows a marvellous levity of their hundred tribes; part fearing for themselves, and partly in the hope of booty, converting (so they will ever to the stronger), in one generation, from their ancient idols to the new and soon grown faction of Mohammed in religion.

Coffeê, we hear, had been brought first into el-Yémen from "Abyssinia" (that is Galla-land or further *Hábash*). Galla men sold into slavery in Arabia have related to me that, in their country are "trunks of wild coffee-trees great as oaks"; and very likely those secular stems were living before the first drinking of kahwa in Asia, which from Mecca must soon spread (with every returning pilgrimage) to the whole Mohammedan world. In Galla-land the fallen coffee-beans are gathered under the wild trees and roasted in butter: coffee is only drunk by their elders; younger men, they said, "would be ashamed" to use, at their years, the caudle drink. Tobacco, brought in the English cloth-merchants' ships to Constantinople in James I.'s days, is now (save the reformed soil of Nejd) sown up and down in the Arabian oases. The Beduins love well to 'drink' the fume of a strong leaf till the world turn round, yet will they say, after the Waháby doctrine, "Tobacco is *bawl iblîs*, the devil's water." Nevertheless the evil use is tolerated (so a man burn the "unbecoming" leaf within his own house) in all Nejd, without the (now small) Waháby state and in some utter fanatical tribe as the Kahtân. I have known

brothers of the galliûn, which had been little less than abandoned to their darling tobacco, wean themselves from the irreligious and uncomely use, upon a sudden frank determination, and not tempt it again. These were for the most part fanatics. I remember one comely villager, who forsook it because the pipe-stem deformed the grace of his lips, would bring too soon his age upon him, and endangered an amorous breath. He had a fair wife or twain at home, and was besides a lover at large, a heartless seeker of new marriages, even in the desert. There are also Beduins which have a natural aversion from the tobacco drug, others again indifferent; and some at the first having been "beaten from it" by their fathers,—poor men who would not have their lads, which as herdsmen must labour in the sun for their living, to grow up, as loitering flies, in camp, about the coffee-tents,—they continue in this abstinence. So there are many which find no taste in coffee, or of an abstinent humour, that will indulge themselves in nothing, they drink not, fearing it should abate their manly courage. The most mejlis men abuse these drugs, which distemper their weak bodies; many thus are *umbratiles* in the booths, and give themselves almost to a perpetual slumber.

For the Beduins sitting in the coffee-tent of their menzil, when the sun mounts, it is time to go over to the mejlis, "sitting," the congregation or parliament of the tribesmen. There also is the public coffee-drinking, held at Motlog's or some other one of the chief sheykhs' worsted "houses"; where the great sheykh and the coffee companions may that morrow be assembled: for where their king bee is found, there will the tribesmen assemble together. The mejlis-seekers wending through the wide encampment, enquire of any they meet, "The mejlis, where? eigh weled! hast thou seen the sheukh sitting?" In this parliament they commune together of the common affairs; they reason of their policy in regard of Ibn Rashîd, the Dowla, the tribes about them. Here is reported what any may have heard of the movement of foemen, or have signs been seen of a ghrazzu: tidings from time to time are brought in of their own or foreign waters; householders tell of the pasture found yesterday by their dispersed herdsmen. Let him speak here who will, the voice of the least is heard among them; he is a tribesman. The mejlis forecast the next journeys of the tribe, whereof a kind of running advice remains in all their minds, which they call *es-shor;* this is often made known to their allies, and is very necessary to any of themselves that are about to take a journey.

This is the council of the elders and the public tribunal: hither the tribesmen bring their causes at all times, and it is

pleaded by the maintainers of both sides with busy clamour; and everyone may say his word that will. The sheykh meanwhile takes counsel with the sheukh, elder men and more considerable persons; and judgment is given commonly without partiality and always without bribes. This sentence is final. The loser is mulcted in heads of small cattle or camels, which he must pay anon, or go into exile, before the great sheykh send executors to distrain any beasts of his, to the estimation of the debt. The poor Beduins are very unwilling payers, and often think themselves unable at present: thus, in every tribe, some households may be seen of other tribes' exiles.

Their justice is such, that in the opinion of the next governed countries, the Arabs of the wilderness are the justest of mortals. Seldom the judge and elders err, in these small societies of kindred, where the life of every tribesman lies open from his infancy and his state is to all men well known. Even their suits are expedite, as all the other works of the Arabs. Seldom is a matter not heard and resolved in one sitting. Where the accusation is grave and some are found absent that should be witnesses, their cause is held over to another hearing. The nomad justice is mild where the Hebrew law, in this smelling of the settled countries, is crude. In the desert there is no human forfeit, there is nothing even in homicide, if the next to the blood withhold not their assent, which may not be composed, the guilty paying the amends (rated in heads of cattle). The Hebrew law excised the sores in the commonwealth, and the certainty of retaliation must weigh and prick in the mind of evil-doers. The Beduwy has no more to fear before him than a fine afar off; he may escape all if his evil heart sufficeth him, only going from his own kin into perpetual exile.

Towards noon, in days when the camp is standing, as the mejlis is ended, the company begin to disperse. The bare-foot Beduwy returns lonely over the hot sand, and will slumber, in his booth, till vespers, el-assr. The nomads are day-sleepers: some of the Beduins will turn upon their sides to slumber, as if the night were come again, by ten o'clock. But if a man fall asleep, sitting in the coffee circle, it is unbecoming; let him go apart and lie down in the sides of the tent. Is any overcome at unawares amongst them, the rest will shake him and say, "Up, man! what dost thou here to slumber?" Yet in the midst of their murmuring discourse, and being feeble with fasting, I not seldom fell asleep, upon a sudden, sitting to drink coffee; which weakness of nature they saw in a stranger with wondering piety and humanity! All the Arabs reverence a man's sleeping; he is as it were in trance with God, and a truce of his

waking solicitude: in their households they piously withdraw, nor will any lightly molest him, until he waken of himself. Only from el-assr till the sun set, they sleep no more, that such they think were unwholesome. Of their much slumbering, they are more wakeful in the dark night hours, which time in the open wilderness is troubled with alarms; the hounds often bark at the wolf till the morning light, and the habalîs are afoot. Some will talk the mid-day hours away lying out in the next cliff's shadow, or under the thin shade of some gum-acacia tree, or in the sheykh's great tent. At vespers the Beduin bestirs himself; he goes forth again, murmuring some words of pious preparation, to say his afternoon prayer: falling on his knees, he claps his palms upon the sand before him, and rubs them, then drawing them down from the forehead, he washes thus the two sides of his visage, for there is no water. Rising again from his devotion, he walks abroad to look for any new smoke rising, which is a sign of the coffee fire and cheerful fellowship. A sheykh who would far over the wide encampment, will leap upon his mare's bare back to ride thither. Most officious of the afternoon coffee-hosts was *Burjess*, a rich young sheykh among certain sheukh of W. Aly, malcontents living now with the Fukara; his was the most spacious tent in our encampment. If the mejlis assembled again for any public business, or after a ráhla, the afternoon company was more numerous, many of the shepherds at that hour coming in.

As for the head of the tribe, Motlog, he was a personable strong man and well proportioned, of the middle stature, of middle age, and with a comely Jewish visage; and thereto the Arabian honour of a thick black beard, and he looked forth with a manly assurance under that specious brow of his sheykhly moderation. A fair-spoken man, as they be all in fair weather, full of the inborn Beduin arts when his interest was touched. Simple in his manners, he alone went with no gay camel-stick in his hand and never carried a sword; by which politic urbanity, he covered a superfluous insolence of the nobleman, which became him well. When the mejlis assembled numerous at his booth, he, the great sheykh and host, would sit out with a proud humility among the common people, holding still his looks at the ground; but they were full of unquiet side-glances, as his mind was erect and watching. His authority slumbered, till, there being some just occasion, he ruled with a word the unruly Beduw. A rude son of the desert sat down by me in the mejlis at my first coming, the shepherd of Zeyd's menzil. I asked him in his ear, "Which of them is Motlog?" *Answer:* "Yonder is Motlog!" and he added boisterously, to the stranger, 'The man there is our

Pasha; for right as the haj pasha, this Motlog governs the Aarab. When he says 'The ráhla!' we all mount and set forth; and where he alights there we pitch our booths.—Oho, thou Motlog! speak I not well to this Nasrâny?—and, Khalîl, if he would, he might cut off the heads, wellah-billah, of us all." Motlog lifted his eyes upon us for a moment with half a smile, and then reverted to himself. The sheykh of a nomad tribe is no tyrant; a great sheykh striking a tribesman he should bruise his own honour: man-striking is a very bestiality, in their sight, at home.

The sheukh (*pl.* of sheykh, an elder) are nobles of the blood, of a common ancestor, the reputed Jid or father of the tribe; the great sheykh's dignity he has of inheritance. Motlog *el-Hameydy* succeeded his father Hameydy, who fell in a foray, and was sheykh of the Fejîr, as all his fathers before him, ascending to the patriarch; and this dignity, which in their sight is a disposition of Providence, there is no man certainly who will gainsay. No commoner, nor any of strange blood, even though he surpassed all men in wealth and sufficiency, can come to be the head of a nomad ashîra, or even to be named of the sheykhly kindred, which, as has been said, are a noble lineage in the tribe. Sheukh match sooner with sheykhs' daughters; and between all the Fejîr was now a certain, so to say, feminine resemblance of voice and manners: the sheukh were here about the fifth part of the ashîra. The sheykh of the tribe is as well, agîd, of his own right, conductor of the general ghrazzus; his is the fourth part of the booty. If he ride not himself, he will send a son or another of the sheukh, his deputy, it might be Zeyd, who leads for him. I asked Zeyd, "But if the inheriting sheykh doted, or he were a man notoriously insufficient?" Zeyd had not heard of such a chance. "He would be set aside," he answered, "and the next after him would become our sheykh."

The sun setting, the loitering coffee-companions turn again homeward to pray and to their suppers. At first, when the Aarab saw me wander in the cool of the evening, I heard them say "Khalîl goes forth to pray after his religion;" but bye and bye, since I would not by any feints deceive my hosts, they began to account me a prayerless one of the heathen, living in the world without conscience of Ullah. An hour or two passed, the sheukh companions will *sayer*, "sally" or stray away, again to coffeeward and the evening mejlis, where they will linger on till midnight. For dread they have of treading in the darkness upon serpents, a sheykh may be seen then to draw on some quaint pair of old boots, such as he may have long since purchased at Medina. Arabian Beduins are not wearers of the

high red clanking boots, which are a proud token of sheykhly estate in Syria.

The Fukara are of the fanatical tribes; but they are nearly all thus in Arabia. Motlog, the sheykhs and tribesmen, had been displeased with Zeyd that (for his cupidity, so well known to them,) he had brought in a kafir, and none such as those home-bred Nasrânies, which they had seen themselves in Syria, but of a formidable foreign nation and government, (the sheykh heard this from the Jurdy and Haj officers,) to wander amongst them. And yet, even the great sheykh's authority could hardly go between any hospitality of the poorest tribesman among them. But now as they knew me better, they welcomed the Nasrâny with friendly words at all their coffee fires, and I sat every day with Zeyd in the mejlis. Only Zeyd would have me often remember it was only himself, who sheltered me from the murderous wildness of the Beduins. He would not have me venture, even with himself when he went abroad, after the day's light, but sit at home by our tent-fire with Hirfa and the men of our menzil: 'what if some wretch, he said, stabbed me in the darkness, and the doer of it might never be known.' Those of our encampment, with whom I had eaten bread and salt, confirmed Zeyd's words, with many billahs, bidding me not trust to any creature, beside themselves. The Arabs are full of great words; and I did not disquiet myself for their fanatical wild talk. "Wellah!" said Zeyd, "it was never seen before that any Nasrâny should sit in the Beduins' mejlis, or be seen riding aloft upon a camel and to follow the râhla."

My practice in medicine was yet to begin; now, in most unhappy hour, my vaccination failed me! The lymph was purchased of a fawning Christian vaccinator of Damascus: I had more sent to me by the Jurdy; but, exposed in open quills, the virtue was lost even before they could be delivered to me at Medáin Sâlih. I had used the lately learned art with good success in Syrian villages. For the benefit of vaccination, the Beduw would have almost pardoned my misbelief; and I might have lived thereby competently in a country where it is peril of death to be accounted the bearer of a little silver. No more than a sick camel now remained to me, and little gold in my purse, and I began to think of quitting this tedious soil, where henceforth without a pretext, I must needs appear as a spy intruded among them; and—since it were impossible for me to conform to their barbaric religion—where my neck would be for every lawless and fanatic wretch's knife; and in what part soever I should pass, with great extremities, every soul would curse me.

I was not the first Christian vaccinator in land of the

southern Aarab. They had all to tell me of one *Abu Fâris*, who came to them with this craft many years before me: a man of an uplandish Syrian village, part inhabited by Nasâra. He was well remembered among the Aarab: for his sake I can think them, where I came, to have been often less fanatically minded towards me.—And who comes after me may, I confide in God! find the (before reproachful) Christian name respectable over large provinces of the fanatical Peninsula. Abu Fâris led a year of his life with the nomads;—only touching at the towns, for doubt of their less tolerant humanity. Teyma he visited and Hâyil; he was even in Kasîm, and had vaccinated at Aneyza. There was after him a second Abu Fâris: he came to the tribes ten years later, also a Nasrâny; his own name was *Sleymân*, but, professing the art of Abu Fâris, he was called by the nomads Abu Fâris.

Vaccination they understand to be come from the north: therefore if lymph be brought from the southward and the Harameyn (which is seldom) it is little esteemed: neither are there Moslem vaccinators in the north, but Nasâra only. The Beduw upon the Syrian borders are served from Damascus, where there are three or four professors. I found them to be drapers in the bazaar; they had learned to win also by this leechcraft. As the spring is come, they go on circuit to the country villages: more rarely, at their earnestly entreating him, some one of them will adventure two or three days journey eastward to the Syrian nomads. Abu Fâris, not timid as the demiss Damascene Christians, but of the hardy mountaineers, was the first to descend with the nomads into Arabia. Well accepted had he been in the "houses of hair"; a man that could frankly repress the petulance of the ill-meaning sort, and even (they tell me) in reasonable cause laying his heavy hand upon some of them: and they, for their parts, were content to see this sturdy manhood in the Christian man. The same Abu Fâris, later in Hâyil, being led by the steward of the Prince's hall through the castle-yard to dinner, some light spirits of the household bade the Nasrâny halt a moment and read them a writing, if he could, which was painted in ochre above the inner tower gateway. "Ay, said he, I can read, my masters."—"Then tell us what is this scripture," (feigning themselves they knew no letters.) "I see written '*there is none other God but Ullah.*'" —"And then—?"—"Well, and then there is that, which ye say, '*Mohammed messenger of Ullah.*'" And likewise, many years afterward, at the same place, they called me to read; and as I read it in a breath, "Khalîl, cried the malicious witlings, has not refused to read all, but—ha-ha-ha!—ye remember the word

here of Abu Fâris, '*That which ye say,* Mohammed rasûl Ullah!'"

The later Abu Fâris was less a man of his meat among the Beduw: when word was brought to the mejlis of the massacre of the Nasâra in Syria, they saw him, between grief and fear, sobbing and sighing before them. When the kind Beduw said, "*Meskîn!* poor man, why will he lament thus? Abu Fâris, take thy heart again, dost thou not believe, also in thy religion, that althing is from Ullah?" he answered them, "Alas I am thinking of my parentage, ah Lord God! and lie they now dead? woe is me, all cruelly murdered!" and half womanized he added, "*Ya rubba,* Aha! this friendly company, will ye now slay me also? *La, la, dakhîlakom,* nay, nay, do it not! I cast myself upon you, I do entreat you;" then abjectly, so that the citizens of the wilderness laughed out, "*Udkhul hareemakom,* I do enter even to your women, that they protect me!" "Wellah, answered the Aarab, the man is *mejnûn,* beside himself. Now look up man! Abu Fâris! How, thou Sleymân!" And said many magnanimous desert voices, "Hast thou not eaten with us the bread and salt? *bess!* it is enough, *khâlas!* all doubts are ended between us; as for this doing in es-Sham, we judge not whether it were good or evil; but *henna* (we are) *el-Beduw,* we make no account of the Shwâm (Damascenes). Let no fear be in thee here amongst us, thy friends; *henna el-Beduw, wa eth-thaif azîz,* and the guest is as one dearly beloved."

It was Khálaf Allàyda who had fetched and fathered this Sleymân the vaccinator, *mujeddir.* They came riding down together upon his thelûl with the Haj from Syria, and the Beduin's share was to be a third in this profitable adventure. I heard the tale from Khálaf's mouth; he had since a mind to have fetched another mujeddir; but the poor man's heart failed him when he saw the Beduwy's gaunt thelûl at his door and only the wilderness before him.—The Aarab had been faithful to Abu Fâris, nor envied they the man's good fortune; every one of them paying gladly the ransom for his life from the horrible sickness, the fourth part of the mejîdy, or a shilling. His year ended, they sent him home in peace, with not a little substance, which he had gathered amongst them: his cattle were driven up before him, by the Beduin herdsmen, to Syria.

The Arabs, until now using inoculation, being once vaccinated, are in no fear of the disease for the rest of their lives. If I said "It is not so sure," they answered, "But it has been approved among hundreds, and whosoever was vaccinated with the *taam* (lymph) of Abu Fâris, when the *jîdery* (small-pox) was in again, wellah *ma sáb-hu,* it never attained him." The

Aarab are cured in their maladies by the hareem, who have all some little store of drugs, spices and perfumes, fetched from Medina, and their grandam's skill of simples, which are not many to find in their desert dîras. The nomads had little expectation of better remedies in the hands of Khalîl, which were dearer "government medicines" and strange among them. They bade me show my drugs to the hareem who, they supposed, should certainly know them. The practice of the poor affectionate women, is not all (in some malignant husbands' surmising) to their health; men too often ascribe their slow and obscure maladies to 'witchcraft of the hareem.' "See, Khalîl, some patient has said, how dead is my body and wasted: I am in doubt of a jealous wife, and that she has given me some cold drink." Poisoning is familiar to the criminal imagination of all the Arabs. They call medicaments *dawwa*, as in the settled countries; and the Beduins give the name to those few herbs and condiments which they put to their food to give a pleasant savour and colour.

Hirfa, as a principal sheykh's daughter, was reputed to be seen in leechcraft. Hirfa one day calling her gossips together, they sat down before me to see my medicine-box opened. The silly bewildered hareem took my foreign drugs in their hands, one by one; and, smelling to them, they wavered their heads with a wifely gravity. And all these they allowed to be to them unknown, but sure they were they had smelled out *haltîta*, or gum asafœtida, a drug which the Arabs have in sovereign estimation. But what was their wonder to see me make an effervescing drink! Hirfa oftentimes entreated me to show her gossips this marvellous feat of "boiling water without fire." It is strange how, for remedies, the Arabs make no more a nice account of halàl and harrâm; they will take of the unclean and even abominable, saying: "dawwa! it is medicine." These Beduins give the sick to eat of the *rákham* or small white carrion eagle. Upon a day I found a poor woman of our menzil seething asses' dung in the pot; she would give the water to drink with milk, to her sick brother: the Arabs think the ass unclean, but especially the excrement.

Now were I to speak of my medical practice plainly, I think it a desperation to cure the Arabs, and that a perfect physician would hardly be praised amongst them. He is lost whose science is slow, and the honest man of few promises; they will despise his doubts and his tentatives. He who would thrive must resemble them, some glozing Asiatic that can file his tongue to the baseness of those Semitic minds. Their wild impatience

looks to see marvels: the right physician, only handling a pulse, they think, should be able to divine a man's state and all his past infirmities; and some specific must he have for every disease, because 'there is a salve in Nature for every sore'; yet so knavish are they that for all his skill they would pay him only upon a day which is ever to come. The Arabians are ill nourished, and they think themselves always ailing. The nomads live nearly as the wild creatures, without certain diet, and they drink infected waters. Few have not some visceral infirmities—*el-kibd;* and, the wind breathing upon their nearly naked bodies, they are crazed with all kinds of rheums, *er-rîhh;* a name they give to all obscure, aching diseases. Every sickness they name *wajjâ*, "pain, disease;" the patient *wajjân*.

Inured from his youth to bodily extremities, the Beduwy can suffer a painful malady of years, and will sooner pine still, than put away his penny for uncertain cures to the *Mudowwy*, or man of medicine. For these Semites, feeling themselves such shrews, have no confidence in man, but in God only: they would all see the leech's skill proved upon some other than themselves. Thus hardly do any come to the man of medicine till he be about to depart from them; when commonly only the most intractable or hopeless cases will be brought before him. Notwithstanding, they all love to bibble-babble their infirmities, in the wholesome ears of the hakîm. As I have walked in Arabian villages, some have caught me by the mantle to enquire, "Eigh! thou the apothecary! canst thou not restore their sight to the blind?" So everywhere they besought me to help some whose eyes were perished. It is lawful, they think, to come to the physician, and merit to supinely endure a disease, which (by the will of Ullah) is come upon them. If I said I had little or no hope to relieve them, they responded cheerfully: "*El-Hakîm* (the Physician is) *Ullah*, He is all-cure;"—yet some, full of melancholy, "*Ma ly ghreyr Ullah*, what then remaineth unto me but the Lord?" They will give to Ullah the praise of all human service, and not pay the apothecary: and they say, "I will pay for no medicines, I will pay for the cure; trust me, Mudowwy, I will requite thee at that time as thine own heart can desire."

It is said in the towns, "*the Beduwy's mind is in his eyes.*" Negligent and impatient, they judge, as they are passionately persuaded, in the seeing of the moment, and revert to their slumbering indolence. They cannot be persuaded that a little powder of quinine should be truly sold for a silverling, when their housewives buy their hands full of beggarly drugs at Medina, for a piece of small money. Others imagined the Mudowwy himself had made all the medicines, of some common earths and

simples. Where they proved some marvellous effect of a remedy, as morphia (a grave anguish relieved with one drop of the medicine-water), neither could this move them: for all is as nothing, in comparison of God's miracles. Nor enquired they for it again of the man of medicine; since they must pay the second time, if only with the gift of a little rice, or with the promise of a bowl of sour butter-milk. Others, having received my medicines, the elves withheld the price; for all that the Beduin can catch of another man's good is his booty. There were some so ungracious ones that they have stolen away the cups in which, with much pains, I had charitably mixed them medicines; poor losses, but that cannot be repaired in the desert. So said the men at our homely evening fire, "The people come to Khalîl's tent for medicines; and Khalîl, not distinguishing them, will give to all of them in trust: the people *yegôtarun*, go their ways, and he sees them no more, wellah! Khalîl, there is no wit in thee at all for buying and selling."

And were I to wander there again, I would carry with me only a few, that are called quack-salving medicines, of an easy application and like to specific remedies. Who has not made the experience, can hardly think how tedious it is to prepare medicines in the wilderness; in that sun-stricken languishing and indigence of all things and often confusion of the nomad tent, to weigh out grains in the balance, the sand blowing, and there is no pure water: but when the potions are ready and the lotions, your nomad patients will hardly be able to find any phial, *garrôra*, to receive them. After my return a friend said to me, "Your Beduins have a good custom,—I would God we had it here! Let physicians be paid only upon the patients' amendment! A bold man to take upon you an art unlearned!"—"I relieved many, the most part freely; I hurt none; I have deluded no man."

All the Aarab would have hijabs sooner than medicaments, which they find so unprofitable in the hands of their hareem. The Moghrâreba, Moors or "Occidental Arabs," are esteemed in Arabia, the best scriveners of these magical scriptures; and the people suppose them to be of a wonderful subtlety, in the finding of hid treasures. There are hijabs for the relief of several diseases, and against possession of the jan or earth-demons; also hijabs which should preserve life in dangers, as hijabs written against lead. *Metaab Ibn Rashîd*, prince of Shammar after his brother *Tellâl*, had worn one of this kind of amulets; and his murderous nephews, who thought they might not prevail with common shot, killed him therefore with a silver bullet. The lieutenant of Turkish soldiery at Kheybar told in my

hearing, long after, of one who, taken in a revolt at Medina, had been sentenced by the military court to be shot. Brought forth to execution, the bullets which struck the condemned fell down as from a wall, and he remained unwounded: so one fired a pistol in his bosom, but the lead fell from him. The unhappy man cried out in his suffering, "Sirs! I have no defence against iron!" so they bound him to a cannon's mouth, and at the blast, he perished. The Turk swore to us mighty oaths he was there, he had seen the thing with his eyes; and others said they had known the like, "ay, billah!"—Such are everyday miracles, heard and confirmed and believed in among them.

The same men catch after charms, that will not pay for medicine: every wiseacre of them would purchase a hijab with reals, even were they the last in his slender purse. The hijabs of famous magical men are dear worth; those grave foreheads make it strange, and will profess themselves wonderfully unwilling. They are composed (as all things among them take colour of religion) out of "God's word," texts chosen in the koran, written cabalistically. And more than half confident is the well-nosed man, who has such a talisman suspended from his flesh, even in the greatest hazards. Also hijabs (some of the quaintest you shall find were written by Jews) have been used in mediæval Europe; so are they yet among Oriental Christians. In the Arabic border lands there is hardly a child, or almost an animal, which is not defended from the evil eye, by a charm.—What! do we not see the like even at this day in Europe? in all the priests' countries yet in bondage.—Such were often their words: "We will pay for no medicines, the Arabs are poor folk; but here is my three reals—wellah, I would bring five and lay them down, so thou write me an hijab such as I desire:" and before other they would have philters of dishonest love. They could well imagine, that the outlandish Nasrâny man might write them a quick spell, more than another: and they thought it a marvel, poor as they saw me, that I constantly denied them sharply, when with the draught of a reed I might have enriched myself. Yet if I said, "Should a man meddle in things pertaining to the Providence of Ullah?" then the best among them, as Moslems, assented devoutly.

Beduins sometimes gave me their hands, supposing I should be skilled in palmistry, and prayed me to read their life-lot, 'whether it were fallen well to them.' Some vain young men would have me divine of their faces, saying, 'Saw I any likeness in them to lucky persons?' Mankind, after the Arabs' opinion, may be vexed in their bodies and minds by possession of the jan,

of which they say " half are malignant and a half good demons, ay and Moslemîn." They inhabit seven stages, which (as the seven heavens above) is the building of the under-world. Strange maladies and lunatic affections are ascribed to their influence; scorned and bewildered persons are said to be ' be-jinned," mejnûn, demoniacs. Every disease asketh a remedy, and there are also exorcists for the mejnûns in Arabia :—be there not some, in these days, in our bell-and-candle Europe!—By " reading " powerful spells, out of the " scripture of God " over those sick persons, they would have us believe they can " put in fear and drive out " the possessing demons. Many have come and entreated me to use that ability, to the relief of some of their next kindred; and these persons received, with hateful looks, my simple denial, protesting hardly, " it was but of an evil meaning towards them that I would not vouchsafe this kindness to the Moslemîn."

The nomad's mind is ever in the ghrazzu; the knave would win, and by whose loss he recks not, neither with what improbity: men in that squalid ignorance and extreme living, become wild men. The Aarab are not all thus; but, after their strait possibility, there are virtuous and higher human spirits, amongst them; especially of the well-faring and sheykhs, men enfranchised from the pining daily carefulness of their livelihood, bred liberally and polished in the mejlis, and entertainers of the public guests. Human life, where the poor hardly find passage by foul and cragged ways, full of cruel gins, is spread out more evenly before them. These are the noblemen of the desert, men of ripe moderation, peacemakers of a certain erudite and subtle judgment.

Pleasant, as the fiery heat of the desert daylight is done, is our homely evening fire. The sun gone down upon a highland steppe of Arabia, whose common altitude is above three thousand feet, the thin dry air is presently refreshed, the sand is soon cold; wherein yet at three fingers' depth is left a sunny warmth of the past day's heat until the new sunrise. After a half hour it is the blue night, and clear hoary starlight in which there shines the girdle of the milky way, with a marvellous clarity. As the sun is setting, the nomad housewife brings in a truss of sticks and dry bushes, which she has pulled or hoed with a mattock (a tool they have seldom) in the wilderness; she casts down this provision by our hearth-side, for the sweet-smelling evening fire. But to Hirfa, his sheykhly young wife, Zeyd had given a little Beduin maid to help her. The housewife has upon her woman's side an hearth apart, which is the cooking-fire. Commonly Hirfa baked then,

under the ashes, a bread-cake for the stranger: Zeyd her husband, who is miserable, or for other cause, eats not yet, but only near midnight, as he is come again from the mejlis and would go in to sleep.

At this first evening hour, the Beduw are all *fî ahl-ha*, in their households, to sup of such wretchedness as they may have; there is no more wandering through the wide encampment, and the coming in then of any persons, not strangers, were an unseemly "ignorance." The foster-camels lie couched, before the booth of hair: and these Beduins let them lie still an hour, before the milking. The great feeble brutes have wandered all day upon the droughty face of the wilderness; they may hardly crop their fills, in those many hours, of so slender pastures. The mare stands tethered before the booth at the woman's side, where there is not much passage. Such dry wire-grass forage as they find in that waste, is cast down beside her. When the Arabs have eaten their morsel and drunken léban of the flock, the few men of our menzil begin to assemble about the sheykh's hearth, where is some expectation of coffee. The younger or meanest of the company, who is sitting or leaning on his elbow or lies next the faggot, will indolently reach back his hand from time to time for more dry rimth, to cast on the fire, and other sweet resinous twigs, till the flaming light leaps up again in the vast uncheerful darkness. The nomads will not burn the good pasture bushes, *gussha*, even in their enemies' country. It is the bread of the cattle. I have sometimes unwittingly offended them, until I knew the plants, plucking up and giving to the flames some which grew in the soil nigh my hand; then children and women and the men of little understanding blamed me, and said wondering, "It was an heathenish deed."

Glad at the fall of the empty daylight, the householders sit again to make talk, or silent and listless, with the drooping gravity of brute animals. Old men, always weary, and the herdmen, which were all day abroad in the sun, are lying now upon an elbow (this is the right Aarab posture, and which Zeyd would have me learn and use), about the common fire. But the reposing of the common sort at home is to lie heels out backward, about the hearth, as the spokes of a wheel, and flat upon their bellies (which they even think appeases the gnawing of hunger); and a little raising themselves, they discourse staying upon their breasts and two elbows: thus the men of this lean nation will later sleep, spreading only their tattered cloaks under them, upon the wild soil (béled), a posture even reproved by themselves. Béled, we saw in the mouth of the

nomads, is the inhabited soil of the open desert and also of the oasis; they say of the dead, "He is under the béled." Dîra, the Beduin circuit, is heard also in some oases for their town settlement.—I asked Zeyd, "Then say ye the béled is our mother?"—"Ay well, and surely, Khalîl; for out of the ground took God man and all return thither." They asking me of our custom, I said "You are ground-sitters, but we sit high upon stools like the Tûrk."—The legs of chair-sitters to hang all day they thought an insufferable fatigue. "Khalîl says well," answered Zeyd, who, a sheykh of Aarab, had been in high presence of pashas and government men at Damascus; and he told how he found them sitting in arm-chairs and (they are all cross-leg Orientals) with a leg crossed over the other, a shank or a foot: 'a simple crossed foot is of the under functionaries: but to lap a man's shin, (Zeyd showed us the manner,) he said to be of their principal personages.' The Arabs asked me often, if we sat gathered in this kindly sort about our evening fires? and if neighbours went about to neighbour byût, seeking company of friends and coffee-drinking?

Sitting thus, if there anyone rises, the mare snorts softly, looking that it is he who should now bring her delicious bever of warm camel-milk, and gazing after him, she whinnies with pleasance. There is a foster camel to every nomad mare, since they taste no corn, and the harsh desert stalks could not else sustain her: the horse, not ruminating and losing much moisture by the skin, is a creature very impatient of hunger and thirst. His mare is therefore not a little chargeable to a sheykh in the desert, who must burden oftentimes another camel with her provision of water. Twice she will drink, and at the hottest of the summer season, even thrice in a daylight; and a camel-load of girbies may hardly water her over two days. Who has wife or horse, after the ancient proverb, may rue, he shall never be in rest, for such brittle possessions are likely to be always ailing. Yet under that serene climate, where the element is the tent of the world, the Beduw have little other care of their mares; it is unknown in the desert so much as to rub them. They milk first for the mare and then (often in the same vessel) for the nomad household. She stands straining upon her tether, looking toward the pleasant sound of milking: the bowl frothing from the udder is carried to her in the herdsman's hand and she sups through her teeth the sweet warm milk, at a long draught. The milking time of camels is but once in the day, at evening, unless a little be drawn for some sick person or stranger in the morning, or for any wayfaring man in the daytime. The small cattle, *ghrannen* or *dubbush*, are milked at sunset; only in

rich spring districts, the housewives may draw their teats again in the morning. The dubbush are milked by their housewives, the milch camels by the men and lads only. Spring is the milky season, when men and beasts, (if the winter rain failed not) fare at the best in the wilderness. With small cattle, it lasts only few weeks from the yeaning till the withering of the year be again upon them, when the herb is dried up; but the camel kine are nearly eleven months in milk.

So needful is the supplement of milk to the desert horses, that when, in the dry summer or at some other low times, the camels are driven wide from the standing menzil to be *azab*, absent certain days, that is in quest of pasture, the mare also is led along with them in her master's troop, to drink the foster milk. But if the sheykh have need of his mare then at home, he will nourish her, as he may, without the wet-nurse, mixing at evening a bowl of *mereesy* or dry milk rubbed in water. Mereesy is the butter-milk of the flock, dried by boiling to the hard shard, and resembles chalk. It is a drink much to thank God for, in lean times, and in the heat of the year, in the wilderness; in the long dead months when there is no milk, it is every day dearer and hard to be come by. Excellent to take upon journeys, mereesy is gipsy drink and no dainty in the border countries; but in the Arabian oases it is much esteemed to use with their unwholesome date diet, which alone were too heating. Mereesy ('that which rubbed between the palms of the hands, can be mingled with water,') or dry milk, is called by many other names in the provinces of Arabia, as *thirân* and *bûggila*, *baggl*, in West Nejd; in the South and towards Mecca, *múthir*. Butter is the poor nomads' market ware: with this they can buy somewhat in the towns for their household necessities. Having only mereesy in the saddle-bags and water before us every third day on the road, I have not doubted to set out upon long voyages in the khála. Mereesy will remain unaltered till the next season; it is good in the second year, only growing harder. The best were to grind it to flour, as they do in Kasîm; and this stirred, with a little sugar, in a bowl of the desert water is a grateful refreshment after the toil and heat of the desert journey.

A pleasure it is to listen to the cheerful musing Beduin talk, a lesson in the travellers' school of mere humanity,—and there is no land so perilous which by humanity he may not pass, for man is of one mind everywhere, ay, and in their kind, even the brute animals of the same foster earth—a timely vacancy of the busy-idle cares which cloud upon us that would live peaceably in the moral desolation of the world. And pleasant

those sounds of the spretting milk under the udders in the Arabs' vessels! food for man and health at a draught in a languishing country. The bowl brought in foaming, the children gather to it, and the guest is often bidden to sup with them, with his fingers, the sweet froth, *orghra* or *roghrwa, irtugh:* or this milk poured into the sour milk-skin and shaken there a moment, the housewife serves it forth again to their suppers, with that now gathered sourness which they think the more refreshing.

The nomad's eyes are fixed upon the crude congruity of Nature; even the indolence in them is austere. They speak of the things within their horizon. Those loose "Arabian tales" of the great border-cities, were but profane ninnery to their stern natural judgments. Yet so much they have of the Semitic Oriental vein, without the doting citizen fantasy, that many dream all their lives of hidden treasures; wealth that may fall to them upon a day out of the lap of heaven. Instead of the cities' taling, the Aarab have their braying rhapsodies, which may be heard in every wild nomad hamlet, as those of the Beny Helál. The Arabs are very credulous of all that is told beyond their knowledge, as of foreign countries. All their speech is homely; they tell of bygone forays and of adventures in their desert lives. You may often hear them in their tale quote the rhythms between wisdom and mirth of the *kasasîd* (riming desert poets without letters); the best are often widely current among the tribes. In every tribe are makers: better than any in this country were the kassâds of Bishr. The *kassâd* recites, and it is a pleasant adulation of the friendly audience to take up his last words in every couplet. In this poetical eloquence I might not very well, or hardly at all, distinguish what they had to say; it is as strange language. The word *shâer*, he that '*feeleth*,' a poet, is unused by them; the Beduins knew not the word, Zeyd answered "it is *nadêm*." The Beduin singer draws forth stern and horrid sounds from the rabeyby or viol of one bass string, and delivers his mind, braying forcedly in the nose. It is doubtless a very archaic minstrelsy, in these lands, but a hideous desolation to our ears. It is the hinds, all day in the wilderness with the cattle, who sing most lustily in their evening home-coming to the humanity of the byût. I often asked for a *kasîda* of Abeyd Ibn Rashîd, and have found no singer in this country who was not ready with some of them. The young herdsmen of Zeyd's menzil would chant for the stranger the most evening-times the robust *hadû*, or herding-song. [This word *rabeyby* is perhaps the Spaniard's *rabel*, and that was in Ancient England *revel*, *rebibel*.] The Beduw make the instrument of any box-frame they may have from the towns:

a stick is thrust through, and in this they pierce an eye above for the peg; a kid-skin is stretched upon the hollow box; the hoarse string is plucked from the mare's tail; and setting under a bent twig, for the bridge, their music is ready.

The nomad's fantasy is high, and that is ever clothed in religion. They see but the indigence of the open soil about, full of dangers, and hardly sustaining them, and the firmament above them, habitation of the Divine salvation. These Ishmaelites have a natural musing conscience of the good and evil, more than other men; but none observe them less in all their dealings with mankind. The civil understanding of the desert citizens is found in their discourse (tempered between mild and a severe manly grace) and liberal behaviour. A few turns and ornaments of their speech, come suddenly to my remembrance: gently in contradiction, *la! Ullah yesellímk*, "Nay, the Lord give thee peace;" in correction, *la! Ullah hadîk*, "The Lord lead thee;" and in both, *Ullah yerham weyladeyk*, "The Lord show mercy to thy deceased parentage;" or *yuhàdy weyladeyk il' ej-jínna*, "Lead in thy parents to the paradise." Wonder, as all their Semitic life, has the voice of religion, *Ullah!* "The Lord!" *Ana ushhud*, "I do bear witness!" *Yukdur Ullah!* "The Lord is able." *Rahmat Ullah!* "The Lord His mercy!" and very often the popular sort will say, (a Beduinism that is received with laughter in the towns,) *ana efla yowwella!*—which I leave to Arabists. When weary they sigh *ya Rubby!* "Ah my Lord!" Lovers of quietness at home, their words are peace, and still courteous in argument; *wa low*, "And if it were so;" *sellímt*, "I grant it you." Confession of faulty error through ignorance, *udkhul al' Ullah*, "If I said amiss, the Lord is my refuge." A word of good augury to the wayfaring and stranger; *Ullah yuwasselak b'il-kheyer*, "God give thee to arrive well." *Insh' Ullah ma teshûf es-shurr*, "It may please the Lord that you see not the evil!" *Ullah yethkirak b'il-kheyer?* "The Lord remember thee for good!" Beduish giving of thanks are: *âfy aleyk, el-âfy*, "I wish thee heartily health!" or, *jizak Ullah kheyer*, "God give thee good chance!" The nomads, at leisure and lively minds, have little other than this study to be eloquent. Their utterance is short and with emphasis. There is a perspicuous propriety in their speech, with quick significance. The Arabian town-dwellers contemn this boisterous utterance of the sons of the wilderness; they themselves are fanatic sectators of the old koran reading. Asiatics, the Aarab are smiling speakers. All Beduin talk is one manner of Arabic, but every tribe has a use, *loghra*, and neighbours are ever chiders of their neighbours' tongue. "The speech of them,

they will say, is somewhat 'awry,' *awaj*." In the mouth of the Fukara sheykhs, was a lisping of the terminal consonants. The Moahîb talk was open and manly. In that dry serenity of the air, and largely exercised utterance of the many difficult articulations of their language, the human voice, *hess*, is here mostly clear and well-sounding; unless it be in some husk choking throat of heart-sore misery.

There is as well that which is displeasing in their homely talk. The mind is distempered by idleness and malice; they will hardly be at pains to remember suddenly, in speech, their next tribesman's name; and with this is their barbarous meddling curiosity, stickling mistrust one of another and beggarly haggling for any trifle, with glosing caresses, (would they obtain a thing, and which are always in guile,) impudent promises and petulant importunity. And their hypocrite iniquitous words, begetting the like, often end in hideous clamour, which troubling "the peace of Ullah" in the nomad booth, are rebuked by the silent impatience of the rest, of whom the better will then proffer themselves as peace-makers. The herdsmen's tongue is full of infantile raillery and, in sight and hearing of the other sex, of jesting ribaldry: they think it innocent mirth, since it is God that has founded thus our nature. Semites, it is impossible that they should ever blaspheme, in manner of those of our blood, against the Heavenly Providence. Semitic religion is the natural growth of the soil in their Semitic souls; in which is any remiss, farewell life's luck, farewell his worldly estimation: their criminal hearts are capable of all mischief, only not of this enormous desperation to lede the sovereign majesty of Ullah. Out of that religious persuasion of theirs that a man's life should be smitten to death, who is rebel unto God and despiser of the faith, comes the sharp danger of our travelling among them; where of every ten, there is commonly some one, making religion of his peevish bestiality, who would slay us, (which all men may do religiously and help divine justice). But otherwise they all day take God's name in vain (as it was perhaps in ancient Israel), confirming every light and laughing word with cheerful billahs. The herdsmen's grossness is never out of the Semitic nature, the soul of them is greedy first of their proper subsistence and then of their proper increase. Though Israel is scattered among the most polite nations, who has not noted this humour in them? Little Joseph is a tale-bearer to their father of his brethren's lewd conversation in the field; such are always the Semitic nomads. Palestine, the countries beyond Jordan and Edom, given to the children and nephews of Abraham, spued out the

nations which dwelled before in them, and had defiled the land: the Beny Israel are admonished, lest the soil cast out them also. In Moses is remembered the nomad offence of lying with cattle; the people are commanded to put away guiltiness from the land by stoning them: in Arabia that is but a villanous mock, and which the elder sort acknowledge with groans and cursing. The pastoral race being such, Israel must naturally slide back from Moses' religion to the easy and carnal idolatry of the old Canaanites.

To speak of the Arabs at the worst, in one word, the mouth of the Arabs is full of cursing and lies and prayers; their heart is a deceitful labyrinth. We have seen their urbanity; gall and venom is in their least ill-humour; disdainful, cruel, outrageous is their malediction. "Curse Ullah, thy father (that is better than thou), the father of the likes of thee! burn thy father! this is a man fuel for hell-burning! bless thee not God! make thee no partaker of His good! thy house fall upon thee!" I have heard one, in other things a very worthy man, in such form chide his unruly young son: "Ullah rip up that belly in thee! Curse the father (thy body) of that head and belly! Punish that hateful face!" And I have heard one burden another thus; "Curse thee all the angels, curse thee all the Moslemîn, let all the heathen curse thee!" The raging of the tongue is natural to the half-feminine Semitic race. The prophet prayeth against some which disquieted him: "Pour out their blood by the sword, let their children consume with famine, their women be childless and their wives widows: they shall cry out from the houses as the ghrazzu is suddenly upon them. Forgive not, Lord, their trespass, give to them trouble of spirit, destroy them from under the heaven, and let Thy very curse abide upon them." Another holy man curses to death petulant children. The Aarab confirm all their words by oaths, which are very brittle, and though they say *Wa hyât Ullah*, "As the Lord liveth," or a man swear by himself, *aly lahyaty*, or *Wa hyât dûkny*, "Upon (the honour of) my beard." He will perform such oaths if they cost him nothing, this is if he be not crossed in the mean while, or have become unwilling. If a man swear by his religion, it is often lightly and with mental reservation. For the better assurance of a promise they ask and give the hand; it is a visible pledge. So in Ezekiel, the sheukh of the captivity promise and plight their hands. A Beduin will swear to some true matter Wellâhi, or doubly, which is less to trust, Wellâhi-Billâhi. It is a word he will observe if he may, for nothing can bind them against their own profit; and they may lawfully break through all at an

extremity. Another form is Wullah-Bullah, often said in mocking uncertainty and hypocrisy. That is a faithful form of swearing which they call *halif yemîn:* one takes a grass stalk in his fist, and his words are: "*Wa hyât hâtha el-aûd,* By the life of this stem, *wa'r-rubb el-mabûd,* and the adorable Lord." When I have required new wayfaring companions to swear me this at the setting out, and add *inny mâ adeshurak,* "I will not (for any hap) forsake thee," they have answered, "Our lot is one whilst we are in the way, whether to live or die together; and what more can I say, I will conduct thee thither, but I die, and by very God I will not forsake thee." I laid hold on their hands and compelled them, but they swore (to a kafir) unwillingly; and some have afterward betrayed me: when then I reproached them to the heart, they answered me, "Oaths taken to a kafir be not binding!" Magnanimous fortitude in a man, to the despising of death, where his honour is engaged, were in their seeing the hardihood of a madman: where mortal brittleness is fatally overmatched we have a merciful God, and human flesh, they think, may draw back from the unequal contention.

To clear himself of an unjust suspicion one will say to the other, "There is nothing between us but Ullah." Like words we hear from gentle Jonathan's mouth, in his covenant with the climbing friend David. Certain oaths there are, which being received by the custom of the tribes as binding, are not violated by any honourable person. And, to tell the little which I have ascertained in this kind,—a Beduin, put in trust of another man's cattle, often some villager, will give up his yearly tale of the increase without fraud, under a solemn obtestation which he durst not elude, the owner having also traced a ring about him with his sword. If aught be missing in the nomad menzil, the owner of that which is lost or strayed may require of whom he will an oath of denial, as Ahab took an oath of his neighbours, who are called "every nation and kingdom," that his subject and enemy, Elias, was not found amongst them. I have seen some under an imputation go with the accuser to the hearth to give his answer; this they call to swear upon their swords. It is over certain lines, which they trace with their weapon in the ashes; a cross mark in a circle ⊕; therewith taking a handful from the ash-pit. It is an oath such, that the complainant must thereafter yield himself satisfied. Zeyd accused of devouring his neighbours' substance, which was not seldom, would cheerfully, with a faultless countenance, spread and smooth out upon the soil the lap of his mantle, and clapping down his flat palm upon it, he cried, "Ha!" and proffered himself all ready to swear

that this was not so, there was nothing of the other's ownership, Wellah! in his hold. Oaths of the desert there are some held binding between enemies. I knew a B. Atîeh man guesting with the Moahîb, who in time when they lay friendly encamped together with the Fejîr, was admitted to converse freely amongst these his natural foemen, when he had sworn his oath at the hearth, before Motlog, that he would not practise against them. This matter of oaths is that in the nomad commonwealth which I have least searched out; even the solemn forms, conjuring quarter and a magnanimous protection. Although Beduins often questioned me, what our words were in these cases, yet ever, as God would have it, to the last, I neglected to enquire the like of themselves again. At every moment, when they gave me their minds, I had rather ascertain all that I might of the topography of their country; having less care of the rest, as never thinking to entreat for my life of any man.

Besides, there are certain gestures used among them, which are tokens of great significance. I smooth my beard toward one to admonish him, in his wrongful dealing with me, and have put him in mind of his honour. If I touch his beard, I put him in remembrance of our common humanity and of the witness of God which is above us. Beard is taken in Arabia for human honour, and to pluck it is the highest indignity; of an honest man they say, *lahyat-hu taîba*, "His is a good beard;" of a vile covetous heart *mâ lîhu lahya*, "He has no beard." The suppliant who may bind, as I have heard, a certain knot in the other's kerchief, has saved himself: and were the other the avenger for blood, yet he must forbear for God! Kiss an angry man's forehead, and his rancour will fall; but the adversary must be taken by surprise, or he will put forth stern hostile hands to oppose thee. Surely a very ancient example of the Semitic sacramental gestures is that recorded of Abraham, who bids his steward put the hand under his thigh, to make his oath sure. A simple form of requiring an honourable tolerance and protection is to say; *Ana nuzîlak*, "I have alighted at thy tent," or say where thou fearest treachery, *ana nusîk*, and again, *Ana bi wejhak ya sheykh*, "Sir, I am under thy countenance;" more solemnly, and touching him, *Terâny billah ya sheykh; wa bak ana dakhîlak*, which may signify, "By the Lord thou seest me, and I do enter, Sir, under thy protection." In my long dangerous wanderings in the Arabian peninsula I have thrice said this one word *dakhîlak:* twice when, forsaken in the deserts, I came to strange tents of Heteym (they are less honourable than Beduins, and had repulsed me); once to the captain of the guard at Hâyil, when I was maltreated by the emir's slaves in the market-

place. He immediately drove them from me; and in the former adventure it made that I was received with tolerance.

As above said, the nomads will confirm every word with an oath, as commonly *wa hyât,* 'By the life of;' but this is not in the Waháby country, where every oath which is by the life of any creature they hold to be "idolatry." They swear *wa hyât,* even of things inanimate; 'By the life of this fire, or of this coffee,' *hyâtak,* "By thy life," *wa hyât rukbaty,* "By the life of my neck," are common affirmations in their talk. *Wa hyât ibny* men rarely say, and not lightly, "By my son's life." *Wa hyât weyladich,* "Life of thy child," is a womanish oath of Bíllî mothers one to another at every third word; and a gossip says tenderly, *wa hyât weylady,* "By my child's life:" I have heard a Beduin woman testify to her child thus, "By the life of thy father, who begat thee upon me!" In the biblical authors, Joseph makes protestation to his brethren "By the life of Pharaoh," and later that is common in them "as the Lord liveth;" Jehovah promises under the same form, "As I live, saith the Lord." In every tribe there is a manner, even in this part of their speech. The Moahîb, who, like their Bíllî neighbours, are amiable speakers, use to swear, not lightly, by the divine daylight and the hour of prayer, as *wa hyât el-missîeh hâtha,* "By this (little) sun-setting hour." The Beduw will put off importunity with much ill humour, saying, *furrka* or *furr'k ayn abûy.* Unruly children are checked with *subbak!* they will answer *yussbak ent.* Full of ribaldry, the Aarab will often say in a villanous scorn *kuss marrathu,* "his wife's nakedness for him," or *ummhu,* "his mother's nakedness." My Medina host at Kheybar, who otherwise was a good worthy man, would snib his only son tyrannically and foully with this reproach of his deceased mother, whom he had loved. The biblical Saul, justly incensed, also reviles his son by the nakedness of his mother, a perverse and rebellious woman, and Jonathan her son rose from his father's dish and departed in fierce anger.

The Aarab's leave-taking is wonderfully ungracious to the European sense, and austere. The Arab, until now so gentle a companion, will turn his back with stony strange countenance to leave thee for ever. Also the Arabs speak the last words as they have turned the back; and they pass upon their way not regarding again. This is their national usage, and not of a barbarous inhumanity; nay, it were for thee to speak when any departs company, saying: "Go in peace." You have not eaten together, there was nothing then between you why this must take his leave; all men being in their estimation but simple grains, under the Throne of God, of the common seed of

humanity. But the guest will say as he goes forth, and having turned his face, with a frank simplicity, *nesellem aleyk*, "We bid thee peace." The Arabs are little grateful for the gift which is not food, receive they with never so large a hand; "So little! they will say, put to, put to;" but the gentler spirits will cry out soon, *bess! wâjed! keffy!* "enough, there is found, it sufficeth me heartily."

CHAPTER X.

THE NOMADS IN THE DESERT; VISIT TO TEYMA.

A formidable year for the Fukara. The tribe in the North. Enigma of the Nasrâny. The Sâiehh *or World's Wanderer. Damascus the 'World's Paradise.' The Nasrâny, whether a treasure seeker, or a spy.* 'The Lord give victory to the Sooltân.' *The horses of the Nasâra are pack-horses. The Fejîr reckoned a tribe of horsemen. They dread, hearing of our armed multitudes. The War in the Crimea. 'The flesh of the Nasâra better than theirs.' How should the Nasâra live not having the date in their land? The Nasâra inhabit land beyond seven floods.* 'The stranger to the wolf.' *The Nasrâny in the land of the Beduw. They wondered that we carry no arms in our own country. The Lappish nomads and the Arctic dîra. The land of the Nasâra very populous. Shooting stars fall upon the heads of the kuffâr. Art-Indian. The camel wounded beyond cure. The "desert fiends." Nomad deposits in the deserts. The Solubbies. Precept of their patriarch. Their land-craft and hunting in which they surpass the Aarab. They want not. Journey for provisions to* Teyma. *The Beny Kelb. The green oasis in sight. The orchard towers. Teyma, a colony of Shammar, very prosperous. Their wells are of the ancients. Teyma of the Jews, (the Biblical* Tema). *The townspeople. The Nejd coffee fire. The coffee hall. The viol forbidden in the estates of Ibn Rashîd. Rahŷel, marriage of a Beduwy sheykh and a townswoman. The moon eclipsed. Ibn Rashîd's Resident. Stately carriage of the Shammar Princes. The slave trade. A building of antique Teyma. Inscription. The Hadâj. The* Suâny. *Sleymân and the hareem of his household. An untimely grave. Teyma husbandry. Teyma fruits given to any stranger, but not sold. Teyma dates. Dates are currency. Sons of Damascenes at Teyma. Kasr Zellûm. Inscription with eyes. The oasis a loam bottom. Way to Jauf. The evening company. They blame the religion of the Nasâra. Religion of the Messiah. A wedder of fifteen wives. The Mosaic commandments. The ancient scriptures they say to be falsified by us. "The People of the Scriptures." Biblical Teyma. The tribesmen depart from Teyma by night. The Fukara in fear of Ibn Rashîd forsake their dîra.*

This was a formidable year for the Fukara: they were in dread of Ibn Rashîd; they feared also that Kheybar would be barred to them,—"Kheybar the patrimony of Annezy," from whence those tribes in the South eat (the date fruit), eight in the twelve months. Besides it was a year of locusts. The tribesmen

disputed in the mejlis, " should they go up anew to the Hauran," the land of bread ; and that which they call, (nearly as nomad Israel coming from the lower deserts,) " The good Land of the North, where is milk enough ; " this is Shâm or High Syria. They would remain as before in the *Niggera* (Batanea,) which is in the marches of their kinsmen the northern half-tribe of W. Aly : they count it fifteen removes, journeying with all their cattle and families, beyond Teyma. They had few years before forsaken their land upon this occasion : the Fejîr in a debate with their sister tribe, the southern W. Aly, had set upon them at Dàr el-Hamra, and taken their camels. Many were slain, and the mishandled kinsmen, appealing to Ibn Rashîd, the Prince gave judgment that satisfaction be made. The Aarab will hardly restore a gotten booty, especially where there is evil meaning between them ; and to live without fear of the Emir, they withdrew to a far-off Syrian country, where slenderly clad and not inured to that harsh and longer winter, and what for a contagious fever which happened in the second year, there perished many among them ; the most, as it is the weak which go to the wall, were poor Fehját, wretches whom the iniquity of fortune ceases not to pursue until the end of all natural evils.—The Fehját buried, in the north, the half of their grown males, which were twenty persons. There is always living with the northern W. Aly, a body of the Fukara, *el-Kleyb, sheykh Fendy*, which for a blood feud with Bishr, might not inherit their own country.

The presence of the Nasrâny in land of the Aarab was an enigma to them ; they put me to the question with a thousand sudden demands, which were often checked by the urbanity of the rest. ' At what distance (they enquired), in which part lay my country ? ' I said, " A thelûl rider might alight among my neighbours, a little before the year's end."—They had not thought the world was so large! So they said," Khalîl's country lies at very great distance, and can it be he has passed all that great way, only to visit the Aarab ! now what can this mean ? Tell us by Ullah, Khalîl, art thou not come to spy out the country ? For there will no man take upon himself immense fatigues for naught. Khalîl, say it once, what thy purpose is ? Art thou not some banished man ? comest thou of thine own will, or have other sent thee hither ?—Khalîl loves well the Moslemîn, and yet these books of his be what ? Also, is he not ' writing ' the country as he has ' written up ' el-Héjr and el-Ally ? " I said, " I was living at Damascus and am a *Sâiehh ;* is not the sâiehh a walker about the world ?—and who will say him nay ! also I wander wilfully."—" Now well ! Khalîl is a *Súwahh ;*

wander where you list, Khalîl, and keep to the settled countries, there is nothing to hinder; but come not into the wilderness of the Beduw; for there you will be stripped and they will cut thy throat: wellah, in all the desert no man fears to kill a stranger; what then when they know that thou art a Nasrâny!—A sûwahh! eigh! but the Aarab are so ignorant that this will not help thee; a day may come, Khalîl, the end of all this rashness, when someone will murder thee miserably!"—*Sâiehh* in the Mohammedan countries is God's wanderer, who, not looking back to his worldly interest, betakes himself to the contemplative life's pilgrimage. They would not hold me for a derwish. "Nay, said they, derawîsh are of small or no regard; but Khalîl was a care to the Dowla." Also they had word I was some rich man in Damascus. How then, they wondered, could I forsake Damascus, *jinnat ed-dinnea*, "the world's garden or paradise," to dwell in the waste land of the Aarab!—It is always a melancholy fantasy of the upland Arabians, who have seen or heard anything of the plentiful border provinces, to complain of their own extreme country. The Southern Arabs lead their lives in long disease of hunger and nakedness: to see good days in the northern land, which is watered with seasonable rains and is wet with the dew of heaven, they think should be a wonderful sweetness. The "garden" of all is Damascus, the Arabs' belly-cheer "paradise"; for there is great cheap of all that can ease a poor man, which is food and raiment. And such, as Semites, is all they intend, in their word of Damascus, "the garden or paradise."

I passed for a seeker of treasure with some who had seen me sitting under the great acacia, which they believe to be possessed by the jan, at el-Héjr; now they said to me, "Didst thou take up anything, Khalîl, tell us boldly?" and a neighbour whispered in my ear, "Tell thy counsel to me only, good Khalîl, and I will keep it close."—"There is no lore, I answered, to find treasures; your finders are I know not what ignorant sots, and so are all that believe in their imposture."—"God wot it may be so; Khalîl is an honest-speaking man;—but in roaming up and down, you lighted upon naught? Hearken! we grant you are disinterested—have patience! and say only, if you find a thing will you not give some of it to your uncle Zeyd?"—"The whole, I promise you."—"Wellah, in Khalîl's talk is sincerity, but what does he, always asking of the Aarab an hundred vain questions?—Though thou shouldst know, O Khalîl, the name of all our camping grounds and of every jebel, what were all this worth when thou art at home, in a far country? If thou be'st no spy, how can the Aarab think thee a man of good understanding?" In other

times and places whilst I was yet a stranger little known among them, the Beduin people did not always speak so mildly, many murmured and several tribesmen have cruelly threatened that 'could it be known, I came about spying the land, they would cast me, billah, on a fire, with my books, and burn all together.' In such case, they might break the cobweb customs of hospitality: the treacherous enemy is led forth, and drawn to the hindward of the tent there they cut his throat. Many times good Beduin friends predicted to me this sharp ending of my incurable imprudence, when leaving their friendly tribes I should pass through strange dîras: but as I lingered long in the country, I afterward came almost no-whither, where some fair report was not already wafted before me. "Friends, I have said, I am come to you in no disguises; I have hidden nothing from you; I have always acknowledged myself a Nasrâny, which was a name infamous among you." And they: "Well, but the war with those of your kindred and the Sooltân!—Is he not killing up the Nasâra like sheep flocks? so God give him the victory!—say this, Khalîl, *Ullah yunsur es-Sooltân.*"

As we hearken to strange tales, so they would ask me of the far Nasarene country; were we *ahl tîn*, 'a people dwelling in clay (houses),' or else *ahl byût shaar*, 'wandering Aarab dwelling in houses of hair'? When I answered, "We have no other nomad folk, than a few gipsies;"—"it is plain (they said) that Khalîl's Arabs are *hâthir*," or settled on the land: and they enquired which were our cattle. It was marvels to them, that in all our béled was not one camel.—"Lord! upon what beasts do they carry?"—"Ours is a land of horses, which are many there as your camels; with a kind of labouring horses we plough the fallows: besides, we have the swiftest running horses of stature as your thelûls." There lives not an Arab who does not believe, next to his creed, that the stock of horses is only of the Arabs, and namely, the five strains, educated in Arabia. 'And to which of these (they would know) reckoned we our horses?' It perplexed and displeased them that our béled should be full of horses:—'had Ullah given horses also to the Nasâra!'—"Listen! (said Zeyd, who loved well to show his sharp wit,—the child's vanity not dead in the saturnine grown man,) and I can declare Khalîl's words; it is that we have seen also in es-Sham: Khalîl's coursers be all *kudsh*, or pack-horses." When I answered, 'he was mistaken;' they cried me down; "Khalîl, in other things we grant you may know more than we, but of horses thou canst have no knowledge, for they are of the Aarab." The Fejîr are reckoned a tribe of horsemen, yet all their mares were not a score: Beduins of tribes in which were very few horses I have

found mistrustful of their own blunt judgment; they supposed also I might tell them many subtle skills from a far country.

They enquired of our ghrazzus, and what number of fighting men could we send to the field. Hearing from my mouth that many times all the Haj were but a small army of our great nations, they gasped for fear, thinking that el-Islam was lost; and "wherefore, they asked quickly, being such multitudes, did we not foray upon them (as they would have overridden us):—Ah God! (they cried), help Thou the Moslemîn!" "Comfort yourselves, I answered, that we, being the stronger, make no unjust wars: ours is a religion of peace; the weak may live in quietness for us."—"It is good that God has given you this mind, to the welfare of el-Islam, yet one Moslem (they confided) should be able to drive before him an hundred of the Nasâra." I told them we had made the great war of *Krîm* (the Crimea) for the Sûltàn and their sake; in which were fallen the flower of our young men, and that women yet weep for them in our land." They enquired coldly, "Were your dead two or three hundred, or not so many?" When I said their number might be 60,000, (and they believing I could not lie,) as men confounded they cried, "Ah Lord God! is not that more than all the men together in these parts?" (there may not be so many grown males in the nomad tribes of upland Arabia!) "And have your people any great towns, Khalîl!"—"Great indeed, so that all the Beduw gathered out of your deserts might hardly more than fill some one great city."—"God (they exclaimed) is almighty! but have we not heard of Khalîl's people, is it not of them that is said *el-Engreys akhuál es-Sûltàn* (the English are uncles of the Sûltàn on the mother's side); the Sûltàns do well to ally in their friendly Christian blood,"—which always they esteem above their own. They say in Arabia, "the Nasâra never ail anything in their lives, nor suffer in their flesh, but only in the agony of dying; their head aching, it is a sign to them that they are nigh their end; the flesh of the Nasâra is better than ours." Beduins have curiously observed me in their camps, waiting to see the truth of their opinion fulfilled, if at any time I sat wearily with the head in my hand; some would then say, "Eigh! what ails thee? does thy head ache?—it is likely that he will die, poor Khalîl!"

And our béled, "a land without palms," this was as a fable to them.—"There are no dates! How then do your people live, or what sweetness taste they? Yet Khalîl may say sooth: companions, have we not found the like in the North? Which of us saw any palms at Damascus? Khalîl's folk may have honey there, and sugar;—the sweet and the fat comfort the

health of the ill dieted under these climates. We too have seen the north country; all that grows out of the soil is there, and that oil of a tree which is better than samn." These hungry Beduins being in the Hauran, where they had corn enough, yet so longed in the autumn for the new date berries, that it drew them home to their empty desert, only "to eat of their own palms at Kheybar." The nomads think they cannot be in health, except they taste this seasonable sweetmeat; although they reckon it not wholesome diet.

The Beduw very often asked me "Beyond how many floods lies the land of the Nasâra?" They heard say we dwelt behind seven floods; other said, "It is three, and if you will not believe this, ask Khalîl." "Ullah bring thee home, Khalîl! and being come again to thy house, if the Lord will, in peace, thou wilt have much to relate of the Aarab's land? and wilt thou not receive some large reward? for else, we think, thou wouldst never adventure to pass by this wilderness, wherein even we, the Beduw, are all our lives in danger of robbers: thou art alone, and if thou wast made away, there is none would avenge thee. There is not, Khalîl, a man of us all which sit here, that meeting thee abroad in the khála, had not slain thee. Thy camel bags, they say, are full of money, but, billah, were it only for the beast which is under thee; and lucky were he that should possess them. *The stranger is for the wolf!* you heard not this proverb in your own country?"—"By God (one cries), I had killed Khalîl!"—"And I" (said another).—"Wellah, I had waylaid him (says another); I think I see Khalîl come riding, and I with my matchlock am lurking behind some crag or bush; he had never seen it:—*deh!* Khalîl tumbles shot through the body and his camel and the gear had been all mine: and were it not lawful, what think ye? to have killed him, a God's adversary? This had been the end of Khalîl." I said, "God give thee a punishment, and I might happen to prevent thee."—"Wellah (answered the rest), we had not spared him neither; but beware thou, the Beduw are all robbers. Khalîl! the stronger eat the weaker in this miserable soil, where men only live by devouring one another. But we are Zeyd's Aarab, and have this carefulness of thee for Zeyd's sake, and for the bread and salt: so thou mayest trust us, and beside us, we warn thee, by Ullah, that thou trust not in any man. Thou wilt hardly receive instruction, more than one possessed by the jan; and we dread for thee every morrow lest we should hear of thy death; the people will say, 'Khalîl was slain to-day,'—but we all wash our hands of it, by Ullah! The Aarab are against thee, a Nasrâny, and they say, 'He is spying

the country:' and only we are thy friends which know thee better. Khalîl may trust to the Dowla, but this is a land under no rule, save only of the Lord above us. We but waste breath, companions; and if God have blinded this man, let him alone; he may die if he will, for who can persuade the foolhardy?" When I told them that far from looking for any reward, I thought, were I come home, I might hardly purchase, at need, the livelihood of a day with all this extreme adventure, they answered, 'Were the Nasâra inhospitable?'

The Arab travels with his rafîk, they wondered therefore how I came unaccompanied: "Khalîl, where is thy companion, that each might help other?" They wondered hearing that all ours was peaceable land, and that we carried no arms, in our own country. "Khalîl, be there no Beduins at all, in the land of the Nasâra?" I told them of the Lapland nomads in the cold height of the north, their round hoop-tents of skins, and clothing of the same: some bid me name them, and held that 'they had heard such a name.' "What are their cattle in so cold a béled? the winter snow lying the more months of the year, it were unfit for camels!"—"You will not believe me: their beasts are a kind of gazelles, big as asses, and upon their heads stand wide branching horns, with whose tines they dig in the snow to a wort, which is their daily pasture. Their winter's night, betwixt the sunsetting and the sunrising, is three months; and midsummer is a long day-light, over their heads, of equal length. There I have seen the eye of the sun a spear's height above the face of the earth at midnight." Some thought it a fabulous tale that I told in scorn of them. "We believe him rather," said other. Nothing in this tale seemed so quaint to them, as that of those beasts' branching horns, which I showed them in the sand with my camel-stick; for it is the nature of horns, as they see any, to be simple. They asked, "Should not such be of buffalo kind?" But of that strange coming and going of the sun, the herdsmen's mirth rising, "How, laughed they, should those Aarab say their prayers? would it be enough to say them there but once, in a three-months' winter night!"

"And are your settled countries so populous? tell us, wellah, Khalîl, have you many villages? an hundred?"—"Hundreds, friends, and thousands: look up! I can think as many as these stars shining above us:" a word which drew from them long sighing eighs! of apprehension and *glucks!* upon their Beduish tongues, of admiration. Meteors are seen to glance at every few moments in the luminous Arabian night. I asked, "What say the Aarab of these flitting stars?" *Answer:* "They go to tumble

upon the heads of the heathen, O Khalîl! fall there none upon the Nasâra? Ullah shortly confound all the kuffâr!" Zeyd said with a sober countenance, "Your towns-folk know better than we, but ye be also uncunning in many things, which the Aarab ken.—Khalîl now, I durst say, could not tell the names of the stars yonder," and pointing here and there, Zeyd said over a few names of greater stars and constellations, in what sort the author of Job in his old nomad-wise, "The Bear, Orion and the Pleiades." I asked, "How name you this glorious girdle of the heavens?"—"*El-Mujjir;*" and they smiled at our homely name, "The Milky Way." I told them, "This we see in our glasses to be a cloud of stars; all our lore is not to call a few stars by their names. Our star-gazing men have numbered the stars, and set upon every one a certain name, and by "art-Indian," they may reckon from a hundred ages before our births, or after our deaths, all the courses of the host of heaven.—But those wandering stars stedfastly shining, are like to this earth, we may see seas and lands in them." Some of the younger sort asked then, "Were there Aarab in them?—and the moon is what, Khalîl?"

There is a proverb which says, "Misfortunes never come single;" my vaccination had failed, and now *Abán*, my camel, failed me. Abán (to every beast of their cattle is a several name, as these are of camels: *Areymîsh, Ghrallàb, er-Rahîfa, ed-Dònnebil, Dánna, el-Màs, Aitha, Atsha*) was a strong young he-camel and rising in value; but Zeyd had it in his double mind to persuade me otherwise, hoping in the end to usurp it himself. Upon a morrow the unhappy brute was led home, and then we saw the under-jaw bleeding miserably, it was hanging broken. It happened that a great coffee company was assembled at Zeyd's, from the sunrise, and now they all rose to see this chance. The groaning camel was made to kneel; some bound the limbs, and with strength of their arms careened and laid his great bulk upon the side; and whoso were expert of these camel masters searched the hurt. Zeyd laid his searing irons in the embers ready for firing, which is seldom spared in any practice of their desert surgery. All hearkened to the opinion of a nomad smith, which kindred of men are as well the desert farriers and, skilled in handling tools, oftentimes their surgeons. This sâny cured the broken jaw with splints, which he lapped about with rags daubed with rice cinder and red earth. The camel, said he, being fed by hand, might be whole in forty days. The like accident, I heard it said among them, had happened once in their memories to a tribesman's camel, and the beast had been cured in this manner; but I felt in my heart that it might never be. The wound was presently

full of flies, and the dressing, never unbound, bred worms in so great heat; the dead bone blackened, and in few days fell away of itself. My watch also failed me, by which I made account of distances: from thenceforth I have used cross-reckonings of camel journeys.

It was March; already the summer entered with breathless heat, and in face of these contradictions of fortune, I thought to depart out of the desert country. I would return to el-Ally, and there await some rice-caravan returning to Wejh, from whence by any of the small Arab hoys, upon which they use to ship camels, I might sail for Egypt. But Zeyd and Motlog bade me have patience, until after the spring season; when the tribe in their journeys should again approach the Héjr country, from which we were already very far divided. 'The forsaken deserts behind us being now infested by habalîs, I should not find any willing, and they moreover would suffer none to accompany me.' The habalîs, 'desert fiends,' are dreaded by the nomad tribesmen, as the Beduw themselves among settled country and oasis folk. Commonly the habalîs are some young miscreants that, having hardly any head of cattle at home, will desperately cast themselves upon every cruel hazard: yet others are strenuous solitary men, whose unquiet mettle moves them from slothing in the tent's shadow to prowl as the wolf in the wilderness. These outlaws, enduring intolerable hardships, are often of an heathenish cruelty, it is pretended they willingly leave none alive. Nearly always footmen, they are more hardly perceived, lurking under crag or bush.

The waste (sand-plain) landscape of these mountain solitudes is overgrown with rare pasture bushes. The desert bushes, heaped about the roots with sand, grow as out of little hillocks. The bushes dying, the heaps which were under them remain almost everlastingly, and they are infinite up and down in all the wilderness: in some is the quantity of two or three or more wagon loads. These nomads bury in them their superfluous carriage of dates every year, as their camels come up overloaded with the summer gathering from Kheybar: that they may find their own again they observe well the landmarks. Some sheykhs will leave their winter beyt thus committed to the sand of the desert: in the hot months, with scarcity of pasture, and when the cattle are least patient of thirst, if they would not have them lean they must lessen their burdens. These nomad deposits lying months in the dry ground are not spoiled; and there is none of their tribesmen that will ever disturb them: the householder shall be sure to find his own again where he buried it. The nomad tribes have all this manner

of the summer deposit; some leave their cumber in the villages with their hosts, and such trust is (in nearly all men's hands) inviolable. The Moahîb have a secret cave known to none living but themselves, in their desolate Harra; there they lay up, as in a sanctuary, what they will, and a poor tribesman may leave his pound of samn.—Passing through a valley apart from the common resort in the solitudes of Sinai, I saw a new Beduin mantle, hanging on a thorn. My nomad camel-driver went to take it down, and turning it in his hand "Ay billah (said he), a good new cloak enough!" and hanged it on the bough again: such goods of tribesmen are, as it were, committed to God. So we came to some of those Sinai stone cottages, which they call 'Nasarene houses' (they would say, of the antique people of the land, before the Moslemîn), in which they use to leave their heavy quern-stones; and there are certain locked barns of the few traffickers bringing in corn from Gaza, among the Beduw. We entered one of them, and as I was looking at something of their gear, my companion, with altered looks, bade me put it up again; as if even the handling were sacrilege. Sheykhs receiving surra of the haj road, have also their stores of heavy stuff and utensils in the kellas, as those of the Fejîr at Medáin; and I heard they paid a fee to Haj Nejm, one real for every camel load. The sand upon all this high inland is not laid in any ripples (as that at the Red Sea border, rippled, in this latitude, from the north); here are no strong or prevailing winds.

As we went by to the mejlis, "Yonder (said Zeyd) I shall show thee some of a people of antiquity." This was a family which then arrived of poor wanderers, *Solubba*. I admired the full-faced shining flesh-beauty of their ragged children, and have always remarked the like as well of the Heteym nomads. These alien and outcast kindreds are of fairer looks than the hunger-bitten Beduw. The Heteym, rich in small cattle, have food enough in the desert, and the Solubba of their hunting and gipsy labour: for they are tinkers of kettles and menders of arms, in the Beduin menzils. They batter out upon the anvil hatchets, *jedûm*, (with which shepherds lop down the sweet acacia boughs, to feed their flocks,) and grass-hooks for cutting forage, and steels for striking fire with the flint, and the like. They are besides woodworkers, in the desert acacia timber, of rude saddle-trees for the burden-camels, and of the thelûl saddle-frames, of pulley reels, (*máhal*) for drawing at any deeper wells of the desert, also of rude milk vessels, and other such husbandry: besides, they are cattle surgeons, and in all their trade

(only ruder of skill) like the smiths' caste or *Sunna*. The Solubba obey the precept of their patriarch, who forbade them to be cattle-keepers, and bade them live of their hunting in the wilderness, and alight before the Beduin booths, that they might become their guests, and to labour as smiths in the tribes for their living. Having no milch beasts, whereso they ask it at a Beduin tent, the housewife will pour out léban from her semîla, but it is in their own bowl, to the poor Solubba: for Beduins, otherwise little nice, will not willingly drink after Solubbies, that might have eaten of some *futîs*, or the thing that is dead of itself. Also the Beduw say of them, "they eat of vile insects and worms:" the last is fable, they eat no such vermin. Rashly the evil tongue of the Beduw rates them as 'kuffâr,' because only few Solubbies can say the formal prayers, the Beduins are themselves not better esteemed in the towns. The Solubba show a good humble zeal for the country religion in which they were born, and have no notice of any other; they are tolerant and, in their wretched manner, humane, as they themselves are despised and oppressed persons.

In summer, when the Beduw have no more milk, loading their light tents and household stuff, with what they have gained, upon asses, which are their only cattle, they forsake the Aarab encampment, and hold on their journey through the wide khála. The Solubby household go then to settle themselves remotely, upon some good well of water, in an unfrequented wilderness, where there is game. They only (of all men) are free of the Arabian deserts to travel whithersoever they would; paying to all men a petty tribute, they are molested by none of them. Home-born, yet have they no citizenship in the Peninsula. No Beduwy, they say, will rob a Solubby, although he met him alone, in the deep of the wilderness, and with the skin of an ostrich in his hand, that is worth a thelûl. But the wayfaring Beduwy would be well content to espy, pitched upon some lone watering, the booth of a Solubby, and hope to eat there of his hunter's pot; and the poor Solubby will make the man good cheer of his venison. They ride even hunting upon ass-back. It is also on these weak brutes, which must drink every second day, (but otherwise the ass is hardly less than the camel a beast of the desert,) that they journey with their families through great waterless regions, where the Beduwy upon his swift and puissant thelûl, three days patient of thirst, may not lightly pass. This dispersed kindred of desert men in Arabia, outgo the herdsmen Beduw in all land-craft, as much as these go before the tardy oases villagers. The Solubba (in all else ignorant wretches,) have inherited a land-lore from sire

to son, of the least finding-places of water. They wander upon the immense face of Arabia, from the height of Syria to el-Yémen, beyond *et-Tâif*, and I know not how much further! —and for things within their rat-like understanding, Arabians tell me, it were of them that a man may best enquire.

They must be masters in hunting, that can nourish themselves in a dead land; and where other men may hardly see a footprint of venison, there oftentimes, the poor Solubbies are seething sweet flesh of gazelles and bedûn, and, in certain sand districts, of the antelope; everywhere they know their quarries' paths and flight. It is the Beduw who tell these wonders of them; they say, "the S'lubba are like herdsmen of the wild game, for when they see a troop they can break them and choose of them as it were a flock, and say, 'These will we have to-day, as for those other heads there, we can take them after to-morrow.'"—It is human to magnify, and find a pleasant wonder, this kind of large speaking is a magnanimity of the Arabs; but out of doubt, the Solubba are admirable wayfarers and hardy men, keen, as living of their two hands, and the best sighted of them are very excellent hunters. The Solubba or *Slèyb*, besides this proper name of their nation, have some other which are epithets. West of Hâyil they are more often called *el-Khlûa* or *Kheluíy*, "the desolate," because they dwell apart from the *Kabâil*, having no cattle nor fellowship;—a word which the Beduw say of themselves, when in a journey, finding no menzil of the Aarab, they must lie down to sleep "solitaries" in the empty khála. They are called as well in the despiteful tongue of this country, Kilâb el-Khála, 'hounds of the wilderness.' *El-Ghrúnemy* is the name of another kindred of the Slèyb in East Nejd; and it is said, they marry not with the former. The Arabians commonly suppose them all to be come of some old kafir kind, or Nasâra.

—Neither are the Sherarát and Heteym nomads (which are of one blood) reckoned to the Beduin tribes. The dispersed kindreds of Sunna are other home-born aliens living amongst the Aarab, and there is no marrying between any of them. *Mâ li-hum asl*, say the Beduw, "They are not of lineage," which can be understood to signify that 'not descended of Kahtân, neither of the stock of Ishmael, they are not of the Arabs.' And if any Arabians be asked, What then are they? they answer: "Wellah, we cannot tell, but they come of evil kin, be it Yahûd or Nasâra" (this is, of the Ancients which were in the land before Mohammed, and of whom they have hardly any confused tradition). As often as I met with any Solubba I have asked of their lineage: but they commonly said again, wondering, "What is this to en-

quire of us *mesquins* dwelling in these deserts? we have no books nor memory of things past; but read thou, and if anything of this be written, tell us." Some said the name of their ancestor is *M'aibî;* the Beduw also tell of them, that which is read in Arabic authors, how they were the *Aarab Jessàs,* once Beduins: being destroyed in their controversy with the *Aarab K'leyb* and bereaved of all their cattle, they for their livelihood took up this trade of the hammer, and became Solubba. Later in the summer I found some Solubba families pitched under the kella at el-Héjr, who were come over the Harra and the Tehâma from Wejh, their own station. At that season they make a circuit; last year they had wandered very far to the south, and I saw their women grinding a minute wheaten grain, which they had brought from a wady near Mecca! They (as coast and Hejâz dwellers) were of more civil understanding than the uplandish Solubba. To my questions the best of them answered, "We are Aarab K'fâ, of old time possessors of camels and flocks, as the Beduw: those were our villages, now ruins, in the mountains southward of el-Ally, as *Skeirát* in *Wady Sódr;* but at last our people became too weak to maintain themselves in an open country, and for their more quietness, they fell to this trade of the Solubba." Said one of them, "We are all *Beny Murra,* and fellowship of *Sâlim Ibn ez-Zîr,* from the hill *Jemla,* a day on the east side of Medina; we are called *Motullij* and *Derrûby.*" Haj Nejm laughed as I came again, at "this strange fantasy of Khalîl, always to be enquiring somewhat, even of such poor folk. Khalîl! these are the *Beny Morr,* they are dogs, and what is there besides to say of them?"

When Beduins asked me if I could not tell them by bookcraft what were the Solubba, it displeased them when I answered, "A remnant, I suppose, of some ancient Aarab;" they would not grant that Solubbies might be of the right Arabian kindred. All who are born in the Arabs' tongue are curious etymologers; a negro, hearing our discourse, exclaimed, "Well, this is likely that Khalîl says; is not Solubba to say *Sulb el-Arab,* the Arab's stock?" The poor soul (who had spoken a little in malice, out of his black skin, for which he was dispraised amongst the white Arabs) was cried down by the other etymologers, which were all the rest of the company, and with great reason, for they would not have it so. "The Solubba are rich (say the Arabs), for they take our money, and little or nothing comes forth again; they need spend for no victuals. They have corn and dates enough, besides samn and mereesy, for their smith's labour." The Solubby has need of a little silver in his metal craft, to buy him solder and iron; the rest, increased to a

bundle of money, he will, they say, bury in the desert sooner than carry it along with him, and return perhaps after years to take it up again, having occasion it may be to buy him an ass. Yet there are said to be certain Solubba, keepers of a few cattle, towards Mesopotamia; living under their own sheukh, and riders upon dromedaries. I have seen a sheykhly northern man, honourably clad, at Hâyil, who was a Solubby; he invited me (I think at the great Emir's bidding) to ride with him in the next mountains, seeking for metals. I asked, "Upon what beast?" He said I should ride upon an ass, "we have no other." I would gladly have ridden out of Hâyil into the free air; but I thought a man's life was not to trust with abjects, men not of the Beduin tradition in faithful fellowship. Even the Solubba hold to circuits, and lodge by their tribes and oases. There are Solubby families which have their home station, at some settlement, as Teyma; but the most remain in the desert.—The Sunna are some settled in the villages, and some are wandering men with the tribes, leading their lives as nomads, and possessors of cattle. The Solubba outcast from the commonwealth of mankind, and in disgrace of the world, their looks are of destitute humility. Their ragged hareem, in what encampment they alight, will beg somewhat, with a lamentable voice, from beyt to beyt, of the poor tolerant Beduw: yet other (as those from Wejh) are too well clad, and well-faring honest persons, that their wives should go a-mumming. I have seen young men, which were Slèyb, in the Syrian wilderness, clad in coats of gazelle-skins. The small Solubby booth is mostly very well stored, and they have daily meat to put under their teeth, which have not the most poor Beduins.

Wandering and encamping, we had approached Teyma; and now being hardly a journey distant, some of our people would go a-marketing thither, and Zeyd with them, to buy provisions: I should ride also in the company with Zeyd. We set out upon the morrow, a ragged fellowship, mostly Fehját, of thirty men and their camels. We passed soon from the sandy highlands to a most sterile waste of rising grounds and hollows, a rocky floor, and shingle of ironstone. This is that extreme barrenness of the desert which lies about Teyma, without blade or bush. We passed a deep ground, *M'hai*, and rode there by obscure signs of some ancient settlement, *Jerèyda*, where are seen a few old circles of flag-stones, pitched edgewise, of eight or nine yards over, seeming such as might have fenced winter tents of the antique Aarab, sheltered in this hollow. In the Moallakát, or elect poems of ancient Arabia, is some mention of round tents, but the

booths of all the Arab nomads are now foursquare only. The company hailed me, "See here! Khalîl, a village of the *Auellîn*, those of old time."—"And what ancients were these?"—"Some say the Sherarát, others the *Beny Kelàb* or *Chelb*, and theirs, billah, was the Borj Selmàn and the ground *Umsheyrifa*." Zeyd added: "This was of the *Ahl Theyma* (not Teyma), and sheykh of them *Aly es-Sweysy the* Yahûdy." Come upon the highest ground beyond, Zeyd showed me the mountain landmarks, westward *Muntar B. Atîeh*, next *Twoyel Saîda*, *Helaima* before us, in front *el-Ghrenèym*, which is behind the oasis. Some murmured, "Why did Zeyd show him our landmarks?"—"I would have Khalîl, said he, become a Beduwy."

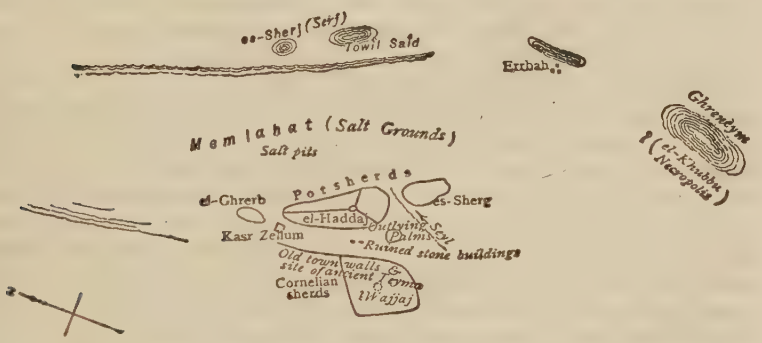
Delightful now was the green sight of Teyma, the haven of our desert; we approached the tall island of palms, enclosed by long clay orchard-walls, fortified with high towers. Teyma is a shallow, loamy, and very fertile old flood-bottom in these high open plains, which lie out from the west of Nejd. Those lighthouse-like turrets, very well built of sun-dried brick, are from the insecure times before the government of Ibn Rashîd, when, as the most Arabian places, Teyma was troubled by the sheykhs' factions, and the town quarters divided by their hereditary enmities. Every well-faring person, when he had fortified his palms with a high clay-brick wall, built his tower upon it; also in every sûk of the town was a clay turret of defence and refuge for the people of that street. In a private danger one withdrew with his family to their walled plantation: in that enclosure, they might labour and eat the fruits, although his old foes held him beleaguered for a year or two. Any enemy approaching by day-light was seen from the watch-tower. Such walling may be thought a weak defence; but for all the fox-like subtlety of Semitic minds, they are of nearly no invention. A powder blast, the running brunt of a palm beam, had broken up this clay resistance; but a child might sooner find, and madmen as soon unite to attempt anything untried. In the Gospel parables, when one had planted a vineyard, he built a tower therein to keep it. The watch-tower in the orchard is yet seen upon all desert borders. We entered between grey orchard walls, overlaid with blossoming boughs of plum trees; of how much amorous contentment to our parched eyes! I read the oasis height 3400 ft. We dismounted at the head of the first sûk before the *dàr*, house or court of a young man our acquaintance, *Sleymàn*, who in the Haj time had been one of the kella guests at Medáin. Here he lived with his brother, who was Zeyd's date merchant; we were received therefore in friendly wise, and entertained. The hareem led in Hirfa, who had ridden along with us, to their apartment.

As the coffee pestle (which with the mortars, are here of limestone marble, sunna's work, from Jauf,) begins to ring out at the coming of guests ; neighbours enter gravely from the sûk, and to every one our sheykh Zeyd arose, large of his friendly greeting, and with the old courtesy took their hands and embraced them.

Teyma is a Nejd colony of Shammar, their fathers came to settle here, by their saying, not above two hundred years past : from which time remain the few lofty palms that are seen grown to fifteen fathoms, by the great well-pit, *Haddàj ;* and only few there are, negroes, who durst climb to gather the fruits of them. All their palm kinds have been brought from Jebel Shammar, except the helw, which was fetched from el-Ally. Theirs is even now, in another dîra, the speech of Shammar. Here first we see the slender Nejd figures, elated, bold tongued, of ready specious hospitality, and to the stranger, arriving from the Hejâz, they nearly resemble the Beduins. They go bare-footed, and bravely clad of the Hâyil merchandise from *el-Irâk,* and inhabit clay-built spacious houses, mostly with an upper floor ; the windows are open casements for the light and air, their flooring the beaten earth, the rude door is of palm boards, as in all the oases. This open Shammar town was never wasted by plagues, the *burr* or high desert of uncorrupt air lies all round about them from the walls : only Beduins from the dry desert complain here of the night (the evaporation from irrigated soil), which gives them cold in the head, *zikma.* Here are no house-ruins, broken walls and abandoned acres, that are seen in the most Arabian places. Prosperous is this outlying settlement from Nejd, above any which I have seen in my Arabian travels. If anyone here discover an antique well, without the walls, it is his own ; and he encloses so much of the waste soil about as may suffice to the watering ; after a ploughing his new acre is fit for sowing and planting of palms, and fifteen years later every stem will be worth a camel. Teyma, till then a free township, surrendered without resistance to the government of Ibn Rashîd. They are skilful husbandmen to use that they have, without any ingenuity : their wells are only the wells of the ancients, which finding again, they have digged them out for themselves : barren of all invention, they sink none, and think themselves unable to bore a last fathom in the soft sand-rock which lies at the bottom of the seven-fathom wells. Moslemîn, they say, cannot make such wells, but only Nasâra should be good to like work and Yahûdies. Arabian well-sinkers in stone there are none nearer than Kasîm, and these supine Arabs will call in no foreign workmen. They trust in God for their living,

which, say the hearts of these penny-wise men, is better than to put their silver in adventure.

There was none here who asked alms in the street; indeed it is not common to see any destitute persons in West Nejd. I knew in Teyma but one such poor man, helpless with no great age. In what house he entered at supper time, he might sit down with the rest to eat and welcome, but they grudged that he should carry any morsel away. There were in the town one or two destitute Beduins, who entered to sup and "to coffee" in which households they would, no man forbidding them. At night they lay down in their cloaks, in what coffee hall they were; or went out to sleep, in the freshing air, upon some of the street clay benches.



Old Teyma of the Jews, according to their tradition, had been (twice) destroyed by a flood. From those times there remain some great rude stone buildings; the work is dry-laid with balks and transoms of the same iron-stone. Besides, there is a great circuit (I suppose almost three miles) of stone walling, which enclosed the ancient city. This *sûr* lies somewhat above the oasis. The prince of old Mosaic Teyma is named in their tradition *Béder Ibn Jòher*. Nomad masters of new Teyma were at first B. Sókhr, unto whom even now they yield a yearly khûwa; and else they should not be delivered from their distant foraying. Fever is unknown at Teyma. Their water, and such I have found all Arabian ground water, is flat, lukewarm and unwholesome. Of this they think it is that amongst them almost no man is seen of robust growth; but they are the lean shot-up figures of Nejd, with the great startling eyes, long oval shallow faces, and hanging jaws: you

might think them Beduins. The women are goodly, more than the men, loose-fleshed large village faces, but without ruddiness, they have dissonant voices: as the neighbour tribeswomen of the B. Wáhab, they go unveiled. I saw in the town no aged persons. Of the two hundred houses here, are three sheykhs' sûks or parishes and fifteen *hârats* or smaller wards; in every one there is some little mesjid or public oratory (often but a pent-house) of poor clay walling without ornaments, the flooring is of gravel. Such are as well places of repose, where the stranger may go in to sleep under a still shadow, at the gate of heaven. But the great mosque, whither all the males resort for the Friday mid-day prayers, preaching, and koran reading, stands a little without the sûks to the eastward. It is perhaps the site of some ancient temple, for I found certain great rude pillars lying about it. At el-Ally, (a Hejâz oasis, and never entered by the Waháby,) I saw the mosques nearly such as are those in the Syrian villages.

We were led round to drink in the coffee halls of other householders, with whom Zeyd dealt, for some part of his victual of grain and dates. As they have little fuel of that barren land about them, and out of their plantations no more than for the daily cooking,—the palm timber is besides "as vinegar to the teeth and smoke to the eyes" in burning—they use here the easy and cleanly Nejd manner of a charcoal coffee-fire, which is blown in a clay hearth with a pair of smith's bellows: this coal is brought by men who go out to make it, in the further desert. The smiling oasis host spares not, sitting at his coals, to blow and sweat like a Solubby for his visiting guests: and if thou his acquaintance be the guest of another, "Why, he will ask thee with a smooth rebuke, didst thou not alight at my dâr?" Coffee is thus made, with all diligence, twice or thrice over in an hour: prepared of a dozen beans for as many persons, their coffee drink is very small at Teyma. The coffee-hall, built Nejd-wise, is the better part of every house building. The lofty proportion of their clay house-walls is of a noble simplicity, and ceiled with ethl or long tamarisk beams, which is grown in all the oases for timber. The close mat of palm stalks laid upon the rafters, is seen pleasantly stained and shining with the Arabs' daily hospitable smoke, thereabove is a span deep of rammed earth. The light of the room is from the entry, and in many halls, as well, by open casements, and certain holes made high upon the walls. The sitting-place (múkaad) of the earthen floor and about the sunken hearth, is spread with palm mat or nomad tent cloth. Upon the walls in some sheykhs' houses is seen a range of tenter-pegs, where guesting sheykhs of

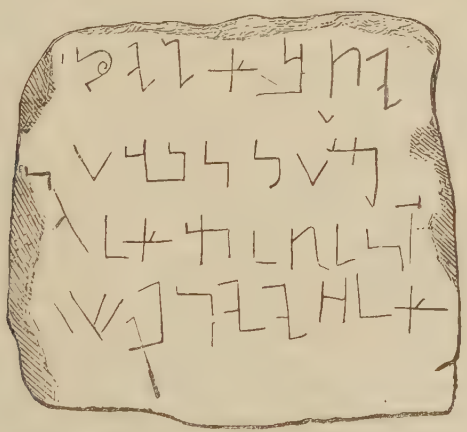
the Aarab may lay up their romhh or long horseman's lance. In these dàrs you shall hear no minstrelsy, the grave viol sounds in Wahâby ears are of an irreligious levity, and the Teyâmena had received a solemn rescript from Ibn Rashîd, forbidding them to sound the rabeyby! *Khálaf*, the emir, a liberal-minded person, told it to some Beduins in my hearing, not without a gesture of his private repugnance.

We met Motlog's brother in the streets; he was come into Teyma before us. I marked how preciously the nomad man went, looking upon the ground, I thought him dazing in the stagnant air of the oases, and half melancholy: *Rahŷel* might be called in English the complete gentleman of his tribe; a pensive and a merry errand he had now upon hand. The sheykh was come in to wed a town wife: for as some villager, trafficking to the nomads, will have his Beduwîa always abiding him in the desert, so it is the sick fantasy of many a Beduwy to be a wedded man in the market settlement, that when he is there he may go home to his wife, though he should not meet with her again in a round year. At evening we heard loud hand-clapping, the women's merrymaking for this bridal, in one of the next houses. This is a general and ancient Semitic wise of striking sounds in measure, to accompany the lively motions of their minds; in the Hebrew Scriptures it is said, 'The floods and the trees of the field clap their hands.' The friends of the spouse fired off their matchlocks. This pairing was under a cloud, for there happened at the moment a strange accident; it was very unlucky I came not provided with an almanac. Seeing the moon wane, the housewives made great clangour of pans to help the labouring planet, whose bright hue at length was quite lost. I began to expound the canonical nature of eclipses, which could be calculated for all times past and to come. The coffee drinkers answered soberly, "It may well be true, but the Arabs are ignorant and rude! We cannot approach to so high and perfect kinds of learning."

Upon the morrow, whilst we sat at coffee, there enters one, walking stately, upon his long tipstaff, and ruffling in glorious garments: this was the Resident for Ibn Rashîd at Teyma. The emir's gentleman, who seemed to have swallowed a stake, passed forth, looking upon no man, till he sat down in his solemnity; and then hardly vouchsafed he to answer the coffee-drinkers' cheerful morning greetings. This is the great carriage of Hâyil, imitated from the Arabian prince Ibn Rashîd, who carries his coxcomb like an eagle to overawe the unruly Beduw. The man was Saîd, a personage of African

blood, one of the libertines of the emir's household. He sat before us with that countenance and stiff neck, which by his estimation should magnify his office: he was lieutenant of the lord of the land's dignity in these parts. Spoke there any man to him, with the homely Arabian grace *ya Saîd!* he affecting not to look again, seemed to stare in the air, casting eyes over your head and making merchants' ears, bye and bye to awaken, with displeasure, after a mighty pause: when he questioned any himself he turned the back, and coldly averting his head he feigned not to attend your answer. Saîd was but the ruler's shadow in office for this good outlying village: his was the procuration and espial of his master's high affairs; but the town government is, by the politic princely house of Shammar, left in the hands of the natural sheykhs. Saîd dwelt in a great Teyma house, next by the Haddàj: miserably he lived alone to himself and unwived; at evening he sparred the door, and as he went not forth to his master's subjects, so he let in no coffee-fellowship. The Prince's slave gentleman has a large allowance, so much by the month, taken upon the tribute of the town: unlettered himself, a son was here his clerk. Now he thought good to see that Nasrâny come to town, who was dwelling he heard, since the Haj, amongst the Beduw of Ibn Rashîd. Saîd, with a distant look, now enquired of the company "Where is he?" as if his two eyes had not met with mine already. After he had asked such questions as "When came he hither?—He is with thee, Zeyd?" he kept awful silence a set space; then he uttered a few words towards me and looked upon the ground. "The Engleys, have they slaves in their country?" I answered, "We purge the world of this cursed traffic, our ships overrun the slave vessels in all seas; what blacks we find in them we set free, sending them home, or we give them land and palms in a country of ours. As for the slave shippers, we set them upon the next land and let them learn to walk home; we sink their prize-craft, or burn them. We have also a treaty with the Sûltàn: God made not a man to be sold like an head of cattle. This is well, what thinkest thou?" The gross negro lineaments of Saîd, in which yet appeared some token of gentle Arabic blood, relented into a peaceable smiling, and then he answered pleasantly, "It is very well." Now Saîd had opened his mouth, his tongue began to wag: he told us he had gone once (very likely with Nejd horses) as far as Egypt, and there he had seen these Frenjies. So rising with lofty state, and taking again his court countenance, he bade Zeyd bring me presently, and come himself to his dàr, to drink coffee.

When we arrived thither, Saîd had doffed this mockery of lordship, and sat but homely in old clothes in his own house. He led me to the highest place; and there wanting leaning pillows, he drew under my elbow his *shidâd*, or thelûl saddle, as is the usage in the nomad booths. These Beduin manners are seen in the oases' coffee-halls, where (the Semites inventing nothing of themselves) they have almost no other moveables.—And seeing them in their clay halls in town and village one might say, "every Arab is a wayfaring man, and ready for the journey." Saîd brought paper and ink, and a loose volume or two, which were all his books; he would see me write. So I wrote his name and quality, *Saîd Zélamat Ibn Rashîd;* and the great man, smiling, knew the letters which should be the signs of his own name. So when we had drunk coffee, he led me out beyond his yard to a great building, in stone, of ancient Teyma, hoping I might interpret for him an antique inscription; which he showed me in the jamb of the doorway, made (and the beams likewise, such as we have seen in



the basaltic Hauran) of great balks of sandstone. These strange characters, like nothing I had seen before, were in the midst obliterated by a later cross-mark. Saîd's thought was that this might be the token of an hid treasure; and he told us "one such had been raised at Feyd,"—a village betwixt Shammar and Kasîm.—Is not this a mad opinion? that the ancients, burying treasure, should have set up a guidestone and written upon it! Returning, I found in the street wall near his door, an inscription stone with four lines sharply engraved of the same strange antique Teyma writing.

Zeyd went out to buy his provision, and no one molesting me, I walked on through the place and stayed to consider their great well-pit, El-Haddàj; a work of the ancients which is in the midst of the new Teyma. That pit is unequally four-sided, some fifty feet over, and to the water are seven fathoms. The Haddàj is as a great heart of Teyma, her many waters, led outward to all sides in little channels, making green the whole oasis; other well-pits there are only in the outlying hamlets. The shrill draw-wheel frames, *suâny*, are sixty, set up all round, commonly by twos and threes mounted together; they are seldom seen all in working, at once. The well-camels walking downwards from the four sides of the pit, draw by their weight each one a vast horn-shaped camel-leather bucket, *dullû:* the lower neck is an open mouth, which, rising in the well, is sustained by a string, but come to the brink, and passing over a roller the dullû belly is drawn highest, whilst the string is slackened, and the neck falling forward, pours forth a roaring cataract of water. Afterward, I saw the like in India. The shrieking suâny and noise of tumbling water is, as it were, the lamentable voice of a rainless land in all Nejd villages. Day and night this labour of the water may not be intermitted. The strength of oxen cannot profitably draw wells of above three or four fathoms and, if God had not made the camel, Nejd, they say, had been without inhabitant. Their Haddàj is so called, they told me, "for the plenty of waters," which bluish-reeking are seen in the pit's depth, welling strongly from the sand-rock: this vein they imagine to come from the Harra.

Returned to the coffee-hall I found only Sleymàn; we sat down and there timidly entered the wives and sisters of his household. The open-faced Teyma hareem are frank and smiling with strangers, as I have not seen elsewhere in Arabia: yet sometimes they seem bold-tongued, of too free manners, without grace. The simple blue smock of calico dipped in indigo, the woman's garment in all the Arab countries, they wear here with a large-made and flowing grace of their own; the sleeves are embroidered with needlework of red worsted, and lozenges sewed upon them of red cotton. The most have bracelets, *hadĵd*, of beautiful great beads of unwrought amber, brought, as they tell me, anciently from Hâyil. The fairer of them have pleasant looks, yet dull as it were and bovine for the blindness of the soul; their skin, as among the nomads, is early withered; spring-time and summer are short between the slender novice and the homely woman of middle age. Tamar's garment of patches and party-colours was perchance of such sort as now

these Arabian women's worked gown. His old loving father made for little Joseph a motley coat; and it may seem more than likely, that the patriarch seamed it with his own hands. Amongst the nomads men are hardly less ready-handed to cut, and to stitch too, their tunics, than the hareem. *Sleymàn:* "See Khalîl, I have this little sister here, a pretty one, and she shall be thine, if thou wouldest be a wedded man, so thou wilt number me the bride-money in my hand; but well I warn thee it is not small." The bevy of hareem, standing to gaze upon a stranger, now asked me, "Wherefore art thou come to Teyma?"—"It were enough if only to see you my sisters." But when their tongues were loosed, and they spoke on with a kine-like stolidity, Sleymàn cried full of impatience, "Are your hareem, Khalîl, such dull cattle? Why dost thou trouble thyself to answer them? Hence, women, ye stay too long, away with you!" and they obeyed the beardless lad with a feminine submission; for every Arab son and brother is a ruler over all woman-kind in the paternal household. This fresh and ruddy young man, more than any in the town, but not well minded, I found no more at my coming again: he lay some months already in an untimely grave! "Where (I asked) is Sleymàn?"—"*Râhh* (they answered in his house), he is gone, the Lord have mercy upon him."—"Oh, how did he die?"—"Ah, Khalîl, of a wajja" (a disease), and more than this I might not learn from them. His brother called me to eat of a sheep, the sacrifice for the dead, in which we remembered Sleymàn. "Khalîl, said the elder brother's wife (the fairest among women of the Teyâmena) rememberest thou Sleymàn? ah, he died a little after your being here, *mesquin!* Ullah have mercy upon him!" When I responded, "Have mercy upon him, Ullah!" they looked upon me a little wondering, to hear this friendly piety out of the mouth of a kafir: they abhorring us as miscreants, suppose that we should desire of God to damn them in their deaths also.

The oasis ways lie between orchard walls; but where I entered, I saw their palm grounds very well husbanded. A pond fed by the irrigating channels from the Haddàj is maintained in the midst of every plantation, that ground moisture may be continually about the roots of the palm-stems (almost to be reckoned water plants). Their corn plots are ploughed, in the fall of the year, with the well-camels, and mucked from the camel-yards; a top-dressing is carried upon the land from loam pits digged in the field's sides. There is not so good tillage in the Syrian villages. Naturally this land is fat, and bears every year corn, now one now another kind of grain; but they sow only for one harvest in the year, since all their irrigation afterward is no more than enough

for the palm plantations. Wheat and barley harvest is here in the first week of April; they grow also, as in all the Arabian country, the tall flag-like millet *thùra*, and a minute Nejd grain, which is called *dúksa*. Besides their *bread plants*, they grow enough of the "indecent" leaf of tobacco. It is a wonder that the Shammar prince has not forbidden them! In this we may see that Nejd-like Teyma is not Nejd. Fruit-trees, not to usurp the room of the food-palm, they plant beside their irrigating channels; the plum, the pomegranate, the fig, the great citron, the sweet and sour lemons: the vine is seen at most of their wells, a great trellis plant, overspreading the long enclosed walk of the draft camels with delicious shadows. The Teyâmena will liberally bring of their pleasant fruit in this thirsty land to any passing stranger, but they will sell them none; yet grapes are sold in the Nejd village-country of Kasîm. They might plant here all the tree-kinds of the paradise of Damascus; but to what advantage?—for their own using? The poor should not tempt Ullah with delicate eating: such as they have may well suffice, the rest they desire not, and rather can despise them with religious indolence. The many kinds of Teyma dates are of very excellent quality and savour. The stems very tall and robust, and great fruit bearers. But all their dates are *harr*, or heating; they should be eaten with mereesy or with the nomads' sour butter-milk, which are cooling drinks. The Teyâmena hold all dates, (although the most of their diet,) in a kind of loathing. Twenty small Teyma pottles, *sah* (pl. *suah*), were given this year for a real, almost as much as by the Beduins' estimation may serve a man, with a little milk, for the days of a moon. Of their small-grained Arabian wheat, yet sweet and good, only six such standard measures were sold for the same. These villagers raise corn enough to sell to the nomad neighbours. Of other cattle than camels, they have but a few head of small humped kine from el-Ally; they have plenty of poultry; dogs are not seen here, house-cats I have not seen in Nejd.

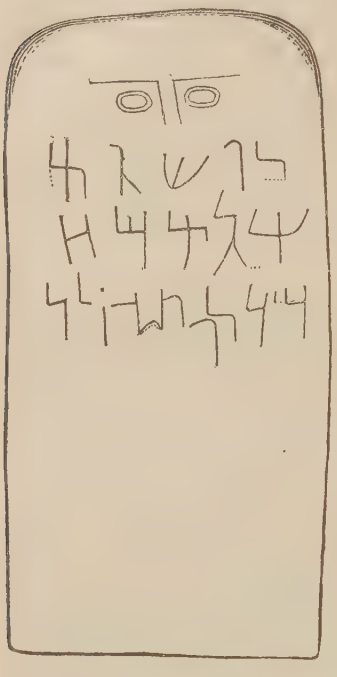
Here is little current money, most of their buying and selling is reckoned in sahs, and great bargains in camel-loads, of the date staple. Barter is much of all Arabian traffic. Silver comes to them from the desert, in the hands of the nomads, who have it by the sale of some of their camels to the brokers; but it is mainly, in the haj-road country, of the surra, paid to their sheykhs in good Turkish mejîdies. This yearly receipt of silver, is nearly all taken up again from the village dealers for the government tax, which for Teyma is four thousand reals by the year, gathered after the date harvest; certain of the sheykhs then ride with it to Hâyil, and bring this tribute

into the treasury of the emir. There are a few strangers here, tradesmen, from J. Shammar: they sell Bagdad clothing, and the light and cheaper gulf calico, *salcyta*, in hired chambers and houses. These Hâyil citizens went about in Teyma with a lofty gait of the Nejd metropolis. A half-stranger or two sold Syrian clothing wares, and they were Damascenes by the father's side. Such was one Mahmûd, come a child to Teyma with his Medânite father, in the year of the massacre of the Nasâra. In this young man was now the aspect of the Nejders. The second was son of an old kella keeper. No shops are seen in the sûks, the land-owners are sellers of their corn and dates at their own houses.

Sultry seemed this stagnant air to us, come in from the high desert, we could not sleep in their clay houses. My thirst was inextinguishable; and finding here the first clean water, after weeks of drought, I went on drinking till some said, "Khalîl is come to Teyma only to drink water; will he drink up the Haddàj?" When Zeyd returned not yet, I went out to visit some great ancient ruin, *Kasr Zellûm*, named after a former possessor of the ground. A sturdy young half-blooded negro guided me, but whose ferocious looks by the way, brain-sick and often villanous behaviour, made me pensive: he was strong as a camel, and had brought a sword with him, I was infirm and came (for the heat) unarmed. We passed the outer walls, and when I found the place lay further in the desert, and by the eyes and unsettling looks of this ribald I might divine that his thought was in that solitary way to kill me, I made some delay; I saw a poor man in a field, and said, I would go over to him, and drink a little water. It was a nomad, building up an orchard clay wall for the villager's hire, paid in pottles of dates. In this, there came to us from the town, a young man of a principal sheykhly family, *er-Romàn*, and another with him. They had been sent after me in haste by Zeyd, as he had news in what company I was gone:—and in a later dissension Zeyd said, "I saved thy life, Khalîl! rememberest thou not that day at Teyma, when the black fellow went out to murder thee?" I knew these young smilers, so not much trusting them, we walked on together. I must run this risk to-day, I might no more perhaps come to Teyma; but all that I found for a weapon, a pen-knife, I held ready open under my mantle, that I might not perish like a slaughter-beast, if these should treacherously set upon me.

Kasr Zellûm I found to be a great four-square fort-like building; it may be fifty or sixty paces upon a side. The walls are five feet thick, in height fifteen feet, laid of dry masonry.

A part within is divided into chambers, the rest is yard, in the midst they think a great well lies buried. The site of the kasr is a little below those great town walls of ancient Teyma, which are seen as sand-banks, riding upon the plain; the head of the masonry only appearing. In the midst of the kasr wall, I found another inscription stone, laid sideways, in that strange Teyma character; and above the writing, are portrayed human eyes.—We read that the augurs of the antique Arabs scored two lines as eyes, the wise men naming them their "children of vision." At the rendering of Teyma to Abeyd Ibn Rashîd, he left this injunction with the Teyâmena, "Ye are not to build upon the walls of that kasr!"



All this oasis—shallow *jauf* or flood-bottom in the high desert, and without outlet—has been in other time of the world (it is likely) a winter meer: seven torrent channels (not all sensible to our eyes) flow therein. I write the names only for example of their diligent observation: *el-Hosenîeh*, *Khóweylid*, *Heddajor*, *Seyfieh*, *el-Toleyhat*, *er-Rotham* and *Zellûm*. Striped bluish clays and yellow-brown loam may be seen in their marl pits. In the grounds below the last cultivated soil, are salt beds, the famous *memlahát Teyma*. Thither resort the poorer Beduins, to dig it freely: and this is much, they say, "sweeter" to their taste than the sea-salt from Wejh. Teyma rock-salt is the daily sauce of the thousand nomad kettles in all these parts of Arabia. Poor Fukara carry it to el-Ally, and receive there four reals for their camel-load. The most lower grounds in these deserts are saltish, of the washing down from the land above; after the winter standing-water may be found a salty crust,—such I have seen finger-thick, taken from near the mountain *Misma*, for the provision of Hâyil. At *Gerish*, a *jau* or low-ground watering and mountain, half a day's riding in the north from Teyma, is digged a kind of black rock-alum, *shubb ej-Jemâl* and used as medicine for their

sick camels. From Teyma, the nomads reckon six nights out to Jauf; the way is seldom trodden; the Nefûd lying between is here but a journey over. The stages are, *Ubbeyt*, a principal summer station of the Sherarât (and there is some ruined site), the water rises where they dig with their hands; then *Thulla Helwàn*, (other than the Helwàn mountain, which is one day eastward from Teyma); *Areyj*, in the Nefûd, *Towîl*, *'Sfàn* or *el-Jeyn*, *ed-Dâha*. Rarely any ride from hence to Maan, the nomad journeys are—1. *Thulla Thafŷa*, 2. *Dubbel*, 3. *el-Agel*, 4. *el-Agab* (of Akaba): they hold *J. Tobey(k)ch*, at the distance of half a day or more upon the right hand, a mountain, they say, standing east and west, and greater than *Irnàn*. The snow lies long upon J. Tobeych in winter; it is two nights out from Maan.

At evening we were gathered a great coffee company at our host's fire, and some beginning their talk of the Christian religion, were offended that "the Nasâra worship idols, and this not only, but that they blaspheme the apostle." Also they said, "It is a people that know no kind of lawful wedlock, but as beasts, they follow their natural affection; the lights quenched in their religious assemblies, there is a cursed meddling among them in strange and horrible manner, the son it may be lying in savage blindness with his own mother, in manner, wellah, as the hounds:—in such wise be gotten the cursed generation of Nasrânies, that very God confound them! (the speaker dared to add) and this Nasrâny I durst say cannot know his own father. Besides, they have other heathenish customs among them, as when a Christian woman dies to bury her living husband along with her." Almost the like contumelies are forged by the malicious Christian sects, of the Druses their neighbours in the mountain villages of Syria. "Friends, I answered, these are fables of a land far off, and old wives' malice of things unknown; but listen and I will tell you the sooth in all." A Fejîry Beduin here exclaimed, "Life of this fire! Khalîl lies not; wellah even though he be a Nasrâny, he speaks the truth in all among the Aarab; there could no Musslim be more true spoken. Hear him!—and say on, Khalîl."—"This is the law of marriage given by God in the holy religion of the *Messîah*, 'the son of Miriam from the Spirit of Ullah,'—it is thus spoken of him in your own Scriptures."—"*Sully Ullah aley-hu* (they all answered), whom the Lord bless, the Lord's grace be with him," breathing the accustomed benediction as the name is uttered in their hearing of a greater prophet.—"As God gave to Adam *Hawwa*, one woman, so is the Christian man espoused to one wife. It is a bond of religion until the dying of either of them; it is a faithful fellowship in sickness, in health, in the felicity and in the calamity of

the world, and whether she bear children or is barren: and that may never be broken, saving because of adultery."—"But, said they, the woman is sooner old than her husband; if one may not go from his wife past age to wed another, your law is not just." One said, laughing, "Khalîl, we have a better religion, thy rule were too strait for us; I myself have wedded one with another wives fifteen. What say you, companions? in the hareem are many crooked conditions? I took some, I put away some, ay billah! until I found some with whom I might live."

Certain of them now said, "But true is that proverb, 'There are none so little Moslems as the Moslemîn' and God for their sins cannot bless them; be not the very kafirs better than we? Yet tell us this, Khalîl,—is not in every place of your worship a malediction pronounced daily, upon God's messenger Mohammed?"—"Some of you (I said) are not good; I am weary of your malicious fables. Mohammed we do not blaspheme, whom ye call your prophet: but a prayer is offered for you daily in all our Churches that God may have mercy upon you. Tell me when did Mohammed live? Six ages after the Missîeh: it was time then to teach your gross idolatrous fathers;—are you better than your fathers?"—"God wot we are better: our fathers were in *the Ignorance*."—"But we no; you are newly come up, we are as your elder brethren:—as for me I take every religion to be good, by which men are made better. I can respect then your religion." Said he of the many marriages, "Ha! the Nasrânies are good folk, and if they say a word they will keep it, and are faithful men in every trust, so are not we; somewhat I learned too of their religion from Abu Fâris—who remembers not Abu Fâris? We heard from him that, before all, they have certain godly precepts, as these: kill not, steal not, covet not, do no adultery, lie not, which you see how religiously they keep!" They enquired then of the Towrat (the roll of Moses' books), and the *Engîl* (Evangel), which they allow to be of old time *kelam Ullah*, 'God's word;' but since falsified by the notorious ill-faith of Yahûd and Nasâra, only in envy and contempt of el-Islam; and now annulled by the perfect koran sent down from heaven, by the hand of Mohammed, "The *Seal of the prophets* and the Beloved of Ullah." The Mohammedan world is generally therefore merely ignorant of our Scriptures. This is cause why their ghostly doctors blunder to death in the ancient histories and their hagiology: the koran itself is full of a hundred mad mistold tales and anachronisms. Yet because the former Books of God's word were revealed to the Jews and Christians, we are named by their writers "People of the Scriptures," and in the

common discourse "Teachers," as from whom is derived to them the elder body of religious tradition and all human learning. (This title, *Muâllem*, I have not heard spoken in the wholly Mohammedan Arabia.) They lay to our charge that we "*make God partners*," dividing the only Godhead and sinfully worshipping idols. The root of religion is affection, the whole stands by opinion; the Mohammedan theology is ineptitude so evident that it were only true in the moon: to reason with them were breath lost, will is their reason. Good Moslems have often commiserated my religious blindness, saying, "Alas! that a veil was before my eyes, but God so willed it."

They listened at my saying, "Teyma is mentioned in the Towrat." They asked under what name?—"*Tema*"; also *Tema* is one of the sons of Ishmael, called by the name of his village. Teyma is intended in Isaiah, from whence the caravaners of Dedan, scattered before the bow and the sword of the Beduw, are relieved with bread and water. My hearers answered, "But the old name was *Tôma*."

Nejd Beduins are more fanatic, in the magnanimous ignorance of their wild heads, but with all this less dangerous than the village inhabitants, soberly instructed and settled in their koran reading. There was a scowling fellow at my elbow who had murmured all the evening; now as I rested he said, 'I was like a fiend in the land, akhs! a Yahûdy!' As I turned from him, neighbours bade me not to mind this despiteful tongue, saying "Khalîl, it is only a Beduwy." The poor man, who was of Bishr, abashed to be named Beduwy among them in the town, cast down his eyes and kept silence. One whispered to Zeyd, "If anything happen to him have you not to answer to the Dowla? he might die among you of some disease." But Zeyd answered with a magnanimity in his great tones, "*Hénna mà na sadikîn billah*, Are we not confiding in God!"—The company rose little before midnight, and left us to lie down in our mantles, on the coffee-house floor. Sleymàn said a last petulant word, 'How could I, a civil man, wander with the wild Beduw that were melaun el-weyladeyn, of cursed kind?'

It was not long before we heard one feeling by the walls. Zeyd cried, "Who is there?" and sat up leaning on his elbow in the feeble moonlight. "Rise, Zeyd, (said an old wife's voice,) I come from Hirfa, the Aarab are about removing." Zeyd answered, wearily stretching himself, "A punishment fall upon them:"—we must needs then march all this night. As we stood up we were ready; there is no superstitious leave-taking among them; and we stepped through our host Sleymàn's dark gate

into the street, never to meet with him again, and came at the end of the walled ways to the Beduins, who were already loading in the dark. Zeyd, reproving their changeable humour, asked a reason of this untimely wandering; "We would not, they answered, be longer guests, to eat the bread of the Teyâmena." They being all poor folk, had seen perhaps but cold hospitality.

We held south, and rode soon by some ruins, "of ancient Teyma, (they told me) and old wells there." They alighted near dawn; discharging the beasts, we made fires, and lay down to slumber awhile. Remounting from thence, after few miles, we passed some appearance of ruins, *Burjesba*, having upon the south a mountain, *J. Jerbûa*. At the mid-afternoon we met with our tribesmen marching; they had removed twice in our absence: the Aarab halted to encamp few miles further. As said, this year was big with troubles, the Fukara were now fugitives. The Beny Wáhab, as borderers, having least profit of Ibn Rashîd's government, are not cheerful payers of his *zikâ*. The Fejîr had withheld the light tax, five years, until the Emir, returning last summer with his booty of the W. Aly, visited them in the wilderness, and exacted his arrears, only leaving them their own, because they had submitted themselves. The Fukara were not yet in open enmity with the Wélad Aly, as the Prince had prescribed to them, only they were "not well" together; but our Fejîr were daily more in mistrust of the terrible Emir. Every hour they thought they saw his riders upon them, and the menzil taken. They would go therefore from their own wandering ground, and pass from his sight into the next Bishr dîra.

CHAPTER XI.

THE FUKARA WANDERING AS FUGITIVES IN ANOTHER DIRA.

The Beduin camp by night without tents. Children without clothing in the cold. A forced march. They are little wearied by camel-riding. J. Birrd. *Sunsetting glories in the desert. The milch cattle dry after the long journey. We encamp in the Bishr circuit. A little herd-boy missing.* Marhab's *hand-plant. Removing and encamping. Some remains of ancient occupation. Trivet stones in the empty desert. Cattle paths over all. We go to visit Abu Zeyd's effigy. Desert creatures. The owl was a nomad wife seeking her lost child. Breakfast of dandelions. Hospitable herdsmen. Abu Zeyd and Alîa his wife. We discover a 'water of the rock.' A plant of nightshade. Herding lasses. The sheykhs' mares. Rain toward. The Beduins encamped in the Nefûd. Sounding sands. "The kahwa of the Nasâra." Whether tea be wine. Hirfâ invited to tea. The wet mare. The Arabian horses mild as their nomad households. Horse-shoes. Firing a mare. Zeyd plays the Solubby. They look with curious admiration upon writing. Beduin traders come from Jauf. The Beduins weary of the destitute life of the desert. Their melancholy. Men and women dote upon tobacco. A tobacco seller. His malicious extortion moves Zeyd's anger. 'For three things a man should not smoke tobacco' (words of a Nomad maker of lays). The tribe is divided into two camps. The* samhh *plant. Wild bread in the wilderness. The Nasrâny in danger of a serpent. 'Readers' of spells. The ligature unknown. One seeks medicine who had sucked the poisoned wound of a serpent. Blood stones, snake stones, precious stones.* Eyyal Amm. "I am the Lord thy God." *Contentions among them. The Nomad sheykhs' wise government. One wounded in a strife. Are the Fehjât Yahûd Kheybar? A fair woman. Allayda sheykhs exiles. Half-blooded tribesmen. Evening mirth at the tent fire. Some learn to speak English. Zeyd would give one of his wives in marriage to the Nasrâny his brother. Marriage in the desert. Herding maidens in the desert. The desert day till the evening. Desert land of high plains and mountain passages. The short spring refreshment of the desert year. The lambing time. The camels calve. The milch camel. Milk diet. The kinds of milk. The saurian Hamed sheykh of wild beasts. The jerboa. The wabbar. The wolf eaten and the hyena. The wild goat. The gazelle. The antelope. Is the Wothŷhi the unicorn? Scorpions. The leopard. The wild cat. Buzzards, hawks, and eagles.*

In this menzil, because the people must march from the morrow, the booths were struck and their baggage had been made up before they slept. The Beduin families lay abroad under the stars, beside their household stuff and the unshapely full

sweating water-skins. The night was cold, at an altitude of 3600 feet. I saw the nomads stretched upon the sand, wrapped in their mantles: a few have sleeping carpets, *ekîm*, under them, made of black worsted stuff like their tent-cloth, but of the finer yarn and better weaving, adorned with a border of chequerwork of white and coloured wool and fringes gaily dyed. The ekîms of Teyma have a name in this country.

It was chill under the stars at this season, marching before the sun in the open wilderness. The children of the poor have not a mantle, only a cotton smock covers their tender bodies; some babes are even seen naked. I found 48° F., and when the sun was fairly up 86°. It was a forced march; the flocks and the herds, *et-tursh*, were driven forth beside us. At a need the Beduw spare not the cattle which are all their wealth, but think they do well to save themselves and their substance, even were it with the marring of some of them; their camel kine great with young were now daily calving, The new-yeaned lambs and kids, the tottering camel-calf of less than five days old, little whelps, which they would rear, of the hounds of the encampment, are laid by the housewives, with their own children, upon the burden camels. Each mother is seen riding upon a camel in the midst of the roll of her tent-cloth or carpet, in the folds lie nested also the young animals; she holds her little children before her. Small children, the aged, the sick, and even bed-rid folk, carried long hours, show no great signs of weariness in camel-riding. Their suffering persons ride seated in a nest of tent-cloth; others, who have been herdsmen, kneel or lie along, not fearing to fall, and seem to repose thus upon the rolling camel's bare back. It is a custom of the desert to travel fasting: however long be the ráhla, the Aarab eat only when they have alighted at the menzil; yet mothers will give their children to drink, or a morsel in their mouths, by the long way.

Journeying in this tedious heat, we saw first, in the afternoon horizon, the high solitary sandstone mountain J. Birrd. "Yonder thulla," cried my neighbours in their laughing argot, "is the *sheykh* of our dîra." Birrd has a height of nearly 5000 feet. At the right hand there stretches a line of acacia trees in the wilderness plain, the token of a dry seyl bed, *Gô*, which descends, they said, from a day westward of Kheybar, and ends here in the desert. In all this high country, between Teyma and Tebûk and Medáin Sâlih, there are no wadies. The little latter rain that may fall in the year is but sprinkled in the sand. Still journeying, this March sun which had seen our ráhla, rising, set behind us in a stupendous pavilion of Oriental glories,

which is not seldom in these Arabian waste marches, where the atmosphere is never quite unclouded. We saw again the cold starlight before the fainting households alighted under Birrd till the morrow, when they would remove anew; the weary hareem making only a shelter from the night wind of the tent-cloths spread upon two stakes. It was in vain to seek milk of the over-driven cattle with dry udders. This day the nomad village was removed at once more than forty miles. In common times these wandering graziers take their menzils and dismiss the cattle to pasture, before high noon.—Hastily, as we saw the new day, we removed, and pitched few miles beyond in the Bishr dîra; from hence they reckoned three journeys to Hâyil, the like from Dàr el-Hamra, a day and a-half to Teyma.

A poor woman came weeping to my tent, entreating me to see and divine in my books what were become of her child. The little bare-foot boy was with the sheep, and had been missing after yesterday's long ráhla. The mother was hardly to be persuaded, in her grief, that my books were not cabalistical. I could not persuade the dreary indifference of the Arabs in her menzil to send back some of them, besides the child's father, to seek him: of their own motion they know not any such charity. If the camel of some poor widow woman be strayed, there is no man will ride upon the traces for human kindness, unless she can pay a real. The little herd-boy was found in the end of the encampment, where first he had lighted upon a kinsman's tent.

Et-Towilàn, rock-pillar fully 60 ft. high.
Camp Musubba.

We removed from thence a little within the high white borders of the Nefûd, marching through a sand

country full of last year's plants of the "rose of Jericho." These Beduw call them *ch(k)ef Marhab. Kef* is the hollow palm, with the fingers clenching upon it. Marhab is in their tradition sheykh of old Jewish Kheybar. We found also the young herb, two velvet green leaves, which has the wholesome smack of cresses, and is good for the nomad cattle. The Aarab alighted afterward in the camping ground *Ghrormùl el-Mosubba;* known from far by the landmark of a singular tower-like needle of sandstone, sixty feet high, the *Towîlan.* (See p. 303.) The third day we removed from thence, with mist and chill wind blowing, to *J. Chebàd:* from Chebàd we went to the rugged district *el-Jebâl.* After another journey, we came to pitch before the great sandstone mountain chine of Irnàn, in Nejd. Beyond this we advanced south-eastward to the rugged coast of *Ybba Moghrair;* the Beduins, removing every second or third day, journeyed seven or eight miles and alighted. I saw about el-Jebâl other circles of rude flag-stones, set edgewise, as those of Jerèyda. In another place certain two cornered wall-enclosures, of few loose courses; they were made upon low rising grounds, and I thought might have been a sort of breastworks; the nomads could give me no account of them, as of things before their time and tradition. East of Ybba Moghrair, we passed the foot of a little antique rude turret in the desert soil. I showed it to some riding next me in the ráhla. "Works (they answered) remaining from the creation of the world; what profit is there to enquire of them?" "But all such to be nothing (said Zeyd) in comparison with that he would show me on the morrow, which was a marvel: the effigy of *Abu Zeyd,* a fabulous heroic personage, and dame *Alîa* his wife, portrayed upon some cliff of yonder mountain Ybba Moghrair."

Wandering in all the waste Arabia, we often see rude trivet stones set by threes together: such are of old nomad pot-fires; and it is a comfortable human token, that some have found to cheer themselves, before us, in land where man's life seems nearly cast away, but at what time is uncertain; for stones, as they were pitched in that forsaken drought, may so continue for ages. The harder and gravel wilderness is seen cross-lined everywhere with old trodden camel paths; these are also from the old generations, and there is not any place of the immense waste, which is not at some time visited in the Aarab's wanderings; and yet whilst we pass no other life, it may be, is in the compass of a hundred miles about us. There is almost

no parcel of soil where fuel may not be found, of old camel dung, *jella*, bleaching in the sun; it may lie three years, and a little sand blown upon it, sometime longer. There is another human sign in the wilderness, which mothers look upon; we see almost in every new ráhla, little ovals of stones, which mark the untimely died of the nomads: but grown persons dying in their own dîras, are borne (if it be not too difficult) to the next common burying place.

On the morrow betimes, Zeyd took his mare and his lance, and we set out to visit Abu Zeyd's image, the wonder of this desert. We crossed the sand plain, till the noon was hot over us; and come to the mountain, we rounded it some while in vain: Zeyd could not find the place. White stains, like sea-marks, are seen upon certain of those desolate cliffs, they are roosting-places of birds of prey, falcons, buzzards and owls: their great nests of sticks are often seen in wild crags of these sandstone marches. In the waterless soil live many small animals which drink not, as rats and lizards and hares. We heard scritching owls sometimes in the still night; then the nomad wives and children answered them with mocking again *Ymgebâs! Ymgebâs!* The hareem said, "It is a wailful woman, seeking her lost child through the wilderness, which was turned into this forlorn bird." Fehjies eat the owl; for which they are laughed to scorn by the Beduw, that are devourers of some other vermin.

We went upon those mountain sides until we were weary. A sheykh's son, a coffee companion from his youth, and here in another dîra, Zeyd could not remember his landmarks. It was high noon; we wandered at random, and, for hunger and thirst, plucking wild dandelions sprung since some showers in those rocks, we began to break our fast. At length, looking down at a deep place, we espied camels, which went pasturing under the mountain: there we found Fehját herdsmen. The images, they said, were not far before us, they would put us in the way, but first they bade us sit down to refresh ourselves. The poor men then ran for us under the nâgas' udders, and drew their milk-skin full of that warm sustenance.—Heaven remember for good the poor charitable nomads! When we had drunk they came along with us, driving the cattle: a little strait opened further, it was a long inlet in the mountain bosom, teeming green with incomparable freshness, to our sense, of rank herbage. At the head of this garden of weeds is an oozy slumbering pool; and thereabove I perceived the rocks to be full of scored inscriptions, and Abu Zeyd's yard-high image, having in his hand the crooked camel stick, bakhorra, or, as the Aarab say, who cannot

judge of portraiture, a sword: beside him, is a lesser, perhaps a female figure, which they call "Alîa his wife." It is likely that these old lively shapes were battered, with a stone, upon the sandstone; they are not as the squalid scrawling portraiture of the Beduw, but limned roundly to the natural with the antique diligence. Here are mostly short Himyaric legends, written (as is common in these deserts) from above downwards; the names doubtless, the saws, the salaams, of many passengers and cameleers of antique generations. *Ybba*, is said for *Abu*, father, in these parts of Arabia, and at Medina; *Moghrair*, is perhaps cave. I bade Zeyd let me have a milch nâga and abandon me here with Abu Zeyd. Zeyd answered (with a fable), he had already paid a camel to Bishr, for license to show me their Abu Zeyd. The Fehjât answered simply, "A man might not dwell here alone, in the night time, the demons would affray him."

As we came again, Zeyd lighted upon a natural sanded basin among the rocks, under the mountain, and there sounding with his hands to the elbow, he reached to a little stinking moisture. Zeyd smiled vaingloriously, and cried, 'Ha! we had discovered a new water. Wellah, here is water a little under the mire, the hind shall come hither to-morrow and fill our girbies.' Thereby grew a nightshade weed, now in the berry; the Beduin man had not seen the like before, and bade me bear it home to the menzil, to be conned by the hareem:—none of whom, for all their wise looking, knew it. "A stranger plant (said they) in this dîra:" it is housewifely amongst them to be esteemed cunning in drugs and simples. Lower, we came to a small pool in the rock; the water showed ruddy-brown and ammoniacal, the going down was stained with old filth of camels. "Ay (he said) of this water would we draw for our coffee, were there none other." Upon the stone I saw other Himyaric legends. And here sat two young shepherd lasses; they seeing men approach, had left playing, their little flock wandered near them. Zeyd, a great sheykh, hailed them with the hilarity of the desert, and the ragged maidens answered him in mirth again: they fear none of their tribesmen, and herding maidens may go alone with the flocks far out of seeing of the menzil in the empty wilderness. We looked up and down, but could not espy Zeyd's mare, which, entering the mountain, he had left bound below, the headstall tied back, by the halter, to an hind limb in the nomad manner. Thus, making a leg at every pace, the Beduin mare may graze at large; but cannot wander far. At length, from a high place, we had sight of her, returning upon her traces to the distant camp. "She is thirsty (said Zeyd), let her alone and

she will find the way home:"—although the black booths were yet under our horizon. So the nomad horses come again of themselves, and seek their own households, when they would drink water. Daily, when the sun is well risen, the Beduin mare is hop-shackled with iron links, which are opened with a key, and loosed out to feed from her master's tent. The horses wander, seeking each other, if the menzils be not wide scattered, and go on pasturing and sporting together: their sheykhly masters take no more heed of them than of the hounds of the encampment, until high noon, when the mares, returning homeward of themselves, are led in to water. They will go then anew to pasture, or stand shadowing out that hot hour in the master's booth (if it be a great one). They are grazing not far off till the sun is setting, when they draw to their menzils, or are fetched home and tethered for the night.

There hopped before our feet, as we came, a minute brood of second locusts, of a leaden colour, with budding wings like the spring leaves, and born of those gay swarms which, a few weeks before, had passed over and despoiled the desert. After forty days these also would fly as a pestilence, yet more hungry than the former, and fill the atmosphere. We saw a dark sky over the black nomad tents, and I showed Zeyd a shower falling before the westing sun.—"Would God, he answered, it might reach us!" Their cattle's life in this languishing soil is of a very little rain. The Arabian sky, seldom clear, weeps as the weeping of hypocrites.

We removed from hence, and pitched the black booths upon that bleakness of white sand which is, here, the Nefûd, whose edge shows all along upon the brown sandstone desert: a seyl bed, *Terrai*, sharply divides them. The Aarab would next remove to a good well, *el-Hŷza*, in the Nefûd country, where in good years they find the spring of new pasture: but there being little to see upon this border, we returned another day towards the *Helwân* mountain; in which march I saw other (eight or nine yards large) circles of sandstone flags. Dreary was this Arabian ráhla; from the March skies there soon fell a tempest of cold rain, and, alighting quickly, the Beduin women had hardly breath in the whirling shower to build their booths:—a héjra may be put up in three minutes. In the tents, we sat out the stormy hours upon the moist sand in our stiffened wet mantles; and the windy drops fell through the ragged tilt upon us. In the Nefûd, towards el-Hŷza, are certain booming sand hills, *Rowsa*, *Deffafîat*, *Subbîa* and *Irzûm*, such as the sand drift of *J. Nagûs*, by the sea village of *Tor*, in Sinai: the upper sand sliding down under the foot of the passenger, there arises, of

the infinite fretting grains, such a giddy loud swelling sound, as when your wetted finger is drawn about the lip of a glass of water, and like that swooning din after the chime of a great bell, or cup of metal.—*Nagûs* is the name of the sounding-board in the belfry of the Greek monastry, whereupon as the sacristan plays with his hammer, the timber yields a pleasant musical note, which calls forth the formal *colieros* to their prayers: another such singing sand drift, *el-Howayrîa*, is in the cliffs (east of the Mezham,) of Medáin Sâlih.

The afternoon was clear; the sun dried our wet clothing, and a great coffee party assembled at Zeyd's tent. He had promised Khalîl would make *chai* (tea), "which is the coffee-drink, he told them, of the Nasâra.—And, good Khalîl, since the sheykhs would taste thy chai, look thou put in much sugar." I had to-day pure water of the rain in the desert, and that tea was excellent. Zeyd cried to them, "And how likes you the kahwat of the Nasâra?" They answered, "The sugar is good, but as for this which Khalîl calls *chai*, the smack of it is little better than warm water." They would say "Thin drink, and not gross tasting" as is their foul-water coffee. Rahŷel drank his first cup out, and returned it mouth downward (a token with them that he would no more of it), saying, "Khalîl, is not this *el-khamr? the fermented* or wine of the Nasâra:" and for conscience sake he would not drink; but the company sipped their sugar-drink to the dregs, and bade the stranger pour out more. I called to Rahŷel's remembrance the Persians drinking chai in the Haj caravan. Beduins who tasted tea the second time, seeing how highly I esteemed it, and feeling themselves refreshed, afterward desired it extremely, imagining this drink with sugar to be the comfort of all human infirmities. But I could never have, for my asking, a cup of their fresh milk; they put none in their coffee, and to put whole milk to this *kahwat en-Nasâra* seemed to them a very outlandish and waste using of God's benefit. When I made tea at home, I called in Hirfa to drink the first cup, saying to the Beduins that this was our country manner, where the weaker sex was honourably regarded. Hirfa answered, "Ah! that we might be there among you! Khalîl, these Beduw here are good for nothing, billah, they are wild beasts; to-day they beat and to-morrow they abandon the hareem: the woman is born to labour and suffering, and in the sorrow of her heart, it nothing avails that she can speak." The men sitting at the hearths laughed when Hirfa preached. She cried peevishly again, "Yes, laugh loud ye wild beasts!—Khalîl, the Beduw are heathens!" and the not happy young wife smiled closely to the company, and sadly to herself again.

Evening clouds gathered ; the sheykhs going homewards had wet mantles. The mare returned of herself through the falling weather, and came and stood at our coffee fire, in half human wise, to dry her soaked skin and warm herself, as one among us. It may be said of the weak nomad horses, that they have no gall. I have seen a mare, stabling herself in the mid-day shadow of the master's booth, that approached the sitters about the coffee hearth and putting down her soft nose the next turned their heads to kiss her, till the sheykh rose to scold his mare away. They are feeble, of the slender and harsh desert forage ; and gentle to that hand of man, which is as the mother's teat to them in the wilderness. Wild and dizzy camels are daily seen, but seldom impetuous horses, and perverse never : the most are of the bay colour. The sheykh's hope is in his mare to bear him with advantage upon his enemy, or to save him hastily from the field ; it is upon her back he may best take a spoil and outride all who are mounted upon thelûls. Nor she (nor any life, of man or beast, besides the hounds) is ever mishandled amongst them. The mare is not cherished by the master's household, yet her natural dwelling is at the mild nomad tent. She is allied to the beneficent companionship of man ; his shape is pleasant to her in the inhospitable khála. The mildness of the Arab's home is that published by their prophet of the divine household ; mild-hearted is the koran Ullah, a sovereign Semitic house-father, how indulgent to his people ! The same is an adversary, cruel and hard, to an alien people.

The nomad horse we see here shod as in Syria with a plate open in the midst, which is the Turkish manner ; these sheukh purchase their yearly provision of horse-shoes in the Haj market. I have seen the nomads' horses shod even in the sand country of Arabia : yet upon the Syrian borders a few are left without shoes, and some are seen only hind-shod. The sâny who followed our tribe—he was accounted the best smith, in all work of iron, of that country side, not excepted Teyma—was their farrier. One day I went with Zeyd to see his work. We found the man-of-metal firing Rahŷel's mare, which had a drawn hind leg, and as they are ready-handed with a few tools he did it with his ramrod of iron ; the end being made red-hot in the fire, he sealed and seared the infirm muscles. I saw the suffering creature without voice, standing upon three legs, for the fourth was heaved by a cord in stiff hands. The Beduw, using to fire their camels' bodies up and down, make not much more account of the mare's skin, how whole it be or branded. They look only that she be of the blood, a good breeder, and able to serve her master in war-

fare. Rahŷel quitted the sâny's hire; Zeyd, who waited for the ends of the smith's labour, had brought his hands full of old horse-shoes, and bade him beat them into nails, against his mare should be shod. Zeyd went to pull dry sticks, kindled a bonfire, and when it had burned awhile he quenched all with sand; and taking up the weak charcoal in his mantle, he went to lay it upon the forge fire (a hearth-pit in the sand). Then this great sheykh sat down himself to the pair of goat-skin bellows, and blew the sâny a blast. It was a mirth to see how Zeyd, to save his penny, could play the Solubby, and such he seemed sweating between two fires of the hot coals and the scalding sun at high noon, till the hunger-bitten chaps were begrimed of his black and, in fatigue, hard-favoured visage. Finally, rising with a sigh, "Khalîl, he said, art thou not weary sitting abroad in the sun? yonder is Rahŷel's booth, let us enter in the shadow; he is a good man, and will make us coffee." Thus even the Beduins are impatient of the Arabian sun's beating upon their pates, unless in the ráhla, that is, when the air about them is moving.—"Peace be with thee, Rahŷel, I bring Khalîl; sit thee down by me, Khalîl, and let us see thee write Rahŷel's name; write 'Rahŷel el-Fejîry, the sheykh, he that wedded the bint at Teyma':" they kneeled about me with the pleased conceit of unlettered mortals, to see their fugitive words detained and laid up in writing.

There arrived at our camp some Beduin traders, come over the Nefûd from Jauf: they were of Bishr. And there are such in the tribes, prudent poor men, that would add to their livelihood by the peaceable and lawful gain of merchandise, rather than by riding upon ungodly and uncertain ghrazzus. The men brought down samn and tobacco, which they offered at two-thirds of the price which was now paid in these sterile regions. Yet the Aarab, iniquitous in all bargains, would hardly purchase of them at so honest and easy a rate; they would higgle-haggle for a little lower, and finally bought not at all; —sooner than those strangers should win, they would pay double the money later at el-Ally! and they can wait wretchedly thus, as the dead, whilst a time passes over them. A little more of government, and men such as these traders would leave the insecure wandering life, (which all the Aarab, for the incessant weariness and their very emptiness of heart, have partly in aversion,) to become settlers. Beduins complain in their long hours of the wretchedness of their lives; and they seem then wonderfully pensive, as men disinherited of the world. Human necessitous malice has added this to the affliction of

nature, that there should be no sure passage in Arabia: and when there is dearth in any dîra, because no autumn rain has fallen there, or their hope was devoured by the locust, the land-traffic may hardly reach them.

The destitute Beduw, in their idle tents, are full of musing melancholy; if any blame them they answer in this pensive humour: "Aha, truly the Aarab are *bahâim*, brute beasts; *mesakîn*, mesquins; *kutaat ghranem, dubbush*, a drove of silly sheep, a mixed herd of small cattle; *juhâl*, ignorant wretches; *mejanîn*, lunatic folk; *affinîn*, corrupt to rottenness; *haramîyeh*, law-breakers, thieves; *kuffâr*, heathen men; *mîthil es-seyd*, like as the fallow beasts, scatterlings in the wilderness, and not having human understanding." And when they have said all, they will add, for despite, of themselves, *wellah, el-Aarab kîlâb*, "and the nomads are hounds, God knoweth." But some will make a beggarly vaunt of themselves, "the Aarab are jinnies and sheyatîn," that is witty fiends to do a thing hardily and endure the worst, without fear of God. Between this sorry idleness in the menzils and their wandering fatigue they all dote, men and women, upon *tittun*, tobacco. The dry leaf (which they draw from el-Ally and Teyma) is green, whether, as they say, because this country is dewless, or the Arabian villagers have not learned to prepare it. They smoke the green dried leaf, rubbed between the palms from the hard stalks, with a coal burning upon it. I have seen this kind as far as the borders of Syria, where the best is from Shobek and J. Kerak, it is bitter tasting; the sweetest in this country is that raised by Beduin husbandmen of the Moahîb, in *Wady Aurush* upon the sea side of the *Aueyrid* Harra, over against el-Héjr.

Our wandering village maintained a tobacco seller, an Ally villager, who lived amongst them in nomad wise in the desert, and was wedded with a tribeswoman of theirs. The man had gathered a little stock, and was thriving in this base and extortionate traffic. It irked the lean Beduin souls to see the parasite grow fat of that which he licked vilely from their beards. Seeing him merry they felt themselves sad, and for a thing too which lay upon their consciences. The fault bewitched them; also they could not forbid a neighbour the face of the free desert. Thus the bread of the poor, who before had not half enough, was turned to ashes. He let them have here for twelve pence only so much as was two penny-worth at el-Ally; the poor soul who brought him a kid in payment, to-day, that would be valued before the year was out at two crowns, comforted himself with his pipe seven days for this loss of a head

of cattle, having a half groat to "drink" of the villager's tobacco, or rather the half of two pence, for, wetting the leaves, that malicious Alowwy had devised to make the half part fill his pint measure. After the men, I saw poor tobacco-sick hareem come clamouring to his tent, and holding in their weak hands bottoms of their spun wool and pints of samn which they have spared perhaps to buy some poor clothing, but now they cannot forbear to spend and 'drink' smoke: or else having naught, they borrow of him, with thanksgiving, at an excessive usury. And if the extortioner will not trust one she pitifully entreats him, that only this once, he would fill her cold galliûn, and say not nay, for old kindness sake. Zeyd though so principal a sheykh would buy no tobacco himself, but begged all day, were it even of the poorest person in a coffee company: then looking lovely he would cry, *min y'ámir-ly*, "Who (is he the friend) will replenish (this sebîl) for my sake?" For faintness of mind in this deadly soil they are all parasites and live basely one upon another: Beduins will abjectly beg tobacco even of their poor tribeswomen. Zeyd came one day into the mejlis complaining of the price of tittun, and though it cost him little or naught; and sitting down he detested, with an embittered roughness in his superhuman comely voice, all the father's kin of Alowna. "Ullah! (he cried) curse this Sleymàn the tittun-seller! I think verily he will leave this people erelong not even their camels!" Tobacco is this world's bliss of many in the idle desert, against whom the verses of a Beduin maker are currently recited in all their tribes: "For three things a man should not 'drink' smoke: is not he a sot that will burn his own fingers (in taking up a coal from the hearth to lay it in his pipe-head), and he that willingly wasteth his substance (spending for that which is not bread), and withal he doth it ungodly."

The Fejîr wandered in the strange Bishr marches not without apprehension and some alarms,—then the sheykhs pricked forth upon their mares, and the most morrows, they rode out two hours to convoy the pasturing great cattle of the tribe, *el-'bil*. The first locusts had devoured the rabîa before us; there was now scarcity, and our Beduins must divide themselves into two camps. Motlog removed with his part, in which were the most sheykhs, making half a journey from us to the westward. Zeyd remained with his fellow Rahŷel, who had the sheykh's charge in this other part. We marched and encamped divided, for many days, in before determined and equal manner.

I saw often the *samhh* plant growing, but not abundantly;

now a leafless green wort, a hand high, with fleshy stems and branches full of brine, like samphire. At each finger end is an eye, where, the plant drying up in the early summer, a grain is ripened. In the Sherarát country, where the samhh grows more plentifully, their housewives and children gather in this wild harvest. The dry stalks are steeped in water, they beat out the seed with rods; and of this small grain their hareem grind flour for the daily mess. I had eaten of this wild-bread at Maan; it was black and bitter, but afterward I thought it sweet-meat, in the further desert of Arabia. The samhh porridge is good, and the taste "as camel milk": but the best is of the flour, kneaded with dates and a little samn, to be eaten raw:—a very pleasant and wholesome diet for travellers, who in many open passages durst not kindle fire.

Now I was free of the Beduins' camp, and welcomed at all coffee hearths; only a few minds were hostile still, of more fanatical tribesmen. Often, where I passed, a householder called me in from his booth, and when I sat down, with smiles of a gentle host, he brought forth dates and léban: this is 'the bread and salt,' which a good man will offer once, and confirm fellowship with the stranger. The Aarab, although they pardoned my person, yet thought me to blame for my religion. There happened another day a thing which, since they put all to the hand of Ullah, might seem to them some token of a Providence which cared for me. Weary, alighting from the ráhla in blustering weather, I cast my mantle upon the next bush, and sat down upon it. In the same place I raised my tent and remained sheltered till evening, when the cripple child of our menzil came to me upon all fours for his dole of a handful of dates, but at my little tent door he shrieked and recoiled hastily. He had seen shining folds of a venomous serpent, under the bush,—so they will lie close in windy weather. At his cry Zeyd's shepherd caught a stake from the next beyt, and running to, with a sturdy stroke he beat in pieces the poisonous vermin. The viper was horned, more than two feet long, the body swollen in front, with brassy speckled scales and a broad white belly, ending in a whip-like tail. A herdsman had been bitten, last year, by one of this kind in a ráhla; they laid him upon a camel, but he died, with anguish and swelling, before the people were come to the menzil. A camel stung "will die in an hour," and the humour in so desiccated a soil must be very virulent, yet such accidents are seldom in the nomad life. I had certainly passed many times over the adder, the Beduwy bore it away upon a stick, to make some "salve very good for the camels." We had killed such an

adder at Medáin. Haj Nejm was with us; they called it *Umm-jeneyb*, 'that moves upon her side.' The lad Mohammed divided the head with a cutlass stroke, as she lay sleeping deafly in the sand against the sun, in many S-shaped boughts: the old Moor would have her horns. "Wot ye, in the left horn lies the venom, and the antidote is in her other, if it be drunken with milk:—or said I amiss! let me think in which of them—: well lads let her be, for I have not this thing certainly in mind." There is a horned adder in the deserts of Barbary. This tale was told immediately in the nomad camp, 'the Nasrâny escaped from the poisonous serpent,' and some asked me in the mejlis, How "saw" I the adventure? Zeyd answered them, "It was God's mercy indeed." There was sitting by our fire a rude herding-lad, a stranger of Ruwàlla, one of those poor young men of the tribes, who will seek service abroad, that is with other Beduins: for they think, in every other dîra may be better life, and they would see the world. "Auh! said he, had she bitten thee, Khalîl, thou shouldst never have seen thy mother again." 'The guilty overtaken from Heaven upon a day,' such is the superstition of mankind; and in such case the Beduins would have said, "Of a truth he was God's adversary, the event has declared it."

Surely these pastoral people are the least ingenious of all mankind; is any man or beast bitten, they know nothing better than to "read" over him (*el kirreya*). Some spells they have learned to babble by heart, of words fetched out of the koran; the power of "God's Word," (which commandeth and it is made,) they think, should be able to overcome the malignity of venom. Some wiseacre "reader" may be found in nearly every wandering village; they are men commonly of an infirm understanding and no good conditions, superstitiously deceiving themselves and not unwilling to deceive others. The patient's friends send for one, weeping, to be their helper: and between his breaths their "reader" will spit upon the wound, and sprinkle a little salt. The poor Beduins are good to each other, and there is sometimes found one who will suck his friend's or a kinsman's poisoned wound. Yet all availeth less, they think, than the "Word of God," were it rightly "read"; upon their part, the desert "readers," without letters, acknowledge themselves to be unlearned. There is also many a bold spirit among the Aarab, of men and women, that being hurt, snatching a brand from the hearth, will sear his wounded flesh, till the fire be quenched in the suffering fibre: and they can endure pain (necessitous persons, whose livelihood is as a long punishment,) with constant fortitude.

The ligature is unknown to them, but I once found a Solubby who had used it: when his wife had been bitten in the shin by an adder, he hastily bound the leg above the knee, and sucked the venom. A night and a day his wife lay dead-like and blackened; then she revived little and little, and came to herself: the woman recovered, but was for a long while after discoloured. Charity, that would suck the bite of a serpent, must consider is there no hurt in her own lips and mouth, for so one might envenom himself. There came to me a man seeking medicine, all whose lower lip to the chin was an open ulcer: huskily he told me, (for the horrible virus corrupted his voice,) that the mischief came to him after sucking a serpent-bite, a year past. I said, I hoped to help him with medicines, and freely, as his courage had deserved; but the impatient wretch disdained a physician that could not cure him anon. I saw him six months later at Teyma, when he said, "See thou! I am well again;" all the flesh was now as jasper, where the wound had been, which was healed in appearance.

As we, or our nurses, so have they their blood-stones to stay bleeding: and among these Beduins is another superstitious remedy of snake-stones, in which they think (because the stones are few in the world and precious,) there should be some recondite virtue to resist the working of venom. The Oriental opinion of the wholesome operation of precious stones, in that they move the mind with admirable beauties, remains perhaps at this day a part of the marvellous estimation of inert gems amongst us. Those indestructible elect bodies, as stars, shining to us out of the dim mass of matter, are comfortable to our fluxuous feeble souls and bodies: in this sense all gems are cordial, and of an influence religious. These elemental flowering lights almost persuade us of a serene eternity, and are of things, (for the inestimable purity,) which separate us from the superfluous study of the world. Even those ancient divining stones, which were set one for a tribe, in the vesture of the chief priest of Israel, we may suppose to have been partly of like significance. Some snake-stones which I have seen were cornelian, some were onyxes; the rough pebbles had been rubbed to a smooth face. Not all of one kind were in like estimation, but that was according to their supposed virtue of healing; thus certain snake-stones, "which had wrought many great cures," were renowned in the country. There came certain of these snake-stone men to the Nasrâny, and showed me their relics apart from common eyes. They had them curiously wrapped in clouts, which they took commonly from a bag hanging in their bosoms. Turning them to the light in my

hand, I enquired, "What is in these stones more than in all the stones of the desert? if you have more wit than small children, let these toys be, and take to the ligature." But then the masters, with less friendly looks, put up their things hastily, repenting to have shown the pretended charms to any uncunning and profane person. There are many free-minded men amongst the Beduins, who do not much believe in anything, beside the circumstance of their religion, and such have answered, "If any have made wonderful cures with their snake-stones, we have not seen it ourselves!" but as I said to the possessors, "Are you then imposters?" they answered me soberly, "Nay truly; we can bring many witnesses that persons bitten by serpents have been saved by these stones, that you speak against; but thou wast not born in this country, and art in such things mistaken." Some men, they told me, were owners of stones, with which, "again and again, the bites had been cured of most dangerous 'worms'; and from each person who recovered they had received for their fee, a camel."

All the souls of a tribe or oasis are accounted *eyyal amm* "brothers' children," and reputed brethren of a common ancestry. Also kindreds, be they even of other lineage, admitted into a tribe, become eyyal amm with them; as the Moahîb, which are of the blood of Annezy, engrafted upon Bíllî, are esteemed Bíllî, and they are "brothers' children" upon both sides. It is an adulation in the tribes, when equals in age name each other in their discourse, *weled ammy*, "mine uncle's son." Amm is my father's brother; also amm is the householder, whose guest I am; and amm is the step-father of a wife's child by her former husband. Amm, in the mouth of a servant or bond-servant, is the patron of his living, (so the Spanish say, after the Moors in Europe, *amo*). One who is elder, to another, and the tribesman to a guest in his tribe, may say *ibn akhy*, son of my brother: *abûy*, "my father," is a reverend title spoken by a lesser to the more considerable and worshipful person, as his householder, (so David, then a captain of outlaws, to the lawful head of his people, king Saul). Full of humanity is that gentle persuasion of theirs from their hearts, for thy good, *ana abûk* "my word is faithful, I am thy father," or *ana akhûk*, "I am thy brother," *akhtak*, "thy sister," *ummak*, "thy mother": and akin to these is a sublime word in Moses, which follows the divine commandments, "I am the Lord thy God."

Although tribesmen live together in harmony, the Beduins

are factious spirits; the infirm heads of the popular sort are sudden to strive, and valiant with the tongue as women. Some differences spring daily in the wandering village, and upon the morrow they are deferred to the mejlis. The oasis dwellers, as birds in a cage, are of more sober understanding. Oftentime it is a frenetic dispute to ascertain whose may be some trifling possession; wherein each thinks his soul to lie in the balance; as "Whose kid is that?" (worth twelve pence)—"Wellah, he is mine."—"Nay, look, all of you bystanders, and bear witness; Wellah, is not this my mark cut in his ear?" The blood is eager, of these hearts which lead their lives in famine and apprehension, and soon moved: there is a beggarly sharp-set magnanimity in their shallow breasts, the weaker of fortune mightily disdains to be wronged. Also, from their childhood, there is many an old slumbering difference to be voided. —But such are sooner in the ruder herding sort than in the sheykhly kindred, whose displeasures are worn away in the daily mejlis and familiar coffee fellowship. A burning word falls perhaps from the incontinent lips of some peevish head, the wildfire kindles in their hearts, and weapons are drawn in the field. Then any who are standing by will run in to separate their contention: "No more of this, for God! (they cry); but let your matter be duly declared before the sheykhs; only each one of you go now to his place, and we accompany you; this dissension can rest till the morning, when justice shall be done indifferently between you both." The nomad sheykhs govern with a homely-wise moderation and providence; they are peace-makers in the menzil, and arbiters betwixt the tribesmen.

One evening a man was led to me bleeding in the arm, he had but now received a sword-cut of a Fehjy: they strove for a goat, which each maintained to be his own. The poor Fehjy, thinking himself falsely overborne, had pulled out his cutlass and struck at the oppressor,—neighbours running in laid hands upon them both. Zeyd murmured at our fire, "—That any Fehjy should be an aggressor! (The Fehját, born under a lowly star, are of a certain base alloy, an abject kind amongst the Aarab.) It was never seen before, that any Fehjy had lifted his weapon against a Fejîry." That small kindred of Heteym are their hereditary clients and dwellers in their menzils. The Fukara sheykhs on the morrow, and Zeyd a chief one with them, must judge between the men indifferently: and for aught I have learned they amerced the Fejîry, condemning him to pay certain small cattle; for which, some time after, I found him and his next kinsmen dwelling as exiles in another tribe. Satisfaction may be yielded (and the same number will be

accepted) in any year to come, of the natural increase of his stock, and the exiles reestablish themselves: for the malicious subtlety of ursury is foreign to the brotherly dealing of the nomad tribesmen.

Passengers in the land say proverbially of these poor Fehját, "The Fehjies are always blithe." And what care should he have who lives as the fowls of the air, almost not hoping to gain or fearing to lose anything in the world: and commonly they are full of light jesting humour, and merry as beggars. Their father is that Marhab, say they, sheykh next after the Mohammedan conquest of ancient Kheybar. —Are they then the Yahûd Kheybar? I have seen Doolan, the prowest and the poorest of these Antarids, cast down a night and a day after his lips had uttered to us this magnanimous confession; as his grandsire Antara could proudly acknowledge his illiberal blood of the mother's side, and be a sad man afterward. Believing themselves such, they would sometime have the Nasrâny to be an ancient kinsman of theirs; and being accused for the name of my religion, this procured me the good will of such persons, which were themselves the thralls of an insane fortune. Sometimes they said I should take a wife of the fairest daughters amongst them; and Fehjiát (Heteym) were, I think, the only two well favoured forms of women in this great encampment. As I rode in the midst of a rahlá, the husband of one of them hailed me cheerfully—I had hardly seen them before—"Ho there, Khalîl!"—"*Weysh widdak ya zillamy*, O man, what is thy will?"—"I say, hast thou any liking to wed?—is not this (his wife) a fair woman?" And between their beggarly mirth and looking for gain, he cries in merry earnest, "Wellah, if this like you, I will let her go (saying the word of divorce); only Khalîl, thou wilt *sûk* (drive up cattle, that is, pay over to me) five camels,"—which he swore fast he had given himself for her bride-money. Tall was this fair young wife and freshly clad as a beloved; her middle small girt with a gay scarlet lace: barefoot she went upon the waste sand with a beautiful erect confidence of the hinds, in their native wilderness. "And what (I asked) is thy mind, my sister?" She answered, "So thou wouldst receive me, Khalîl, I am willing."—Thus light are they in their marriages, and nearly all unhappy! I passed from them in silence at the pace of my thelûl. Another day, seeing her come to a circumcision festival, I saluted her by name, but for some laughing word maliciously reported she showed me, with a wounded look, that I was fallen under her beautiful displeasure.

Wandering with the Fehjîr we have seen some malcontent

sheukh, Allayda, of the W. Aly. Certain households of the Fukara were in like manner exiles with the W. Aly. Those Allaydies' quarrel had been with Motlog Allayda, their great sheykh and kinsman, for the partition of the Haj surra. Motlog held that his part was less than enough, and that they received more than their due. He then, of his sheykh's authority, which is only controlled by the public opinion, would have seized their camels. Good men they were not, which is Motlog Allayda, by the common report: in a calamity of the W. Aly by the enemies' ghrazzus, when I said in those sheykhs' tents, I was sorry to hear of their tribesmen's mishap, they answered coldly, "But not we, we would God Bishr had brought them to greater mischance." There were besides in the Fukara menzil two or three households of half-tribesmen, sons of former Damascene kella-keepers; after their fathers' day they were become nomads and petty traders with their mothers' kindred. Others of their brethren had passed to the civil life in the paternal city; we have seen how they traded yearly hither, in the Haj, from Syria. Those which remained in the desert were become as the nomads; but whiter skinned men of foreign looks, and of less franchise than the Beduw. Those half-blooded Beduins returned every year, in the summer months, (weary of their desert wandering,) to pitch their booths before the old kella (where they were born) at el-Héjr. Yet one of these was the boldest pricker in the tribe. He rode a-foraying, as often as he might find any like minded with himself, and he being agîd there must fall to him, of any booty, the leader's share. Then he scoured again the empty wilderness, consumed in the sunny drought. Such ghrazzuing wretches descrying any byût of hostile Aarab, dismount and lurk till nightfall, when they will creep in, having left their thelûls kneebound out of hearing, and they hope thus to take some camels; but commonly these riders returned home fainting from their perilous courses, and brought nothing with them. The man was a valiant jade. In all their chevying in the desert, his rafîk must be his eyes; I found his own half closed with crusts of an old running ophthalmia.

Long were our sultry days since the tribe was divided, and without mejlis; yet the fewer neighbours were now more friendly drawn together. Zeyd was always at home, to his beyt resorted the sheukh companions, and he made them coffee. All cousins together, the host far from all jealousy, and Beduins fain to be merry, their often game was of the late passages betwixt Hirfa and Zeyd; they twitted the young wife's demure

ill humour. "Hirfa ho! Hirfa, sittest thou silent behind the curtain, and have not the hareem a tongue? Stand up there and let that little face of thine be seen above the cloth, and clear thyself, before the company. Hirfa! what is this we hear of thee, art thou still contrary to Zeyd? Didst thou not forsake Zeyd? and leave Zeyd without an household? and must Khalîl bring thee home again? what hast thou to answer for thyself?" *Khálaf Allayda:* "Say thy opinion, Khalîl, of my mare colt. She is well worth thirty-five camels, and her mother is worth twenty-five; but Zeyd's mare is not worth five camels:—and hast thou seen my *jâra* (housewife)? tell us now whether Hirfa be the fairer faced, or she that is mine." Hirfa, showing herself with a little pouting look, said she would not suffer these comparisons; "Khalîl, do not answer." The Aarab playing thus in the tent-life, and their mouths full of the broadest raillery, often called for the stranger, to be judge of their laughing contentions: as, "Is not this a gomâny (enemy)? Khalîl, he is a *hablûs;* what shall be done to him? shall I take off his head?—and this old fellow here, they say, is naught with his wife; for pity, canst thou not help him? is there not a medicine?"—And the old sire, "Do not listen to these young fools." So they said, "This Zeyd is good for nothing, why do you live with him? and Hirfa, is she good to you? she pours you out léban; and she is beautiful, *mez'ûna?*" Hirfa herself, were there no strangers, would come in at such times to sit down and jest her part with us: she was a sheykha, and Zeyd, a manly jaded man, was of this liberality more than is often seen among Beduins. Sometimes for pastime they would ask for words of my Nasrâny language, and as they had them presently by heart, they called loud for Hirfa, in plain English, "*Girl, bring milk!*—by thy life, Hirfa, this evening we have learned Enghreys." *Hirfa:* "And tittun, what is it in the tongue of Khalîl?"—"Tobacco."—"Then give me some of this good word in my galliûn, fill for me, Khalîl!"—Another day, a tribesman arriving sat down by Hirfa, in her side of the booth; and seeing the stranger, "Tell me, he said, is not Hirfa mez'ûna? oh, that she were mine!" and the fellow discovered his mind with knavish gestures. Hirfa, seeing herself courted, (though he was not a sheykh,) sat still and smiled demurely; and Zeyd, who could well play the shrew in other men's wedlock, sitting by himself, looked manly on and smiling.

Zeyd might balance in his mind to be some day quit of Hirfa, for what a cumber to man's heart is an irksome woman!—As we sat, few together, about another evening fire, said Zeyd, "Wellah, Khalîl, I and thou are brethren. In proof of this, I ask thee, hast

thou any mind to be wedded amongst us? See, I have two wives, and, billah, I will give thee to choose between them; say which hast thou rather, and I will leave her and she shall become thy wife. Here is thy hostess Hirfa; the other is the *Bishrîa*, and I think thou hast seen her yonder."—Perhaps he would have given me Hirfa, to take her again (amended) at my departure and in the meanwhile not to miss her camels; for it seemed he had married the orphan's camels. To this gentle proffer I answered, 'Would they needs marry me, then be it not with other men's wives, which were contrary to our belief, but give me my pretty *Rakhŷeh:*' this was Zeyd's sister's child, that came daily playing to our booth with her infant brothers. "Hearest thou, Hirfa? answered Zeyd; I gave thee now to Khalîl, but he has preferred a child before thee." And Hirfa a little discontented: "Well, be it so, and I make no account of Khalîl's opinions."—The great-eyed Bishr wife, meeting me some day after in the camp, proffered, betwixt earnest and game, without my asking, to take me for her husband, 'as ever her husband would divorce her: but I must buy some small cattle, a worsted booth, and camels; we should live then (she thought) in happy accord, as the Nasrânies put not away their wives.' Sometimes in the coffee tents a father proffered his child, commending her beauty, and took witness of all that sat there; young men said they gave me their sisters: and this was because Zeyd had formerly given out that Khalîl, coming to live with him, would ride in the ghrazzus and be a wedded man.—For all their jealousy is between themselves; there had no man not been contented with the Nasrâny parentage, since better in their belief is the Christian blood; and the white skin betokens in their eyes an ingenuous lineage, more than their own. Human spirits of an high fantasy, they imagine themselves discoloured and full of ailing; this is their melancholy. I have known Beduin women that disdained, as they said, to wed with a Beduwy; and oasis women who disdained to wed among their villagers. They might think it an advancement, if it fell to them to be matched with some man from the settled countries. Beduin daughters are easily given in marriage to the kella keepers.

Only young hinds, abiding in the master's booth, and lads under age, can worthily remain unmarried. A lonely man, in the desert tribes, were a wretch indeed, without tent, since the household service is wholly of the hareem: and among so many forsaken women, and widows, there is no man so poor who may not find a make to 'build' with him, to load, to grind, to fetch water and wood: he shall but kill a sheep (or a goat, if he be of

so little substance,) for the marriage supper. Incredible it seems to the hareem, that any man should choose to dwell alone, when the benefit of marriage lies so unequally upon his part. Gentle Beduin women timidly ask the stranger, of very womanhood, "And hast thou not hareem that weep for thee in thy land?"—When the man's help is gone from their indigent house of marriage, they are left widows indeed. It is a common smiling talk to say to the passenger guest, and the stranger in their tents, *nejowwazak bint*, "We will give thee a maiden to wife, and dwell thou among us." I have said, "What should she do in my country? can she forget her language and her people leading their lives in this wilderness?" And they have answered, "Here is but famine and thirst and nakedness, and yours is a good béled; a wife would follow, and also serve thee by the way, this were better for thee: the lonely man is sorrowful, and she would learn your tongue, as thou hast learned *Araby*." But some murmured, "It is rather a malice of the Nasâra, Khalîl will none, lest the religion of Islam should grow thereby." Others guessed 'It were meritorious to give me a wife, to this end, that true worshippers might arise among them, of him who knew not Ullah.' Also this I have heard, "Wed thou, and leave us a white bint, that she may in time be for some great sheykh's wife." Large is the nomad housewives' liberty. The few good women, sorted with worthy men, to whom they have borne sons, are seen of comely, and hardly less than matronly carriage. In hareem of small worth, fallen from marriage to marriage, from one concubinage to another, and always lower, is often found the license of the nomad tongue, with the shameless words and gestures of abandoned women. The depraved in both sexes are called by the tribesmen *affûn*, putrid or rotten persons. The maidens in the nomad booths are of a virginal circumspect verecundity, wards of their fathers and brethren, and in tutelage of an austere public opinion. When daughters of some lone tents must go herding, as the *Midianite* daughters of Jethro, we have seen, they may drive their flocks into the wilderness and fear no evil; there is not a young tribesman (vile though many of them be,—but never impious,) who will do her oppression. It were in all their eyes harrâm, breach of the desert faith and the religion of Islam; the guilty would be henceforth unworthy to sit amongst men, in the booths of the Aarab.

Now longwhile our black booths had been built upon the sandy stretches, lying before the swelling white Nefûd side: the lofty coast of Irnân in front, whose cragged breaches, where is

any footing for small herbs nourished of this barren atmosphere, are the harbour of wild goats, which never drink. The summer's night at end, the sun stands up as a crown of hostile flames from that huge covert of inhospitable sandstone bergs; the desert day dawns not little and little, but it is noontide in an hour. The sun, entering as a tyrant upon the waste landscape, darts upon us a torment of fiery beams, not to be remitted till the far-off evening.—No matins here of birds; not a rock partridge-cock, calling with blithesome chuckle over the extreme waterless desolation. Grave is that giddy heat upon the crown of the head; the ears tingle with a flickering shrillness, a subtle crepitation it seems, in the glassiness of this sun-stricken nature: the hot sand-blink is in the eyes, and there is little refreshment to find in the tents' shelter; the worsted booths leak to this fiery rain of sunny light. Mountains looming like dry bones through the thin air, stand far around about us: the savage flank of Ybba Moghrair, the high spire and ruinous stacks of el-Jebâl, Chebàd, the coast of Helwàn! Herds of the weak nomad camels waver dispersedly, seeking pasture in the midst of this hollow fainting country, where but lately the swarming locusts have fretted every green thing. This silent air burning about us, we endure breathless till the assr: when the dazing Arabs in the tents revive after their heavy hours. The lingering day draws down to the sun-setting; the herdsmen, weary of the sun, come again with the cattle, to taste in their menzils the first sweetness of mirth and repose. —The day is done, and there rises the nightly freshness of this purest mountain air: and then to the cheerful song and the cup at the common fire. The moon rises ruddy from that solemn obscurity of jebel like a mighty beacon:—and the morrow will be as this day, days deadly drowned in the sun of the summer wilderness.

The rugged country eastward, where we came in another remove, was little known to our Beduins; only an elder generation had wandered there: and yet they found even the lesser waters. We journeyed forth in high plains, (the altitude always nearly 4000 feet,) and in passages, stretching betwixt mountain cliffs of sandstone, cumbered with infinite ruins of fallen crags, in whose eternal shadows we built the booths of a day. One of these quarters of rock had not tumbled perhaps in a human generation; but they mark years of the sun, as the sand, a little thing in the lifetime of the planet!

The short spring season is the only refreshment of the desert year. Beasts and men swim upon this prosperous tide; the cattle have their fill of sweet pasture, butter-milk is in the

booths of the Aarab; but there was little or none in Zeyd's tent. The kids and lambs stand all tied, each little neck in a noose, upon a ground line which is stretched in the nomad booth. At day-break the bleating younglings are put under the dams, and each mother receives her own, (it is by the scent)—she will put by every other. When the flock is led forth to pasture, the little ones are still bound at home; for following the dams, they would drink dry the dugs, and leave no food for the Arabs. The worsted tent is full all day of small hungry bleatings, until the ghrannem come home at evening, when they are loosed again, and run to drink, butting under the mother's teats, with their wiggle tails; and in these spring weeks, there is little rest for their feeble cries, all night in the booths of the Aarab: the housewives draw what remains of the sweet milk after them. The B. Wáhab tribes of these open highlands, are camel-Beduins; the small cattle are few among them: they have new spring milk when their hinds have calved. The yeaning camel-cow, lying upon her side, is delivered without voice, the fallen calf is big as a grown man: the herdsman stretches out its legs, with all his might; and draws the calf, as dead, before the dam. She smells to her young, rises and stands upon her feet to lick it over. With a great clap of the man's palm upon that horny sole, *zôra*, (which, like a pillar, Nature has set under the camel's breast, to bear up the huge neck,) the calf revives: at three hours end, yet feeble and tottering, and after many falls, it is able to stand reaching up the long neck and feeling for the mother's teat. The next morrow this new born camel will follow to the field with the dam. The cow may be milked immediately, but that which is drawn from her, for a day or two, is purgative. The first voice of the calf is a sheep-like complaint, *bâh-bâh*, loud and well sounding. The fleece is silken soft, the head round and high; and this with a short body, borne arch-wise, and a leaping gait upon so long legs, makes that, a little closing the eyes, you might take them for fledglings of some colossal bird. Till twelve months be out they follow the teat; but when a few weeks old they begin, already, to crop for themselves the tops of the desert bushes: and their necks being not yet of proportionate reach, it is only betwixt the straddled fore legs, that they can feed at the ground. One evening, as I stroked the soft woolly chines of the new-born camels, "Khalîl! said the hind (coming with a hostile face), see thou do no more so,—they will be hide-bound and not grow well; thou knowest not this!" He thought the stranger was about some maleficence; but Zeyd, whose spirit was far from all superstition with an easy smile appeased him, and they were his own camels.

The camel calf at the birth is worth a real, and every month rises as much in value. In some "weak" households the veal is slaughtered, where they must drink themselves all their camel milk. The bereaved dam wanders, lowing softly, and smelling for her calf; and as she mourns, you shall see her deer-like pupils, say the Arabs, 'standing full of tears.' Other ten days, and her brutish distress is gone over to forgetfulness; she will feed again full at the pasture, and yield her foster milk to the Aarab. Then three good pints may be drawn from her at morning, and as much to their supper: the udder of these huge frugal animals is not greater than I have seen the dugs of Malta goats. A milch cow with the calf is milked only at evening. Her udder has four teats, which the southern nomads divide thus: two they tie up with a worsted twine and wooden pegs, for themselves, the other they leave to the suckling. The Aarab of the north make their camel udders sure, with a worsted bag-netting. Upon a journey, or when she is thirsting, the nâga's milk is lessened to the half. All their nâgas give not milk alike. Whilst the spring milk is in, the nomads nourish themselves of little else. In poorer households it is all their victual those two months. The Beduins drink no whole-milk, save that of their camels; of their small cattle they drink but the butter-milk. The hareem make butter, busily rocking the (blown) sour milk-skin upon their knees. In the plenteous northern wilderness the semîly is greater; and is hanged to be rocked in the fork of a robust bearing-stake of the nomad tent. As for this milk-diet, I find it, by proof in the Beduin life, to be the best of human food. But in every nomad menzil, there are some stomachs, which may never well bear it; and strong men using this sliding drink-meat feel always an hungry disease in their bodies; though they seem in never so good plight. The Beduins speak thus of the several kinds of milk: "Goat milk is sweet, it fattens more than strengthens the body; ewe's milk very sweet, and fattest of all, it is unwholesome to drink whole:" so they say, "it kills people," that is, with the colic. In spite of their saws, I have many times drunk it warm from the dug, with great comfort of languishing fatigue. It is very rich in the best samn: ewe butter-milk "should be let sour somewhile in the semîly, with other milk, till all be tempered together, and then it is fit to drink." Camel milk is they think the best of all sustenance, and that most, (as lightly purgative,) of the *bukkra*, or young nâga with her first calf, and the most sober of them add with a Beduish simplicity, "who drinks and has a jâra he would not abide an hour." The goat and nâga milk savour of the plants where the cattle are pastured; in

some cankered grounds I have found it as wormword. One of those Allayda sheykhs called to me in the ráhla, "Hast thou not some Damascus *kaak* (biscuit cakes) to give me to eat? wellah, it is six weeks since I have chewed anything with the teeth; all our food is now this flood of milk. Seest thou not what is the Beduins' life; they are like game scattered in all the wilderness." Another craved of me a handful of dates; "with this milk, only, he felt such a creeping hunger within him." Of any dividing food with them the Beduins keep a kindly remembrance; and when they have aught will call thee heartily again.

The milk-dieted Aarab are glad to take any mouthful of small game. Besides the desert hare which is often startled in the ráhlas, before other is the thób; which they call here pleasantly 'Master Hamed, sheykh of wild beasts,' and say he is human, *zillamy*,—this is their elvish smiling and playing—and in proof they hold up his little five-fingered hands. They eat not his palms, nor the seven latter thorny rings of sheykh Hamed's long tail, which, say they, is 'man's flesh.' His pasture is most of the sweet-smelling Nejd bush, *el-arrafej*. Sprawling wide and flat is the body, ending in a training tail of even length, where I have counted twenty-three rings. The colour is blackish and green-speckled, above the pale yellowish and dull belly: of his skin the nomads make small herdmen's milk-bottles. The manikin saurian, with the robust hands, digs his burrow under the hard gravel soil, wherein he lies all the winter, dreaming. The thób-catcher, finding the hole, and putting in his long reed armed with an iron hook, draws Hamed forth. His throat cut, they fling the carcase, whole, upon the coals; and thus baked they think it a delicate roast. His capital enemy among beasts, "which undermines and devours him, is, they say, the *thurbàn*," I know not whether a living or fabulous animal. The *jerboa*, or spring rat, is a small white aery creature in the wide waterless deserts, of a pitiful beauty. These lesser desert creatures lie underground in the daylight, they never drink. The hedgehog, which they call *kŭnfuth*, and *abu shauk*, 'father prickles,' is eaten in these parts by Fejîr tribesmen, but by their neighbours disdained, although they be one stock with them of Annezy. Selím brought in an urchin which he had knocked on the head, he roasted Prickles in the coals and rent and distributed the morsels, to every one his part. That which fell to me I put away bye and bye to the starveling greyhound; but the dog smelling to the meat rejected it. When another day I told this tale in the next tribes, they laughed maliciously, that the Fukara should eat

that which the hounds would not of. The porcupine is eaten by all the nomads, and the *wabbar*. I have seen this thick-bodied beast as much as an heavy hare, and resembling the great Alpine rat; they go by pairs, or four, six, eight, ten, together. The wabbar is found under the border of the sandstone mountains, where tender herbs nourish him, and the gum-acacia leaves, upon which tree he climbs nimbly, holding with his pad feet without claws; the fore-paws have four toes, the hind-paws three: the flesh is fat and sweet: they are not seen to sit upon the hind quarters; the pelt is grey, and like the bear's coat.

Rarely do any nomad gunners kill the wolf, but if any fall to their shot he is eaten by the Beduins, (the wolf was eaten in mediæval Europe). The Aarab think the flesh medicinal, "very good they say for aches in the shins," which are so common with them that go bare-legs and bare-footed in all the seasons. Zeyd had eaten the wolf, but he allowed it to be of dog's kind, "Eigh, billah (he answered me), the wolf's mother, that is the hound's aunt." The fox, *hosseny*, is often taken by their greyhounds, and eaten by the Fejîr; the flesh is "sweet, and next to the hare." They will even eat the foul hyena when they may take her, and say, "she is good meat." Of great desert game, but seldom slain by the shot of these pastoral and tent-dwelling people, is the bédan of the mountains (the wild goat of Scripture, *pl.* bedûn; with the Kahtân *waûl*, as in Syria). The massy horns grow to a palm-breadth, I have seen them two and a half feet long; they grow stretching back upon the chine to the haunch. The beast at need, as all hunters re-

Horn of the (Bed.) *Wothŷhi*, (vulg.) *Bakr el-Wâhashy* or "Wild Ox" [discovered by Mr. Doughty at Maan in Edom, May, 1875] which is probably the *Reem* of the Hebrew Scriptures, translated (from the Septuagint) "UNICORN." The length of the horn shown above [from the Sherarât Country near Teyma, Oct. 1877] is 23 inches.

late, will cast himself down headlong upon them backwards: he is nigh of kin to the stone-buck of the European Alps.

The gazelle, *ghrazel*, pl. *ghrazlán*, is of the plains; the Arabians say more often *thobby* (the N. T. Tabitha). They are white in the great sand-plains, and swart-grey upon the black Harra; these are the roes of the scriptures. There is yet a noble wild creature of the Arabian deserts, which was hitherto unknown among us, the *wothŷḥi*, or "wild cow" above mentioned (p. 59). I saw later the male and female living at Hâyil; it is an antelope, *Beatrix*, akin to the beautiful animals of Africa. It seems that this is not the "wild ox" of Moses: but is not this the (Hebr.) *reem*, the "*unicorn*" of the Septuagint translators?—Her horns are such slender rods as from our childhood we have seen pictured "the horns of the unicorns." (See p. 327.) We read in Balaam's parable, "EL brought them out of Egypt; He hath as it were the strength of a *reem:*" and in Moses' blessing of the tribes, "Joseph's horns are the *two* horns of reems." In Job especially, are shown the headstrong conditions of this *velox* wild creature. "Will the reem be willing to serve thee—canst thou bind the reem in thy furrow?" The wounded wothŷḥi is perilous to be approached; this antelope, with a cast of her sharp horns, may strike through a man's body; hunters await therefore the last moments to run in and cut their quarry's throat. It was a monkish darkness in natural knowledge to ascribe a single horn to a double forehead!—and we sin not less by addition, putting wings to the pagan images of gods and angels; so they should have two pairs of fore-limbs! The wothŷḥi falls only to the keenest hunters: the wothŷḥies accompany in the waterless desert by troops of three and five together.

Of vermin, there are many snakes and adders; none of them eaten by these tribes of nomads. *Jelámy* is that small brown lizard of the wilderness which starts from every footstep. Scorpions lurk under the cool stones; I have found them in my tent, upon my clothing, but never had any hurt. I have seen many grown persons and children bitten, but the sting is not perilous; some wise man is called to "read" over them. The wounded part throbs with numbness and aching till the third day, there is not much swelling. Many are the cities, under this desert sand, of seed-gathering ants; I have measured some watling-street of theirs, eighty-five paces: to speed once this length and come again, loaded as camels, is these small busy-bodies' summer day's journey.

Besides, of the great predatory wild animals, most common is the *thùbba*, hyena; then the *nimmr*, a leopard, brindled black and brown and spotted: little common is the *fáhd*, a wild cat

no bigger than the fox; he is red and brown brindled, and spotted. In these Beduins' memory a young fáhd was bred up amongst Bishr, which (they are wonderfully swift footed) had been used by his nomad master to take gazelles. In all the Arabic countries there is a strange superstition of parents, (and this as well among the Christian sects of Syria,) that if any child seem to be sickly, of infirm understanding, or his brethren have died before, they will put upon him a wild beast's name, (especially, wolf, leopard, wolverine,)—that their human fragility may take on as it were a temper of the kind of those animals. Hawks and buzzards are often seen wheeling in the desert sky, and *el-ágab*, which is a small black eagle, and *er-rákham*, the small white carrion eagle,—flying in the air they resemble sea-mews: I have not seen vultures, nor any greater eagle in the deserts (save in Sinai). These are the most of living creatures, and there are few besides in the wilderness of Arabia.

CHAPTER XII.

PEACE IN THE DESERT.

Motlog arrives. The Bishr, of Annezy. The Ruwâlla and Jellas. A sheykh of Teyma. The Haddâj fallen. Ascribed to 'the eye.' Great ghrazzu of Bishr. Great counter-riding of the W. Aly. Their meeting in the Khâla. The young leaders tilt together. Pitiful submission of the W. Aly. Golden piety of the desert. Life for life. "Pillars" of locusts. Locust eating. They would all see the book of pictures. The Nomads' dogs. The greyhound. Human thieves called 'dogs.' The children's evening revels. The Arabian nomads use no manly games. Circumcision festival. The wilderness fainting in the sunny drought. Robbers. Our camels stolen. How might these robbers be known? The fortune of a Beduin tribe. The pursuit. Tribesmen's loss of stolen cattle made good out of the common contribution. The law in the desert, in the matter of cattle taken by the enemy. The ghrazzu the destruction of the Aarab. A murrain. Zeyd's fortune. Return of the pursuit. The tribesmen's lack of public spirit. Motlog's return from Hâyil. Ibn Rashîd's bounties. His taxes. The Fukara marching again to their home dîra. El-Erudda. *Fugitive camels fled back* 350 *miles to their own country. A Moahîb foray cuts out and saves a few of our camels from the returning robbers, which were of B. Sókhr. Response of the B. Sókhr. Contention with Zeyd. A Beduin mother. Zeyd reconciled. How Beduins may attack the Haj. Beduin hour. Zeyd would not have his son learn letters of a stranger. Many Arabic book and town words are unknown to the Nomads. Purchase of another camel. Years of the camel.*

Upon a morrow, when there was a great coffee-drinking at Zeyd's, one cries over his cup, *bahhir!* "Look there!—who come riding yonder?" All shadowing with their hands, and fixing the eyes, it was answered, "Are they not tradesmen of Teyma, that ride to sell calico; or some that would take up well camels; or the sheukh perhaps, that ride to Hâyil?" The Beduw make no common proof that I can find of extraordinary vision. True it is, that as they sit the day long in the open tents, their sight is ever indolently wavering in the wide horizon before them, where any stirring or strangeness in the wonted aspect of the desert must suspend their wandering cogitation. But the Arabs also suffer more of eye diseases than any nation. It was not long

before the weak-eyed Arabs discovered the comers, by their frank riding, to be Beduins; but only a little before they alighted, the company knew them to be their own sheykh Motlog and his son, and a tribesman with them. Motlog had mounted very early from the other camp. Our company, of nigh fifty persons, rose to welcome their chief sheykhs; Motlog re-entered cordially amongst them, with a stately modesty; and every man came forward in his place, to salute them, as kinsmen returning from an absence, with *gowwak ya Motlog*, 'The Lord strengthen thee.' *Answer: Ullah gowwîk*, 'May He give thee strength:' so, falling upon each other's necks, they kiss gravely together, upon this and upon the other cheek. Room now is made for them in the highest place, where they sit down, smiling easily; and the Fukara sheukh, noblemen born, of somewhat an effeminate countenance, excel, as said, in specious and amiable mejlis manners: yet their Asiatic hearts are full of corruption inwardly, and iniquity. Roasting anew and braying and boiling are taken in hand, to make them coffee; and Zeyd, as an host, brings them forth a bowl of his musty dates to breakfast, (he would spend for none better at Teyma,) and another of butter-milk, and those in small measure;—it was Hirfa and Zeyd's known illiberality, for which cause, there alighted almost no guest at Zeyd's beyt in the round year. This is the goodly custom in the wilderness, that somewhat be served immediately, (however early it be,) to the guest alighting from his journey. The sheykhs consented to join our camps from the next ráhla, and we should remove further into the Bishr country.

Bishr is a main partition of the Annezy nation, and certain of their great kindreds, as the *W. Sleymàn* in Nejd, might be compared with whole tribes. High sheykh of all the Nejd Bishr, is a warlike man of my later acquaintance, *Misshel* (called after his fendy) *el-Auájy;* and entitled, Sheykh of the seven Kabâil (tribes, Kabîlies). Their kinships or fendies are, said Zeyd:

W. Sleymàn.	*Khumsha.*
Sweylmát.	*Sîllimat.*
Jiâfera.	*Hósenny.*
el-Ály.	*Sbá.*
Gathowra.	*Feddân.*
S'goor.	*Ammarát*
Shemlán.	

Zeyd seemed to reckon the Ruwàlla Annezy with Bishr. They inhabit by the Nefûd, under Jauf, and westwards toward Syria; they are Beduins of raw and simple manners. Their

kindreds are: *Aarab Ibn Muzzeyed, el-Hósenny, el-Musellîkh.* Incorporate of old with the Ruwàlla, are the ancient Annezy Aarab, *el-Jellàs;* of whom a wady of Kheybar, their former possession, long forsaken by them, is yet named. Their kindreds are:

el-Nussîr; Noàsera.	*Deraan.*
Shalân.	*Unseir.*
Ribshàn.	*Belais.*
Sualma	*B'dûr.*
Ferujja.	*Aarab Ibn Mahjil sheykh el-Esshàjir.*
Koatcheba	*Aarab Ibn Jindal sheykh es-Suàlma.*
Gaaja.	*Aarab Ibn Umjeyd sheykh Abdillah.*
Dogmàn.	*Kleyfât.*

As our Aarab were pitched together again, there arrived a principal sheykh of Teyma, *Abd el-Azîz er-Román,* riding round to the Aarab, to buy well camels. The price is two or three camel-loads of dates or a load of corn, *aysh,* for a good nâga. He alighted at Motlog's, and I went down to the coffee meeting, to hear the country news. Motlog welcomed me graciously, and called, "Bring a shidàd for Khalîl." The Teyma sheykh was a well clad, comely, stirring man, in the favour of Ibn Rashîd, collector of the prince's revenue in his oasis; presumptuous, penetrating-malicious, and, "as all the Teyâmena," in the opinion of the nomads, *jáhil,* of a certain broken-headed ineptitude, and rusticity. In the nomad-like village, he had not learned letters: Motlog, among Beduins, was the friend of his youth. As we sat on, Abd el-Azîz, turning abruptly, demanded of me, 'What did I there in the wilderness, and wherefore had I banished myself from all world's good,' (that is, from the shadow by day, bread and dates sure, and water enough, and the stable dwelling). "I take the air."—"If this be all, thou mightest as good take the air upon yonder top of Irnàn." His rafîk enquired in his ear, yet so that I heard it, "Is not this a Yahûdy?"—"Jew, there is no doubt (answered Abd el-Azîz), or what they tell me Nasrâny, a difference in the names only." The other then, with a ghastly look, as if he beheld a limb of Sheytan, "Lord, for thy mercy! and is this—akhs!—a Yahûdy? Ullah confound all the kuffâr." Abd el-Azîz, when I came again to Teyma, had put on a new courtesy, since he heard the stranger had publicly pronounced him, "Ignorant ass, and sheykh of all the Yahûd of Teyma:" for the Arabs, who covet to be praised, are tender as vain women of men's opinions. They brought tidings of a disaster at home, the Haddàj was fallen! yet he looked merrily upon it, because his two or three draw-wheels and the side which belonged to his own sûk, were yet standing; the loss was not of his faction.

The knavish Beduins heard unmoved of the mischance of the Teyâmena; those merchants of dates and corn, that beguile, they think, their uncunning with false measures. Of some who came later from the oasis, we heard that the townspeople and fanatics laid all to the charge of the Nasrâny. 'The Haddàj fell only few days after my being there, I had overthrown it with mine eye;' but the graver sort said, 'it was not fallen but by the permission of Ullah.' I asked a plain worthy man of the town, "How could I have cast down your well?" And he: "Khalîl, I believe not it was thy doing; (he added darkly,) I think rather it was of Ibn Rashîd!" The prince and his riders (perhaps three hundred men), returning from the raid upon W. Aly, had encamped without Teyma walls a day or twain. He added, "The multitude of them was as the sand, *ouff!*"—"Was it the tread of their waterers about the Haddàj?"—"Not this, but *el-âyn*, the eye!" The evil eye is part of the Semitic superstition. The darling of the body is the eye, the window of the soul, and they imagine her malign influence to stream forth thereat. Fanatical nomads, from that day, looked upon me as a yet more perilous 'God's adversary.'

One of these evenings there rode into our encampment a main ghrazzu, eighty men of Bishr, that had mounted to go set upon their foemen W. Aly; they passed this night as guests of the Fukara, in their own dîra. They were friendly entertained, and heard after their suppers the latest advice of the W. Aly's being pitched about the wells *Mogeyra;* about eighty miles from hence, at the haj road, a journey below el-Héjr. I enquired of Zeyd, Would they not send this night to warn their cousins of the sister tribe? *Answer:* "Ha, no! but let them all be taken, for us." Months later, being with some W. Aly tribesmen I heard them censure this treacherous malice of the Fukara; and yet being full of the like themselves, which in truth is the natural condition of Beduins. Of the Annezy nation, unto which all these tribes belong, and that is greatest of all ashîrats in the Peninsula, it is spoken in proverb, "God increased Annezy, and He has appointed divisions among them:" there is no time when some of the kindreds are not *gôm*, or robber enemies, of some other. The Annezy have been compared with B. Israel; they are not without resemblance. The seat of this people, in the first Mohammedan ages, was, according to their tradition, the dîra lying a little north of Medina, which is now of the W. Aly. Then they conquered Kheybar, whose feverish palm valleys became their patrimony to this day.

It happened strangely that whilst Bishr was out against them a main ghrazzu of the Wélad Aly had mounted to go and set upon Bishr. These hostile squadrons by a new adventure met with each other in the wilderness. An hundred thelûl riders cover the ground of a regiment. It is a brave sight, as they come on with a song, bowing in the tall saddles, upon the necks of their gaunt stalking beasts, with a martial shining of arms. The foemen in sight, the sheukh descend with the long lances upon their led horses; and every sheykh's back-rider, *radîf*, who is also his gun-bearer, now rides in the thelûl saddle. Those thelûl riders, upon the slower sheep-like beasts, are in comparison of their few light horsemen, like a kind of heavy infantry of matchlock men. The nomad cavalier, sitting loosely upon a pad without stirrups, can carry no long and heavy firearm, which he could not reload. Only few amongst these southern sheykhs are possessors of some old flint horse-pistols, which abandoned in our grandsires' time, have been sold away from Europe. Their hope is in the romhh or shelfa, the Beduin lance: the beam, made of a light reed of the rivers of Mesopotamia, is nearly two of their short horse-lengths; they charge them above their heads. Agîd or conductor of the W. Aly part, was a beardless and raw young man, *Fáhd*, their great sheykh's son; and *Askar* of the other, son of *Misshel*, the great sheykh above mentioned: these young hostile Annezy leaders were sisters' sons. Fáhd, tilting impetuously, pierced his cousin Askar; but, overborne by strong men's hands, he was himself taken alive. The W. Aly, glorious and confident in the tents, were seized with panic terror in the field, in presence of the warlike Auájy, the most big of bone and resolute of that country Beduins; in each of whom they looked for an avenger of the blood slain before Kheybar. They cried out therefore that they were brethren! and those W. Aly, which were one hundred and twenty riders with arms in their hands, submitted to the eighty lion-like men of Bishr; every one pitifully intreating his spoiler, "*akhyey, ya akhyey*, ah, little brother mine! take thou then my thelûl, have here my arms, and even my mantle; take all, only let me go alive." No more than a few sheykhs of them, who were horsemen, escaped that day upon their mares. Yet of the thelûl riders there broke away three hardy men, mountaineers; they were Moahîb, that had ridden with them in hope to divide the spoils of the common enemy.—Before the year was out, the Moahîb by the same Bishr were miserably bereaved, in one day, of all their cattle. The sheykhs upon all sides were, at some time, of my acquaintance; and I had this tale among them.

The Bishr received their *dakhîls* to quarter; they would not, only remembering the vengeance, make a butchery of their kinsmen; and, as the southern Aarab use not to take human lives to ransom, they let their enemies go, in their shirts, to ride home to their wives, upon their bare feet. It is contrary to the Arabian conscience to extinguish a kabîla. There are tribes of neighbours, cruel gomânies since their grand-dames' days, as the Fejîr and B. Atîeh, that have never met in general battles, when, in a day, they might void so long controversies, by the destruction of one of them. Even the Beduins' old cruel rancours are often less than the golden piety of the wilderness. The danger past, they can think of the defeated foemen with kindness; having compassion of an Arab lineage of common ancestry with themselves. When men fall down wounded in a foray the enemies which had the upper hand will often send again far back, and bear them to their menzil: and there they nourish their languishing foemen, until they be whole again; when they give to each a water-skin and say to him *ruhh*, "depart," without taking promises, putting only their trust in Ullah to obtain the like at need for themselves. But Fáhd was led away with the Bishr, since he must answer for the life of Askar: if his cousin died he must die for his death, unless the next of kin should consent to receive the blood ransom; he would be entertained in the meanwhile in his hostile kinsmen's tents. Askar recovered slowly, in the next months. I asked, "When those shearers of W. Aly came home shorn, with what dances and lullilooing will the hareem sally forth to meet them!" It was answered, "Ay billah, they had merited the women's derision!"—"But how, being one hundred and twenty strong, had they submitted to the fewer in number?" *Answer:* "Are they not W. Aly? and this is the manner of them." They are unwarlike, but the Fejîr, the sister tribe, were never contemned by their enemies, which are all those strong free tribes behind them, B. Atîeh, Howeytát, Bíllî, Jeheyna.

The clouds of the second locust brood which the Aarab call *am'dàn*, 'pillars' [it is the word we read in Exodus—the *ammud* of cloud and fire], wreathing and flickering as motes in the sunbeam, flew over us for some days, thick as rain, from near the soil to great height in the atmosphere. They alight as birds, letting down their long shanks to the ground; these invaded the booths, and for blind hunger, even bit our shins, as we sat at coffee. They are borne feebly flying at the wind's list, as in the Psalms, "I am tossed up and down as the locust." There fell of them every moment upon the earth, and were dashed

upon the stones. After this we saw them drifted to the southward: and the Aarab, knowing they must now devour Kheybar, where their dates would be lost, came forth, and stood to gaze after them with a fatal indifference; and with *aha!* they went in to sit down again, leaving their lot in the hands of Ullah, who they say is Bountiful. And oftener than no, the Arabs will smile in such mishaps, over their own broken hopes, with a kind of godly melancholy. The children bring in gathered locusts, broached upon a twig, and the nomads toast them on the coals; then plucking the scorched members, they break away the head, and the insect body which remains is good meat; but not of these latter swarms, born in time of the dried-up herbage. A young man at our fire breaking the toasted body of the first, there fell out a worm, and he cast it from him with loathing; and cried, 'akhs! Wellah this cured him of all locust eating.' Yet women went out to gather them; they were of some poor households. The coffee-drinkers asked of me, "Eat you the locusts in your béled, Khalîl; tell us, be they wholesome?" (We read in Leviticus that the children of Jacob might eat the kinds of locust.) Nearly every seventh year, in the Arabians' opinion, is a season of locusts.—This year was remembered for the locust swarms and for the great summer heat. The male insect is yellow, spotted brown, the female somewhat greater and of a leaden colour. The pair of glassy wings are spotted, the inner pair are wide and folded under. Her length to the end of the closed wing is nearly three inches. The Beduins say, "This is not the eye which appears such, in the head, but that clear spot under the short first legs." I took a pen and made the outline of a locust, and upon the next leaf was another of Abu Zeyd: all the Arabs came to see these two pictures. "Very well, Khalîl," said the simple gazers, "and ha! his image wellah, without any difference!" And one smutched the lines of the locust with his fingers, seldom washed, to know if this lay even upon the smooth paper, and *yeteyr* quoth he "it will rise and fly!" And ever as there came coffee-bibbers to Zeyd's menzil, they asked for Khalîl, and "Let him show us Abu Zeyd and his book of pictures;" these were a few prints in my book of medicine. Then they wondered to look through my telescope, in which, levelling at any camel a mile distant, they saw her as it were pasturing before their faces. Nevertheless, as a thing which passed their minds, they did not learn to covet it; and yet to sharpen their vision the best sighted of them, seeing as falcons, would needs essay all my eye-washes; for there is no endowment of nature so profitable to them in this life of the open wilderness.

Only the starveling hounds of the menzils, in these days, greedily swallowing up locusts, seemed to be in better plight, running gaily in the encampment, sleeping with their fills, and now sullenly careless of the Aarab. Their hounds, say the nomads, " bite the wolf:" they waken all night whilst the Aarab slumber. With the Fejîr, Beduins of a " camel dîra," the " wolf-eaters " are not many, and those of currish kind, nearly like the street dogs of Syria. The best I have seen with any Aarab, were the great shagged dogs of Bîllî, in the Teháma. The common nomad hound is yellowish, shaped as the fox; the like is seen over most wild parts of the world. A few Beduins have their greyhounds, light with hunger, and very swift to course the hare; and by these the gazelle fawn is taken. The common barkers of every Beduin village (for they go not out with the flocks), in tribes where the house-mothers have little or no milk to give them, are carrion lean, and in hunger-times they receive no sustenance of man's hand but a little water: it were hard to say of what uncleanness they then live. Only for a few days once in the long year they are well refreshed: these are in the date-gathering at Kheybar, when the fruit abounding in the Beduins' not improvident hands (above that they may carry,) they give to the camels and asses their fill of dates, and fling also to their wretched hounds largely.

The hounds for their jealous service have never a good word. It is the only life mishandled at home by the gentle Aarab, who with spurns and blows cast out these profane creatures from the beyt, and never touch them (unless it be the unweaned whelps) with their hands. If any dog be an house-thief, a robber of human food, he is chased with hue and cry, and will be most cruelly beaten; the men swear great oaths 'he shall be dead, he has it well deserved.' This makes that the parasite creature, in these countries, is of more diffident behaviour, towards his masters: only to the nomad greyhound is granted, as of noble kind, to lie down in the booth. The hounds watch all day in the menzil, every one by his household, *ahlahu*. They follow in the ráhla with the baggage-train and their mistress; pacing, with a half reasonable gait, in the shadows of the lofty moving camels: impatient of heat and the sand burning under their paws, where they spy any shelter of crag or bush, there they will go in to pant awhile. At the alighting, the booth-cloth is hardly raised, when (if suffered—this is in the sheep-keeper tribes) they creep into the shadow and scrabble the hot sand, and dig with their paws under them, to make their lair upon the cool soil beneath. A dog strayed at the menzil, and running by strange tents, is hooted—*ahl-ak, ahl-ak!*

'to thy household, sirra!' The loud nomad dogs, worrying about the heels of all strange comers, are a sort of police of the nomad encampment. A few of them are perilous snatchers with their teeth; a man may come by, skirmishing with his camel-stick behind him, and the people call off their dogs. But if there be only hareem at home, which do but look on with a feminine malice, a stranger must beat them off with stone-casts. Some woman may then cry, "Oh! oh! wherefore dost thou stone our dog?" And he, "The accursed would have eaten me."—"But, O thou! cast not at him."—"Then call him in thou foolish woman and that quickly, or with this block now, I may happen to kill him."—"Eigh me! do not so, this eats the wolf, he watches for the enemy, he is the guard of our beyt and the ghrannem; I pray thee, no, not another stone."—"Mad woman, before he eat me I will break all the bones in his skin, and cursed be thy tongue! with less breath thou canst call him off!" In such case, I have not spared for stones, and the silly wife thought herself wronged; but the men answered, "It was well enough." The hareem, as to whom little is attributed, are naturally of infirmer reason, and liker children in the sentiment of honour; so there are tents, where the passing guest may not greatly trust them, nor their children.

The sharp-set nomad hounds fall upon aught they may find abroad, as the baggage (when sometimes it is left without the booth) of any stranger guest: then they rend up all with their eager teeth and sharp claws; therefore to carry in the guests' bags is accounted a charitable deed. Men who are pilferers of others' provision, are often called "hounds" by the Beduins. Hirfa called one of these mornings at my tent door, "Where art thou, Khalîl? I go abroad, and wilt thou the while mind my household?"—"And whither will my hostess to-day?"—"I go to buy us yarn: Khalîl, open the eyes and beware, that there come no dogs to my beyt." When she returned some hours after, Hirfa came to chide me, "Ha! careless Khalîl, the dogs have been here! why hast thou not kept my beyt? and did I not bid thee?"—"I have watched for thee, Hirfa, every moment, by thy life! sitting before the booth in the sun, and not a hair of any dog has entered."—"Alas, Khalîl does not understand that 'the dogs' are men; tell me, Khalîl, who has been here whilst I was out?"—"There came two men, and when I saw them sheltering in thy apartment, I guessed them to be of kindred and acquaintance; could I suppose there would any tribesman steal from a tribesman's beyt?"—"But these have stolen, said she, a peck of dates, and all by thy fault." In the popular sort of nomads is little or no conscience to rob food (only); they holding it as common, kheyr Ullah.

The cheerful summer nights are cool from the sunset in these dry uplands. As they have supped, men wander forth to talk with neighbours, coffee drinkers seek the evening cup: in the mejlis coffee company, the Aarab gossip till midnight. Often in our menzil only the herdsman remains at home, who wakens to his rough song the grave chord of the rabeyby.

Some moonlight evenings the children hied by us: boys and girls troop together from the mothers' beyts, and over the sand they leap to play at horses, till they find where they may climb upon some sand-hillock or rock. A chorus of the elder girls assemble hither, that with hand-clapping chant the same and ever the same refrain, of a single verse. Little wild boys stripping off their tunics, and flinging down kerchiefs, or that have left all in the mothers' beyts, run out naked; there being only the *haggu* wound about their slender loins: this is the plaited leathern ribbon, which is worn, and never left, by all the right Arabians, both men and hareem. Every boy-horse has chosen a make, his *fáras* or mare; they course hand in hand together, and away, away, every pair skipping after other and are held themselves in chase in the moonlight wilderness. He kicks back to the horses which chevy after them so fast, and escapes again neighing. And this pastime of Aarab children, of pure race, is without strife of envious hearts, an angry voice is not heard, a blow is not struck among them. The nomads are never brutal. This may last for an hour or two: the younger men will sometimes draw to the merry-make where the young maidens be: they frolic like great camels amongst the small ghrannem; but not unclad, nor save with the eyes approach they to that chanting bevy of young damsels; an ill-blooded nature appearing in any young man, he shall have the less estimation among them. After the child's age, these indolent Arabians have not any kind of manly pastime among them. Of Ahl Gibly, or southern nomads, I have not seen horsemen so much as exercise themselves upon their mares. Child's play it were in their eyes, to weary themselves, and be never the better. They have none other sport than to fire off their matchlocks in any household festivals. Herdsmen, they are naturally of the contemplative life: weakly fed, there can be little flushing of gross sanguine spirits in their veins, which might move them to manly games; very rarely is any Beduin robust. Southward of Hâyil I did not see any young woman with the rose blood in her cheeks; even they are of the summer's drought, and pallid at their freshest age.

Now in the mild summer is the season of *muzayyins*, the Nomad children's circumcision feasts: the mother's booth is set out with beggarly fringes of scarlet shreds, tufts of mewed ostrich feathers, and such gay gauds as they may borrow or find. Hither a chorus assembles of slender daughters of their neighbours, that should chant at this festival in their best array. A fresh kerchief binds about every damsel's forehead with a feather; she has ear-rings great as bracelets, and wears to-day her nose-ring, *zmèyem:* they are jewels in silver; and a few, as said, from old time are fine gold metal, *thahab el-asfr*. These are ornaments of the Beduin women, hardly seen at other times (in the pierced nostril, they wear for every day a head of cloves), and she has bracelets of beads and metal finger-rings. The thin black tresses loosed to-day and not long, hang down upon their slight shoulders, and shine in the sun, freshly combed out with camel urine. The lasses have borrowed new cloaks, which are the same for man or woman. Making a fairy ring apart, they begin, clapping the palms of their little hands, to trip it round together, chanting ever the same cadence of few words, which is a single verse. Hungered young faces, you might take them for some gipsy daughters; wayward not seldom in their mother's households, now they go playing before men's eyes, with downcast looks and a virginal timidity. But the Aarab raillery is never long silent, and often the young men, in this daylight feast, stand jesting about them. Some even pluck roughly at the feathers of the lasses, their own near cousins, in the dance, which durst answer them nothing, but only with reproachful eyes: or laughing loud the weleds have bye and bye divided this gentle bevy among them for their wives; and if a stranger be there, they will bid him choose which one he would marry among them. "Heigh-ho! what thinkest thou of these maidens of ours, and her, and her, be they not fair-faced?' But the virgins smile not, and if any look up, their wild eyes are seen estranged and pensive. They are like children under the rod, they should keep here a studied demeanour; and for all this they are not Sirens. In that male tyranny of the Mohammedan religion regard is had to a distant maidenly behaviour of the young daughters; and here they dance as the tender candidates for happy marriage, and the blessed motherhood of sons. May their morrow approach! which shall be as this joyful day, whose hap they now sing, wherein a man-child is joined to the religion of Islam; it is better than the day of his birth. The nomad son is circumcised being come to the strength of three full years; and then

as the season may serve without any superstition of days, and as the mother shall be able to provide corn or rice enough for her guests' supper. They sometimes put off the surgery till the morrow, in any rough windy weather, or because of the Aarab's ráhla.

The friends of the father will come in to be his guests: some of them have adorned themselves with the gunner's belt and gay baldric, rattling with the many little steel chains and brass powder-cases; and they bear upon their shoulders the long matchlocks. Therewith they would prove their hand to shoot, at the sheep's skull, which the child's *babbu* has sacrificed to 'the hospitality.' Every man kills his sacrifice, as in the ancient world, with his own hands, and the carcase is flayed and brittled with the Arabs' expedition. Nomads are all expert fleshers; the quarters hang now upon some bush or boughs, which wandering in an open wilderness, they have sought perhaps upon a far mountain side. As the sun goes low the meat is cast into the caldron, jidda. The great inwards remain suspended upon their trophy bush. After the flesh, a mess is cooked in the broth of such grain as they have. The sun setting, the maidens of the ring-dance disperse: the men now draw apart to their prayers, and in this time the cattle of every household are driven in. The men risen from their prayers, the supper is served in the tent: often thirty men's meat is in that shield-wide wooden platter which is set before them. A little later some will come hither of the young herdsmen returning boisterous from the field; they draw to the merry noise of the muzayyin that feel a lightness in their knees to the dance A-row, every one his arm upon the next one's shoulder, these laughing weleds stand, full of good humour; and with a shout they foot it forth, reeling and wavering, advancing, recoiling in their chorus together; the while they hoarsely chant the ballad of a single verse. The housewives at the booth clap their palms, and one rising with a rod in her hand, as the dancing men advance, she dances out to meet them; it is the mother by likelihood, and joyously she answers them in her song: whilst they come on bending and tottering a-row together, with their perpetual refrain. They advancing upon her, she dances backward, feinting defence with the rod; her face is turned towards them, who maintain themselves, with that chanted verse of their manly throats, as it were pursuing and pressing upon her.—The nomads imagine even the necessity of circumcision: graziers, they will allege the examples of all cattle, that only in the son of Adam may be found this manner of impediment. When they questioned me I have said, "You can amend then the work of Ullah!"—"Of

that we speak not, they answered, but only of the expediency.' Questioned, What be the duties of a Moslem? they responded "That a man fast in the month, and recite his daily prayers;"—making no mention of the circumcision, which they call "purification."

The 15th of April, after a morning wind, blustering cold from the north-eastward, I found early in the afternoon, with still air and sunshine, the altitude being 4000 feet, 95 deg. F. in the booth's shelter. The drooping herb withered, the summer drought entering, the wilderness changed colour; the spring was ended. The Beduins removed and lodged in their desolate camps: upon a morrow, when the camels had been driven forth an hour, an alarm was given from the front, of gôm. A herdsman came riding in, who had escaped, upon a thelûl, and told it in the mejlis, "*él-'bil*, the camel-herds are taken." The sheukh rose from the hearth and left their cups with grave startled looks: all went hardily out, and hastily, to find their mares. Hovering haramîyeh had been seen yesterday, and now every man hied to take arms. The people ran, like angry wasps, from the booths: some were matchlock men, some had spears, all were afoot, save the horsemen sheykhs, and hastened forth to require their enemies, which could not be seen in that short desert horizon: bye and bye only the housewives, children and a few sick and old men were left in the encampment. Some asked me would I not ride to set upon the thieves; for Zeyd's talk had been that Khalîl would foray with them. "Khalîl (cried the housewives), look for us in your wise books; canst thou not prophesy by them (*shûf f'il ghraib*): read thou and tell us what seest thou in them of these gomânies.—A punishment fall upon them! they certainly espied the people's watch-fires here this last night, and have been lurking behind yonder mountain until the camels were driven out."—The long morning passed over us, in the cold incertitude of this misadventure.

Motlog had ridden days before to Hâyil to treat with the emir, and left Rahŷel to govern the tribe; a man of perplexed mind in this sudden kind of conjuncture. The armed tribesmen returning after midday, we went to sit in the mejlis and talk over this mishap. I heard no word spoken yet of pursuing; and enquiring of my neighbour, "Ay, they would mount their thelûls, said he, so soon as the 'bil were come home at evening;" for all the great cattle were not taken, but those which had been driven forth from the north side of the menzil. Celerity is double strokes in warfare, but these Beduins sat still the long

day and let the robbers run, to wonder what they were; they all said, "some Aarab of the North," for they had seen them armed with pistols. They reasoned whether those should be Sherarát or Howeytát Ibn Jàsy (Beduins from about Maan); or else of the Ruwàlla. "Hear me, and I shall make it known to you, said Zeyd (who had this vanity among them), what they were. I say then, *es-Sokhûr*, and ye shall find it true." The few words which had fallen from the foemen's lips were now curiously examined. They had challenged the camel herds, "What Aarab be ye—ha! the Fejîr?" but this could not suffice to distinguish the *loghrat* of a tribe. The gôm were thirteen horsemen, and twenty riders upon thelûls. In driving off the booty a mare broke loose from them, and she was led into the encampment, but of that nothing could be learned, the nomad sheykhs not using to brand their horses with the tribe's cattle-mark. This mare, by the third day, perished of thirst! that none would pour out to her of their little water. If a tribesman's goat stray among them, and her owner be not known, none will water her. In the time when I was with them, I saved the lives of a strayed beast or two, persuading some of my patients to give them drink.

They now reckoned in the mejlis the number of camels taken, saying over the owners' names: Zeyd kept count, scoring a new line for every ten in the sand; so he told them and found six score and seven camels—the value of £600 or more. All this tribes' camels were not so many as 2000, nor I think fully 1500; and the whole fortune of the Fukara Beduins in the field, two hundred households, their great and small cattle with the booths and utensils, I suppose, not to exceed £17,000. Besides which is their landed patrimony at Kheybar, that may be worth £7000 more. A household of these poor southern Beduins may thus, I think, possess the capital value of £120 sterling; and much like to them are their nomad neighbours about. In the same small tribe there are nobles and commons, the sufficient livelihood, and the pittance, and abject misery. The great sheykh Motlog, possessing more than other men, had not so many of his own as twenty-five camels. There is difference also between tribe and tribe; the great tribes of the north, as the Annezy in Syria, and the northern Shammar upon Mesopotamia, wandering in plenteous country, are rich in cattle and horses: so also may be reckoned Kahtân and *Ateyby* of the southern tribes, (their dîras we shall see are watered by the yearly monsoon;) but these middle tribes of nomads, in a rainless land, are "weaker." Those at the haj road which receive a surra, are the most coffee-lazing, beggarly

and pithless minded of them all. The Fejîr sheukh divided between them, every year, I think about £600 of these payments! whereof almost an hundred pounds fell to Zeyd, who received his father's surra, and £160 to Motlog: besides some changes of clothing, grain, and certain allowances for their tents, and utensils; yet poor they all were, and never the better. Motlog's halàl, or 'lawful own' of cattle, his mare and his tent and household gear together, were worth, I think, not £300: add to this for his funded property at Kheybar, and we may find he possessed hardly above £500.

The Aarab trifled time which could never be theirs again; the housewives made some provision ready for those that should mount at evening. This mounting is at every man's free will, and yet the possessor of a thelûl cannot shun the common service and keep his honest name. Rahŷel led the pursuit. Some as they sat boasted, "This night or towards morning, when the haramîych think themselves come in security, and are first reposing, we shall be suddenly upon them, and recover our own, if the Lord will, and take their beasts from under them." As camels are driven off in a foray, the robbers chase them all that day at a run before them, hoping to outgo the pursuit; and now as the sun was setting, these might be gotten almost fifty miles in advance. The last words were, as they rose, "Please God, every camel of those taken shall be couched again, to-morrow about this time, before the booth of his household:" and with this good augury the company dispersed, going to their suppers, and afterward the riders would take their thelûls, the sheykhs (for a long pursuit) not leading their mares with them. Zeyd sat still at home; he had two thelûls, he said "they were ailing." Khálaf sat also close in his booth, a man who, though vaunting his mare's worth at so many camels and himself of the principal W. Aly sheykhs, had not a beast to mount. A weak reason is found too light in the balance of public estimation; and Zeyd all the next day sitting melancholy, sipping much coffee, vehemently protested to be ever since sorry, by Ullah, that he was not ridden along with them.

His camels were saved that day, feeding on the other side of the desert; but a calamity as this is general, and to be borne by the tribe. None which had lost their cattle to-day would be left destitute; but the governing sheykh taxing all the tribesmen, the like would be rendered to them, out of the common contribution, in a day or two. He will send some round as assessors to the menzils, where every man's state being known, the computation is made of the cattle of every household. There was

levied of Zeyd the next day, of less than twenty that he had, a camel, and the value of certain head of small cattle. The nomad tribes we have seen to be commonwealths of brethren, ruled by their sheykhs with an equitable moderation. They divide each others' losses, and even in such there is community between whole tribes. Mischief is never far from them, an evil day may chance which has not befallen them in many years, when a tribe is stripped at a stroke, of nearly all its cattle, as later in my knowledge, the Moahîb.—And what then? The next Billî of free-will gave them, of their own, much cattle.

If cattle be robbed of any strangers dwelling in the tribe, the tribesmen are not bound, as neither upon those should fall any contribution for the losses of their hosts: yet there are magnanimous tribes, (I have heard it told of Shammar,) that will give somewhat, of free-will, to him who has long time lived in fellowship amongst them, in his afflicted case. If any villager has entrusted beasts to a nomad, to graze with his own cattle, and they are reaved by the tribe's enemies, the villager will demand his own, and scurvily attach the Beduwy, as his debtor, if he may take him again in his village: but the Beduwy, whose law does not bind him to such restitutions, will be ware, and no more adventure thither. These controversies are long-lived, and often the old grudges are inherited among them, to the third generation.—The law of Israel is for the villager in this case, and enjoins the grazier's restitution of the entrusted cattle. There is also amongst Beduins a loss without remedy, when a man's beasts are taken and the sheykhs in the mejlis find that the loss is his own, and not in the public adventure of the tribe. The unhappy tribesman bitterly calls his sheykhs unjust, he is bare and they will not repair his undoing out of the public stock: I have known some such, sad men for life. I have known also well-faring Beduins suddenly come to poverty, when their camels had all died of a murrain. As in the whole world, so among this poor folk, it is much, in the evil day, to be well befriended. At the good and liberal man's need, every one of his fellowship will bring him a head of the flock in his hand; so may he come to a little strength again.

Their ghrazzus and counter-ghrazzus are the destruction of the Aarab. Reaving and bereaved they may never thrive; in the end of every tide it is but an ill exchange of cattle. So in the eyes of nomads, the camel troops of the Fukara were all "mingled" cattle and uneven, that is, not home-born-like, but showing to be robbed beasts out of several dîras. Motlog's son said to me, he who should be great sheykh after him, "Ay,

wellah! all our camels are harrâm, (of prey taken in the forays,) and not our lawful own." The Fejîr were impoverished of late years, by their neighbours' incursions: Bishr, and after them the W. Aly, had taken their flocks; but they lost most by a murrain, in these hot sandy marches, a kind of colic, in which there had died nearly all the remnant of their small cattle. A year before, Zeyd had a great mixed herd of goats and sheep, so that Hirfa, the last spring time, made a camel load and a half (as much as £13 worth) of samn. Now I saw but an ewe and two milch goats left to them, which yielded in the day but a short bowl of milk, and, discouraged, he would not buy more. Zeyd had inherited of his father, who was the former great sheykh's brother, a large landed patrimony of palm-stems at Kheybar: the half fruit being to the negro husbandmen, his own rent was, he told me, nearly 200 reals. Thus Zeyd, with his surra, had spending silver for every day, in good years, of nearly two reals, the value of a goat, which is much money in the khála: yet the man was miserable, and loving to defer payments, he was always behind the hand with old usury. Sheykhs of the B. Wáhab lay up their money, *tháhab*, (spared from the haj surra,) at el-Ally; out of this, one who is low will increase his "halàl" silently, and may sometime go to the bottom of his bag to purchase him a new mare.

Rahŷel's pursuing party was three nights out. The men left in camp being now very few, they came continually together to drink coffee. The affectionate housewives sat abroad all day watching: at mid-afternoon, the fourth after, we heard the hareem's jubilee, *lullilu!*—but the merry note died away in their throats when, the longer they looked, they saw those that came riding in the horizon were leading nothing home with them. The men rose together, and going forth, they gazed fixedly. "What, said they, means this cry of the hareem? for look, they arrive empty-handed, and every man is riding apart to alight at his own household!" so returning to their fatal indolence, they re-entered as men that are losers, and sat down again. "Some of them, they said, will presently bring us tidings." Rahŷel soon after dismounted at his tent, pitched near behind us.—The housewife comes forth as her husband makes his thelûl kneel; she receives him in silence, unsaddles the beast, and carries in his gear. The man does not often salute her openly, nor, if he would to the mejlis, will he speak to his wife yet; so Rahŷel, without entering his booth, stepped over to us.—"Peace be with you!" said he from a dry throat, and seating himself with the sigh of a weary man, in

some sadness, he told us, 'that in the second day, following the enemy upon the Nefûd, they came where a wind had blown out the prints,' and said he, "So Ullah willed it!" They turned then their beasts' heads,—they had no list to cast further about, to come again upon the robbers' traces. "Ha well! God would have it so!" responded the indolent Aarab. A weak enemy they thus faintly let slip through their fingers, for a little wind, though these were driving with them nearly a tithe of all their camels. But Rahŷel, to knit up his sorry tale with a good ending, exclaimed, 'Wellah, they had found water at the wells el-Hŷza in the Nefûd; and as they came again by Teyma, he heard word that some of the gôm had touched there, and they were of the Sherarát:"—Rahŷel, with his troop, had ridden nearly two hundred idle miles. "Bye and bye we shall know (said the Beduins) which tribesmen robbed our camels; then will we *ghrazzy* upon them, and God willing, take as many of them again." But the ghrazzus often return empty: a party of Fukara, "twenty *rikáb*" or warfaring thelûls, which rode lately upon the Beny Atîeh, had taken nothing.

Every man leans upon his own hand in the open desert, and there will none for naught take upon him a public service. The sheykh may persuade, he cannot compel any man; and if the malcontent will go apart, he cannot detain them. The common body is weak, of members so loosely knit together, and there befalls them many an evil hap, which by a public policy might have been avoided.—"Why send you not out scouts, (thus I reasoned with Zeyd,) which might explore the khála in advance of your pasturing cattle? or cannot you set some to watch in the tops of the rocks, for the appearing of an enemy! Why commit yourselves thus to wild hazard, who are living openly in the midst of danger?" When Zeyd gravely repeated my words in the mejlis, the sheykh's son answered readily, "Ay, and that were very well, if we might put it in practice; but know, Khalîl, there are none of the Beduw will thus adventure themselves by twos or threes together, for fear of the habalîs, we cannot tell where they lie until thou hearest from behind a crag or bush *deh!* and the shot strikes thee."

Later in the week Motlog came again from Hâyil: he had not before been thither, nor his companions; but they crossed an hundred miles over the open khála guided by sight only of the mountain landmarks, which they had enquired beforehand. We had shifted ground many times in his absence; and it was strange for me to see them ride in, without having

erred, to our menzil. As the journeys of the tribesmen are determined beforehand, they might reckon, within a day's distance, where riding they should fall upon our traces, which finding they will follow the fresh footing of our late ráhla; and climbing on all heights as they come, they look for the black booths of their Aarab. Thus these land-navigators arrive bye and bye at the unstable village port of their voyage. All the tribesmen which were not abroad herding, assembled to parliament, where they heard Motlog was gone down, to his brother Rahŷel's tent, to hear their sheykh give account of his embassy to the emir, which imported so much to the policy of their little desert nation.—Every man had armed his hand with the tobacco-pipe, and, said each one arriving, "Strengthen thee, O Motlog!" and to the great sheykh he handed up his galliûn. Motlog sat freshly before them, in his new apparel, the accustomed gift of the emir, and he filled all their pipe-heads benignly, with the aromatic tittun *el-Hameydy* of Mesopotamia; of which he had brought with him a few weeks' cheer, from the village capital. The coffee was slowly served round, to so great an assembly. Burdensome was that day's heat, and now the mid-day's sun overhead, yet there was none who thought of going to his slumber, or even to eat; such was all the people's expectation to hear the mind of the terrible emir. They sat this day out, no man moving from his place, and yet fasting, except only from coffee and tittun, till the evening.—The prince licensed them to return, without fear, into their own dîra.

The vassals of Ibn Rashîd receive, after the audience, a change of clothing; besides, the emir bestowed sixty silver reals upon Motlog, and gave ten pieces to each of his wayfellows. These are arts of the Arabian governors, to retain, with a pretended bounty, the slippery wills of the wild Beduw; and well sown is the emir's penny, if he should reap, in the next years, ten-fold. Motlog was sheykh of one of the tributary tribes, a little wide of his reach. The tax upon the nomads is light, and otherwise it could never be gathered; a crown piece is payment for every five camels, or for thirty head of small cattle. Of the Fukara was levied thus but four hundred reals, which is somewhat as eight or nine shillings for every household: yet the free-born, forlorn and predatory Beduw grimly fret their hearts under these small burdens; the emir's custom is ever untimely, the exaction, they think, of a stronger, and plain tyranny: yet yielding this tribute, they become of the prince's federation, and are sheltered from all hostility of the Aarab in front. Motlog was a prudent man of reach and

sight; but he could not see through sixty reals. This was a pleasant policy of the emir, and by the like the wisest man's heart is touched; and the nomad sheykh brought back, in his new smelling clothes, a favourable opinion, for the while, of the flattering prince, and Hâyil government; and thought in his heart, to be the prince's liegeman, for the present, of whom he had received so gentle entertainment. But the haughty Mohammed Ibn Rashîd, who paid the scot, had another opinion of him; the emir afterward told me, with his own mouth, that he misliked this Motlog.

Blithe were the Fukara to return to their home marches, and better to them than all this high desolate country, which (said they) is '*ghror*, a land wherein is nothing good, for man nor cattle.' Also, they think that dîra better, by which the derb el-haj passes; they say, "We have a kella," that is a house of call, and store-chambers, the caravan market is held there, and their sheukh receive surra. On the morrow we marched; and the Beduins henceforth removed every day by short journeys; now their face was homeward. Behind us we left J. Misma, then some mountain which I heard named *Roaf*; the third day we came to drink upon the upland, at a wide standing water, in a gravel bed, which in winter is a lake-plash, of the ponded rain, *Therrai*.

We marched then in a sandstone country, where, for crags, thick as loaves in a baker's oven, we could not see the next riders about us. From the fifth march, we alighted again under Birrd, to water, in the natural deep chaps of the precipitous sandstone mountain: the herdsmen, digging shallow pits with their hands in the fetid sand, took up in buckets, with their waterer's song, a sandy foul water. We removed now daily, loading before dawn, and alighting at high noon. In another march we came, under the flaming sun, over the high open plain, a barren floor of gravel, towards a great watering place and summer station of the tribe, *el-Erudda*. These uplands are mostly without growth of the desert acacia trees: woe is therefore the housewife, for any tent-peg lost in the ráhla. Yet now appeared a long line of acacias, and a white swelling country, these are the landmarks of el-Erudda; and here, at the midst of their dîra, is a *mákbara*, or common burying-place of the tribe, with few barren plants of wild palms. It is hardly a journey from hence to el-Héjr: the Beduins would be here umjemmîn, for many days.

Camels strayed the next night from Zeyd's menzil; the owners scoured the country, hoping to have sight of them, for where all the soil was trodden down with innumerable foot-

prints of the tribe's cattle, they could not distinguish the traces. It was not that they feared their beasts, losing themselves, must in few days perish with thirst: the great dull and sheep-like cattle have a perfect conscience of all watering places of their home dîra; though, for all their long necks, in but very few of them might they attain to drink. Three years before, when the Fukara were in Syria, some camels of theirs, frayed and lost near the Hauran, had been recovered by tribesmen returning later in the year from Medina, who, crossing their own dîra, found those beasts feeding about a watering, in the border of the Hejâz. The men knew them, by the brand, to be some of their tribe's cattle, and brought up again those fugitive camels, which had fled to their native marches, over seven geographical degrees.

We had no more notice of the haramîyeh.—Then, by a Solubby family which arrived from over the Harra, there came uncertain tidings, that their cattle had been retaken by the Moahîb: a small Moahîb foray riding in the north had crossed the robbers; (hostile ghrazzus, meeting in the wilderness, hail each other, *ya gôm!* "ho! ye enemies,") but not able to overtake the main body of them, they had cut off but fifteen camels. The custom of one real salvage, for a head, is paid between friendly tribes, and they are restored to the owners.

At length we understood that the robbers, as Zeyd foretold, had been a party of Beny Sókhr, who from their tents in Syria, to the place where they met with us had ridden out not less than four hundred miles; and in their company there rode a few men of the Sherarât nomads who are part friends, part "not well" with the Fejîr. As for the Sokhûr, our Beduins reckoned them hitherto neither friends nor enemies; yet certain Fukara households, of the northern migration, were wandering with that tribe to this day. A ragged rout of B. Sókhr, carriers to the Haj, must every year pass, with the caravan, through the Fukara country.—On behalf of the Fejîr a young sheykh, *Mijwel*, was sent after this to the North, to treat peaceably with the B. Sókhr for the restitution of his tribe's camels. The elders of B. Sókhr responded in the mejlis, "They that had reaved the Fukara cattle were a company of ignorant young men; but their ignorance to be less blameworthy because they found the Fejîr wandering out of their own dîra." The sheykhs promised that good part of the cattle should be brought again with the Haj; the rest they would have conceded to the turbulent young men, "which must be appeased, with somewhat for their pains, and that for an end of strife." More might not Mijwel obtain: and this is as much justice as may commonly be had in the world.

Now, arrived at el-Erudda, my mind was to forsake the Beduin life and pass by el-Ally to the sea coast at el-Wejh. My friends bade me speak with Motlog in the matter of my camel. Why did not Zeyd obey the pasha's injunction?—and then this mischief had not chanced. I had not the price of another camel,—hard must be my adventure henceforth in land of Arabia. The custom of the desert is that of Moses, 'If any man's beast hurt the beast of another man, the loss shall be divided.' Frolic in the succulent spring herbage, the great unwieldy brutes rise in the night with full cuds to play their whale-sports together; some camel then, as the Beduins held, had fallen upon the neck of my gaping young camel: whether it happened then, or in the camels' bouncing forth to their morning pasture, it was among Zeyd's troop of camels. I must bring witnesses: but who would give testimony against a sheykh of his tribe, for the Nasrâny? Amongst Mohammedans, and though they be the Beduins of the wilderness, there is equity only between themselves. I found Motlog in his tent, who with a woollen thread was stitching in his mare's saddle-pad. "A pity, said the sheykh, that any controversy should grow betwixt Khalîl and Zeyd, who were brethren, but the Pasha's words ought to have been observed." Zeyd was disappointed in me of his greedy hopes; fortune had given us both checkmate since the hope of my vaccination had failed; there remained only my saddle-bags, and his eyes daily devoured them. Great they were, and stuffed to a fault, in a land where passengers ride without baggage. Heavy Zeyd found their draught, and he felt in them elbow-deep day by day, which was contrary to the honourable dealing of an host;—besides my apprehension that he might thus light upon my pistol and instruments, which lay hidden at the bottom in our menzils.

For these displeasures, in a last ráhla I had forsaken Zeyd, and came on walking over the waste gravel, under the scalding sun many miles till the Aarab alighted. Zeyd found in his heart that he had done me wrong, I had not deceived him, and he respected my person: I also heedfully avoided to rake up the wild unknown depths of their Mohammedan resentment. I entered Motlog's tent, the sheykhly man sat playing with his children, he was a very affectionate father. Thither came Zeyd soon and sat down to drink coffee; then raising his portentous voice said he, "If I had not intended to devour him, wellah, I had not received the Nasrâny; I would not have suffered him to accompany the Aarab, no not in a ráhla. The Nasrâny gave sixty reals (a fable) to Mohammed Aly, and I require the like to be paid me in this hour." "No,

(Motlog answered from behind the women's curtain, whither he was gone for somewhat,) this is not in thy hand, O Zeyd." Zeyd complaining that my being in his menzil was an expense to him, I proved that Zeyd had received of me certain reals, and besides a little milk I had taken of him nothing: but his meaning was that I brought too many coffee guests, who all came thither to see the stranger. Zeyd had bought two reals worth in the haj market. "Here (I said) is that money, and let Zeyd trust further to my friendly possibility. Zeyd complains of me with little cause; I might complain with reason; should one treat his guest's baggage as thing which is taken in the ghrazzu? he seeks even in my purse for money, and in my belt, and ransacks my bags."—"Ha! how does Zeyd?" said some sheykh's voice. I answered, in my haste, "Billah, like an hablûs." Motlog shrank at the word, which had been better unsaid; the Beduins doubted if they heard Khalîl aright: the worst was that Zeyd in all his life came so near to merit this reproachful word, which uttered thus in the mejlis, must cleave to him in the malicious memory of his enemies. He rose as he had sipped the cup and left us. In our evening mirth the hinds often called to each other, hablûs! hablûs! which hearing, and I must needs learn their speech of the Arabs, I had not supposed it amiss: but Zeyd vaunted himself sherîf. When he was gone out some said, so had Zeyd done to such and such other, Zeyd was a bad man; (the Beduw easily blame each other). Said Motlog, 'in the question of the camel I must bring witnesses, but he would defend me from all wrongful demands of Zeyd.'

As we sat, one came in who but then returned from an absence; as the custom is he would first declare his tidings in the mejlis, and afterward go home to his own household. He sat down on his knee, but was so poor a man, there was none in the sheykhly company that rose to kiss him: with a solemn look he stayed him a moment on his camel-stick, and then pointing gravely with it to every man, one after other, he saluted him with an hollow voice, by his name, saying, "The Lord strengthen thee!" A poor old Beduin wife, when she heard that her son was come again, had followed him over the hot sand hither; now she stood to await him, faintly leaning upon a stake of the beyt a little without, since it is not for any woman to enter where the men's mejlis is sitting. His tidings told, he stepped abroad to greet his mother, who ran, and cast her weak arms about his manly neck, trembling for age and tenderness, to see him alive again and sound; and kissing him she could not speak, but uttered little cries. Some of the coffee-drinkers

laughed roughly, and mocked her drivelling, but Motlog said, " Wherefore laugh ? is not this the love of a mother ? "

Selím came soon to call me from his father ; " Well, go with Selím, said Motlog, and be reconciled to Zeyd ; and see that neither require aught of the other." Zeyd invited me into his wife's closed apartment, where we sat down, and Hirfa with us, to eat again the bread and salt together. Zeyd soon returned from these rubs, when he could not find his ' brother ' in fault, to the Beduin good humour, and leaning on his elbow he would reach over, pledge of our friendship, the peaceable sebîl, I should ' drink ' with him tobacco :—and such are the nomads. Our late contention was no more mentioned, but it was long after branded in Zeyd's mind, that Khalîl had called him hablûs. In the autumn of this year, when the Fukara lay encamped at el-Héjr, and I was again with them, as I passed by Zeyd's menzil, he called me from the beyt, " *ya Khalîl taal !* come hither," I greeted him, and also the housewife behind the curtain " *gowwich Hirfa*, the Lord strengthen thee."—Zeyd answered, " It is the voice of Khalîl, and the words of a Beduwy ; " and he rose to bring me in to eat a bowl of rice with him, which was then ready. After meat, " he was glad to see me, he said, once more here in his beyt, it was like the old times ; " then a little casting down his eyes he added, " but after our friendship I was wounded, Khalîl, when you named me hablûs, and that before the sheukh."—" Because you had threatened and displeased me ; but, Zeyd, let not this trouble thee ; how could I know all the words of you Beduins ? Seest thou these black worsted tents ? Are they not all booths of hablûses ? " We walked down to the mejlis, where Zeyd related, smiling, that my meaning had been but to name him " thou Beduwy."

—When I reasoned with Zeyd, " Why didst thou not do as the Pasha commanded ? " cried he, " Who commands me ! *henna* (we are) *el-Beduw :* what is Pasha, or what is the Dowla here? save only that they pay us our surra, and else we would take it by force."—" What is your force ? were an hundred of you, with club-sticks, lances, and old matchlocks, worth ten of the haj soldiery ?"—"We would shoot down upon them in the boghrazát." " And how far may your old rusty irons shoot ? " Zeyd answered, between jest and solemnity, " *Arbaa saa*," to four hours distance : Saat is with the Aarab ' a stound,' a second or third space between the times of prayer. Often they asked me, " How many hours be there in the day ? We know not well *saa*." Their partitions of the daylight are *el-féjr*, the dawning before the sun ; *el-gaila*, the sun rising towards noon ; *eth-thóhr*, the sun in the mid-day height ; *el-assr*, the sun descended to mid-after-

noon; *ghraibat es-shems*, the sun going down to the setting —*mághrib* is a strange town speaking in their ears.

The nomads' summer station at el-Erudda was now as an uncheerful village. In the time of wandering since the Haj, the sheykhs had spent their slender stores of coffee; and "where no coffee is, there is not merry company," say the Aarab. Their coffee hearths now cold, every man sat drooping and dull, *fî ahlahu*, in his own household. Said Zeyd, "This was the life of the old nomads in the days before coffee." The sheukh would soon send down for more coffee of theirs which was stored at Medáin; and Zeyd must go thither to fetch up a sack of rice, which he had also deposited in the kella: I would then ride with him, intending to pass by el-Ally to the Red Sea coast. The wilderness fainted before the sunny drought; the harvest was past, and I desired to be gone. The Aarab languished lying in the tents; we seemed to breathe flames. All day I gasped and hardly remained alive, since I was breathless, and could not eat. I had sometimes a thought in the long days to teach Selím letters: but when his son had learned the alphabet Zeyd would no more, lest the child should take of me some faulty utterance; my tongue he said was not yet "loosed." Having a vocabulary in my hand, now and then I read out a page or two to the company. Certainly I could not err much in the utterance of many words that were before well known to me; but no small part of these town and bookish terms were quite unknown to all my nomad hearers! of some it seemed they had not the roots, of many they use other forms. They wondered themselves, and as Arabs will (who have so much feeling in their language and leisure to be eloquent) considered word after word with a patient attention. Thus when simple tribesmen come sometime in their lives to enter any good town in the border-lands, the city speech sounds wonderfully quaint in their hearing, 'they wot hardly, they complain, what these townspeople should mean.' The bookish speech is raised upon the old koran Arabic, which was a lowland language, and never perhaps the tongue of the upland Aarab. [If this were doubted, it seems to be confirmed by the learned Interpreters of the desert inscriptions, *v.* p. 187 and *Doc. Épigr.*]

The evening before our departure, Mehsan had sacrificed a sheep, the year's-mind of his father here lying buried, and brought us of his cooked meat; he was Zeyd's brother-in-law, and we were a homely company. I made them sweet tea; and distributed presents of the things which I had. As we sat

I asked these Beduins if my *gaûd* (young camel) with the broken mouth could carry me a hundred and fifty miles to el-Wejh? One sitting with us proffered, so I would give him ten reals, to exchange his own nâga for mine. Zeyd and Mehsan approving, I gave the money; but the meditations of the Arabs are always of treachery. The poor man's wife and children also playing the weepers, I gave them besides all that I might spare of clothing, of which they have so much need in the desert; but after other days I saw my things put to sale at Teyma. I bought thus upon their trust, a dizzy camel, old, and nearly past labour and, having lost her front teeth, that was of no more value, in the sight of the nomads, than my wounded camel. I was new in their skill; the camels are known and valued after their teeth, and with regard to the hump. They are named by the teeth till the coming of the canines in this manner: the calf of one year, *howwar;* of two, *libny;* the third, *hej;* the fourth, *jitha;* the fifth, *thènny;* the sixth, *ròbba;* the seventh, *siddes;* and the eighth, *shâgg en-naba, wafîat, mùfter.*

CHAPTER XIII.

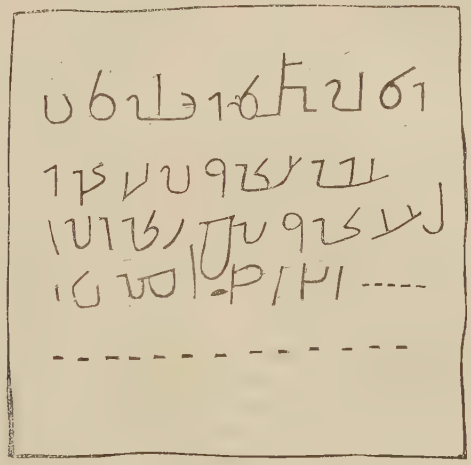
MEDÁIN REVISITED. PASSAGE OF THE HARRA.

The sight of the Harra. Dye-fungus. The simûm wind. Arrive with **Zeyd** *at the kella Medáin Sâlih. Zeyd's complaint. Departure of Zeyd and the Beduins. Breathless heat. M. ed-Deybis. The* akhu. *The Mezham inscriptions. Falcons. Strife of Nomads in the kella. 'Gunsalt.' Hejra site revisited. The possessed tree. Doolan an Antarid. The new moon. A star fallen. Invaded by locusts. Coffee company of the W. Aly sheykhs in the kella. Motlog Allayda. His son Fáhd. Night alarm in the kella; Nejm threatens to kill the lad Mohammed. New alarm. The lad Mohammed's marriage. Departure from the kella. Come again to the Beduins at el-Erudda. The* hummu. *At length the sun sets. Passage of the Harra. The gum-arabic acacia. Tan wood. Height of the vulcanic Harra. The Moahîb. Barrows. Fortitude of the pack camels. Dàrs of the Nomads. A meeting with Aarab. Come to the Sehamma encamped in the Tehâma. The sheykh Muhanna. Simûm air of the Tehâma.*

When the day dawned, we departed: and soon there appeared before us the immane black platform of the Harra mountain; the large desert lying between seeming a hollowness below our feet, in which passes the haj road. Some miles further we saw two or three men skulking among the rocks far off, where we entered a cragged country; our company of five or six persons took them for habalîs. We found before us the new sprung herb and better pasture than we had seen of late, but this soil is seldom visited by the Beduw, 'unless, said Zeyd, when sometimes we are removing and encamping together with the W. Aly.' Here near a main passage from the north, they were, although in their own dîra, in too much danger of robbers. In this sinking upland, grew certain tall white toadstools; some of our fellowship gathered them, and these, being boiled with alum in the urine of camels that have fed of the bush el-humth, yield they told me the gay scarlet dye of the Beduin wool-wives.

At mid-afternoon we passed before a wall of rock, where I perceived a well-traced antique inscription, nearly in the Naba-

tean character of Medáin Sâlih; this only, of all the desert legends, is contained in a border. As I leapt down of a sudden,



my dizzy camel fled from me, but was out-ridden and turned by Zeyd upon his thelûl. This I could conjecture to be some wayside inscription. A little more, and we come plainly into an ancient way, which is marked through this coast of mountains, down to the plain of el-Héjr, by heaps of stones. They were to show the road,' said my companions. This is the old way between Héjr and Teyma. The old haj road, say the Beduins, passed by Teyma, and we know that a branch of the antique trade-road ascended thus to Syria. [Sprenger *Alte Geogr. Arabiens.*] A droughty southern wind blew all that day against us, which parches the throat, without refreshment: the Aarab marching, covered their faces, to the eyes, with a lap of the kerchief. This is the hot blast of thin air, which they call "the pestilent," simûm. The sun was set as we came down by a sandy steep, near the strange landmark (fig. p. 243) of a sandstone rock which resembles a pawn at chess, to the plain-bottom of Medáin, here much beset with great-grown desert bushes. Among these sand mounds and undergrowths, we met in the darkness with another Beduin party, and challenged them; they knowing our voices, hailed us cheerfully again, they were marketers of our tribesmen, returning from el-Ally.

It was the third hour of the night when we beat at the iron-plate door of the kella. Haj Hasan ran, at the noise, with the lad Mohammed, upon the tower head. and looked from the

battlements, and fiercely they called down to know what men we were, that troubled their rest at these hours. Then, hearing our voices, they flung down stairs with immoderate laughter, and came to unspar the door for us; we entered, welcomed as old friends, and ascended to the coffee chamber. Haj Nejm came shuffling down in his sandals, with a host's smile to see us. The fire was blown again in the hearth, and he sat to make his guests coffee; as we drank, and were long talking, Haj Nejm fetched us in a great dish of girdle-bread, which his wife in this while had baked and buttered, for the guests' supper. "Poor fare (quoth the hospitable old man) to set before you, but ye come late, and what is there in the kella!"—"Would you treat us then (said Zeyd) as strangers? are we not here at home, Haj Nejm?" It was friendly answered, nevertheless the jealous old tower-keeper winced, for a sting that came in the tail of it, he might remember when those Fejîr sheykhs had seized the kella.—"And Khalîl, thou art come again, *murabba*, fat of the spring pasture? (cries the young half Beduin lad Mohammed). Aha, the spring! the pleasant spring! Oh then is the milk-season in the khála, and it is good to be with the Aarab." Zeyd, making his words at first flow softly with some praises and caresses, which Beduins of sheykhly urbanity put before the stab, fell into a long complaint of the small profit he had received by Khalîl, who, for reward of his kindness, had called him *hablûs!* The Moghrebies laughed out; Zeyd the Beduwy and a shrew, could here win no favour, he spoke to ears that were of old hardened against him. Also the lad Mohammed, going out of door, had found my toothless nâga; and with this new mirth, breaking Zeyd's tedious discourse, Hasan and the lad went with loud laughing to their rests. Then when Zeyd, turning to Nejm, impudently discovered to him all the dark labyrinth of his robber-like mind, the honest old Moor, saying but this word, "Khalîl, all the Beduw are sheyatîn!" ceased to give him audience; and spreading down his mantle evenly before him, he went upon his knees, beginning with the solemn Mohammedan devotion to say the latter prayer:—Zeyd babbled on, without any heeding. Haj Nejm rising, brought a piece of a tent-cloth to spread upon the hard stone under me, and departed, bidding me rest well.

Early, as it was day, Zeyd's hind had loaded his goods from the store-chamber, and the Beduw, standing by their beasts without the kella door, were ready to depart; so Nejm bade them in to breakfast, and I was left alone: Zeyd wondering remained still, he would not willingly forsake me thus,—nay, had the Moghrebies showed me dangerous looks, I doubt not, Zeyd

had conveyed me again safe to the friendly liberty of his Beduin booth in the desert. But much other was the good old neighbour's mind; a moment after, he returned to call me, where he had prepared my breakfast apart and, sign of his good will, with much samn. Soon the expeditious Beduins were risen to depart, and, saying to their host, "We bid thee peace," they mounted to return to el-Erudda. Nejm had received me well, a western man; but commonly it were to put their tolerance to a dangerous proof, to return upon any Moslemîn: then the alien in religion may find with confusion of heart, that those which were before his friends, are fallen out of charity with him. to the insane inhumanity of religious fanaticism! I would descend immediately to el-Ally; but Nejm persuaded me to lodge awhile in the kella, and meanwhile he would enquire for me of convoys to el-Wejh, or till he might send me in some safe company, upon the Harra to the Moahîb, where I should find Abu Sinûn, who trafficked very often thither.

Now was the first week in May, the oasis fever was begun at el-Ally and, for the flies, a camel could not lie there above two days together; and there being but the briny rimth and no wholesome bushes in the Héjr plain, I sent again my nâga to pasture with the Beduw. The sultry heat of the open highland, in the nomad booths, seemed here somewhat abated between stone walls, the afternoon heat being about 88° Fahrenheit. The Arabian day ended, the evenings brought refreshment, the thermometer sinking till near the day-break; when I found commonly about 68° Fahrenheit. Flaws of hot wind from the southward came upon us, with heat-drops in the sultry afternoons, whirling high dust clouds against the kella. These are blasts of the valleys, at a season when there are but light-floating airs in the high desert. The mid-day sun was so nigh vertical, that it shined-in no more over my threshold, which looked to the south. I found the birket dry, and the floor of sand a garden, plotted in beds of irrigation, and overrun with a lusty generation of water-melons, which Nejm had sown after the Haj. The kerchiefs of those of the kella were now rolled up into turbans, and their coffee fire was kindled abroad in the shadow:—this was their new summer world.

I would now visit Mubrak en-Nâga, in which I had seen so many antique inscriptions. Haj Nejm dreaded for me, and Hasan gainsaying with his wonted heat, blamed "The heartless folly of Khalîl, that would trust himself alone with a Beduwy!" I reminded him that Mohammed ed-Deybis who would accompany me was his own father-in-law. "Ay, Khalîl, and a Beduwy!—if he intend no harm, yet thinkest thou at the sight

of an enemy he would not forsake thee?" Finally Haj Nejm was for indulging me, saying, "Khalîl must not be mewed in the kella, and please God no harm may come of it." As we were setting forth at afternoon he recommended us to lodge this night well out of the way, and go with the first light of the morrow to the place, and stay there not an hour, and hasten away. Arabs of the settled countries have always too ill an opinion of the faith of the poor nomads. My rafîk was startled, when they said they would bind his son for me in the kella till our coming again safe. The man was become my *akhu*, or brother-in-fee, by the gift of a crown for a new shirt-cloth, a sober, constant, and manly Beduwy; and such he seemed perhaps more than he was indeed. An hundred times I have entrusted my lonely life, when I could not otherwise go forward, to a Beduin companion, unknown to me, and for great distances. Might not his treacherous sword-stroke, whilst I slept, have ended my days in the world? but this were fratricide in the faith of the Arabian desert: none have offered me violence; but when the way was too hard for them, I have by some been abandoned. The murderer of his rafîk would be infamous whilst he lived, no faithful man in the Beduin menzils ought to suffer him to sit in his beyt. Yet there are some found, atrocious spirits, in every people, that cannot be bridled by any custom: also the most Moslems, when they cannot otherwise excuse themselves, will impiously maintain that "their law is not binding, save within the religion of the Moslemîn."

Mohammed's livelihood was mostly of his akhuship: he was akhu, with another tribesman, of Teyma; if any Teymâny were wronged by Fejîr tribesmen, they would be his defenders and orators, to reclaim and recover for him in the mejlis. He received upon every well of the Teyâmana six sahs of dates, about fourteen pence worth, by the year. Those Shammar villagers, being no close dwellers at home as the Alowna, but riders in the deserts, to hire well-camels, must needs have such alliance in all the Beduin tribes about them. Besides he was akhu for the poor Fehjies; if any Fehjy were aggrieved in the tribe, Mohammed was his advocate in the mejlis.

The way is three hours, and arriving near the passage at the fall of the evening, we went aside to shelter in a deep winding cleft of the Héjr mountain. We might kindle the supper fire there unespied, and hobbling her fore-legs Mohammed dismissed our camel to pasture. He climbed then before the sun set, to seek a troop of wild goats, whose fresh traces we had crossed below; but the bedûn, which he found

couched only a little above, were too nimble for the unready Beduin hunter. As the next day was breaking, he followed

MUBRAK EN NÁḲA (EL-MEZḤAM). Looking North.

the game anew, but returned without venture. Small is the cunning, and little the perseverance of these herdsmen carrying

matchlocks: when they see the head of game, they must kindle their match, and by that they have blown it, the venison is sped out of a man's sight: yet the Solubba, with the same unhandsome tools, take desert game enough.

We mounted our nâga, and came shortly to the Mezham. This is a passage, certainly, of the old gold and frankincense road from Arabia the Happy: there is none other such from the Héjr plain, to the highlands above, for loaded camels. The freeway lies under the eastward cliff, which we have seen to be full of old inscriptions. Every one of the shallow legends, upon the soft sand-rock, was battered, it is very likely, with an idle stone: some of these antique scorings are yet white and clear, as any made of late years, others are wasted with the wasting rock. [*Doc. Épigr.* pl. XVIII, XIX.] The most are single rows of Himyaric letters; a few are Nabatean: among the rest were two or three lines upon which I dwelt in some confusion of mind,—because I could read them (Hebrew! or were they Christian names?) in Greek! ΔΒΗΒΖΙ—ΔΒΗCΔΚΙΟ—ΥΙΟ ΒΕΝΙΑΜΗΝ—ΖΗΘΟC—ΙΝΓΕΝ —ΚΥΡΙΑΚΟC. With all the pains in the world, I could faithfully transcribe only a good part, which were legible, of that multitude of inscriptions. Here the old ascending passengers might look back a last time to the Nabatean plain; and those arriving from the north had their first sight from hence of Hejra city: all perhaps alighted in this place, and there might one and another take up a stone (where he saw many had traced their legend before him), to beat out his own remembrance.—At this day, looking backward to el-Héjr, upon the green line of beautiful acacias grown to forest trees by the dry seyl-bed, the eyes seem to dwell still upon the antique trade settlement!—In our returning, as I spoke of the Haj surra, Mohammed answered stoutly, "Though their askars be the better armed, the Beduw are of greater heart:" yet he allowed that the poor Beduins were not able to stand before soldiery in the plain field. As we approached the kella, his children ran from the booth, to meet their father; and with Beduin affection he took his little son upon the saddle, to ride home with us.

The gate Arabs had of late robbed more than a dozen young falcons from the eyries in Ethlib. I saw two or three at this time in every tent, tied by a foot to their perches, set up in the sand, and heard them all day querulously complaining. Their diet was small desert vermin, lizards, rats and insects, as their mewers might find; or finding naught they maintain them with a little dough: in the nomad life they pluck for them those monstrous bluish blood-sucker ticks which cleave to the

breasts of their camels. Hawks (*sókr*) to take the hare are in estimation among the Beduins; it is some pastime for an idle man, with pith in him; and a good falconer may almost daily mend the weak fare of his nomad household. The least is worth a real, they will hardly sell the best at the price of a thelûl. All these were gentle hawks; in the same mountain cliffs were buzzards, gledes, and other bastard kinds. The Arabs, as I have seen everywhere, have excellent heads to adventure themselves at a height: our barefoot climbers had hardily trodden some precipices, which I was giddy to look upon. But after my coming they borrowed a cord of me, the less to endanger themselves. Every one was very jealous of his own birds, gotten at the peril of his neck, and the jars of the poor souls for their hawks too often troubled the

Cliffs of Ethlib.

kella. One day at our coffee hearth Wady raised his voice, scolding with Doolan; they shouted together for the head of an hare, which each affirmed to be his sókr's meat. The Arabs in their griefs, clamour like mad bodies, as if the persuasion should be in their much and loud crying. An uproar of nomads within the guarded tower set our jealous Moorish world by the ears. Nejm reeled in his seat; then he started upon his feet trembling; and, casting to heaven his meagre hands, the chafed old man swore there should no more Aarab enter the kella. Wady cried fast, Doolan brayed with all his throat, to excuse themselves, and hideous was this strife; until Hasan, with the brazen voice of a trumpet, bid them "Have done and peace ha! if they were not all beside themselves." The nomads now in disgrace gathered their ragged cloaks about them, and silently stepped down the broken

stairway and out of doors, glad to be so come abroad without blood; and not to re-enter till a day of reconciliation, which, with Haj Nejm, was not many hours distant. And Hasan, when he had put them forth and flung-to the iron door behind them, returned to coffee with the wonted ventriloqual laughter, and his great galliûn, and "he-he-he! wellah, Haj Nejm, mine uncle, now art not thou a little too hot-headed?" And the other, "Should these bring their quarrels, Hasan, to our coffee-fire?" Haj Nejm was full of this infirmity of sudden anger; once upon a time in such a fit, he had pulled out his horse-pistols, and shot dead two W. Aly sheykhs, where they stood in this kella, because when he cried *ho!* they had dared put forth their hands to take a little corn out of the government sacks which stood in the court below. Hasan in that murderous extremity, to save the kella, had played with his knife under the ribs of another, and flung him dead forth and sparred the iron door.

Cliffs of Ethlib.

Another business of the idle gate Arabs was to go into the wilderness for "gunsalt." They gather tempered earth, when they have tried it by the tongue, under any shadowing rocks that since ages have been places of lying down at noon, of the Beduin flocks. This salt-mould they boil at home in their kettles, and let the lye of the second seething stand all night, having cast in it a few straws:—upon these yellow nitre crystals will be found clustered in the morning. With such (impure) nitre they mingle a proportion of sulphur, which is purchased in the haj market, or at Medina. Charcoal they prepare themselves of certain lighter woods, and kneading all together with water, they make a cake of gunpowder, and when dry, they cut it with the knife crosswise into gross grains; such powder is foul and weak, and they load with heavy charges. The Arabs buy nothing when they can help themselves, and they are all in this sort gunpowder makers.

I visited all the Héjr monuments anew, and saw nothing that was not well known to me; but searching the clefts in

Ethlib, I found other inscriptions: all are upon the side of the antique town; there were none in the hinder part of the mountain: Doolan was my companion. We gathered, in the plain upon the potsherd sites, many small pieces of corroded copper money: he dug with his hands in a loamy heap, which perhaps remained of some fallen clay building, by the rock *Marbût el-hosàn*, and showed me charcoal of the ancient fires, which, by the grain, seemed to be burnt palm wood.

Returning one of those days I went to cut tent-pegs at the great solitary acacia tree which stands nigh the kella; here the goats and sheep of the garrison lie down at noon after the watering. Clear gum-arabic drops are distilled upon the small boughs; that which oozes from the old stock is pitchy black, bitter to the taste, and they say medicinal: with this are caulked the Arab coasting hoys which are built at Wejh. Hither I saw Doolan leading his flock, and waited to ask him for his bill, or else that he would cut down the sticks for me. He answered, "Wellah, O son of mine uncle, ask me anything else, but in this were mischief for us both. No! I pray thee, break not, Khalîl, nor cut so much as a twig of all these branches, thou art not of this country, thou art not aware: look up! seest thou the cotton shreds and the horns of goats which hang in these boughs, they are of the Beduw, but many fell in the late winds. And seest thou these nails! certain of the Haj knock them into the stem whilst they pray!" As I laid hand anew on a good bough and took my knife, Doolan embraced me. "No! Khalîl, the man who cuts this tree, he said, must die."—"What is this folly! are you afraid of trees?"—"Ah me! she is possessed by a jin; be not so foolhardy. Wullah, I tell thee truth, a Beduwy broke but a bough and he died within a while and all his cattle perished. Khalîl, the last evening a little girl of the booth that is newly pitched here, gathered some of these fallen sticks, for her mother's fire, and as they kindled, by-thy-life! the child's arm stiffened: they carried her immediately into the kella, where Haj Nejm hanged some charms about her, and by the mercy of God the child recovered."

Doolan was fallen out of favour in the kella, since those sheep and goats had been robbed out of his hand, and he imagined the world to be cruelly set against him. One day in this melancholy, as he lamented the many human wrongs not to be redressed, sitting with heavy sighs upon my threshold, I said to him, "Doolan, weep not, thou art an Antary!" The destitute man, the despised Fehjy, hearing himself named in earnest son of Antara, could not contain his heroic heart:

he would hide a great starting tear, which fell down upon his breast, and with a sobbing laughter he went out to weep. He would no more enter to drink the Moors' coffee, but at evening he solaced his proud grief in his own tent with many a mighty song to the groaning chord of the rabeyby: thus he put all care away and hunger,—and surely there survived in this poor Fehjy shepherd a magnanimous wild breath of the ancient Arabians. Doolan every day that he lived was an hungry man; and it is hard to understand how nature may be sustained, in these famished human bodies. He would often show that he had nothing left to eat with the gesture of the nomads, in crackling the thumb-nail, from the backward, upon the upper front teeth; they would signify with the herdman prophet, "He has given them cleanness of teeth." When he understood that to the soldiery of the Sultan were appointed daily rations, rice enough with flesh of boiled mutton, he thought them well living in the world; and "Oh! (he said) that a man might have here to eat every day and be filled, as those askars!" The inhabitants of the border lands are wont to say of the hungered life of the nomads, "Their living is like dying," *míthil el-mawt.*

An evening as the Arabs stood looking for the new moon, a little before the sunset, we heard a rushing sound in the heaven afar off. It was *nejm* a star-stone, (said the Arabs,) which had fallen they thought upon the mountains Rikb el-Héjr. They told me some have in their time fallen visibly in the country, and when they came to the place they found the rocks shattered, but not the 'star' which they supposed to have beaten deep into the earth. The new moon was welcomed by the men with devout exclamations, and by these poor nomad women with carols in the first hours of the night. This is the planet of way for the wayfaring Semitic race. The moon is indeed a watch-light of the night in the nomad wilderness; they are glad in her shining upon the great upland, they may sleep then in some assurance from their enemies. The hareem chanted their perpetual refrain of a single verse, and danced for an hour or two. Moses appointed his priests to 'blow up the horns in the new moons':—they are rams' horns, I have seen, which are sounded at these times, in the Jews' solemnities in Syria.

All the locusts were not yet past; once again they alighted here from the evening wind, on all green bushes and in the few palms of the kella. Haj Nejm ran up hooting on his terrace, and stretching his weak arms, armed with long palm branches, from the battlements to brush his date-trees,

he cried frenetically, "Burn Ullah their fathers!" and sent some of the gate Fehjies, who were partners with him in the fruit, to climb to the palm tops: this battle lasted till nightfall. In the oases, where they have fewer hands than can defend all their trees, the villagers suffer much damage. They lost this year a half of all their date fruits at Teyma. The immense plantations at Kheybar, were in the summer almost destroyed; the villagers can but kindle fires of green sticks under most of the stems.

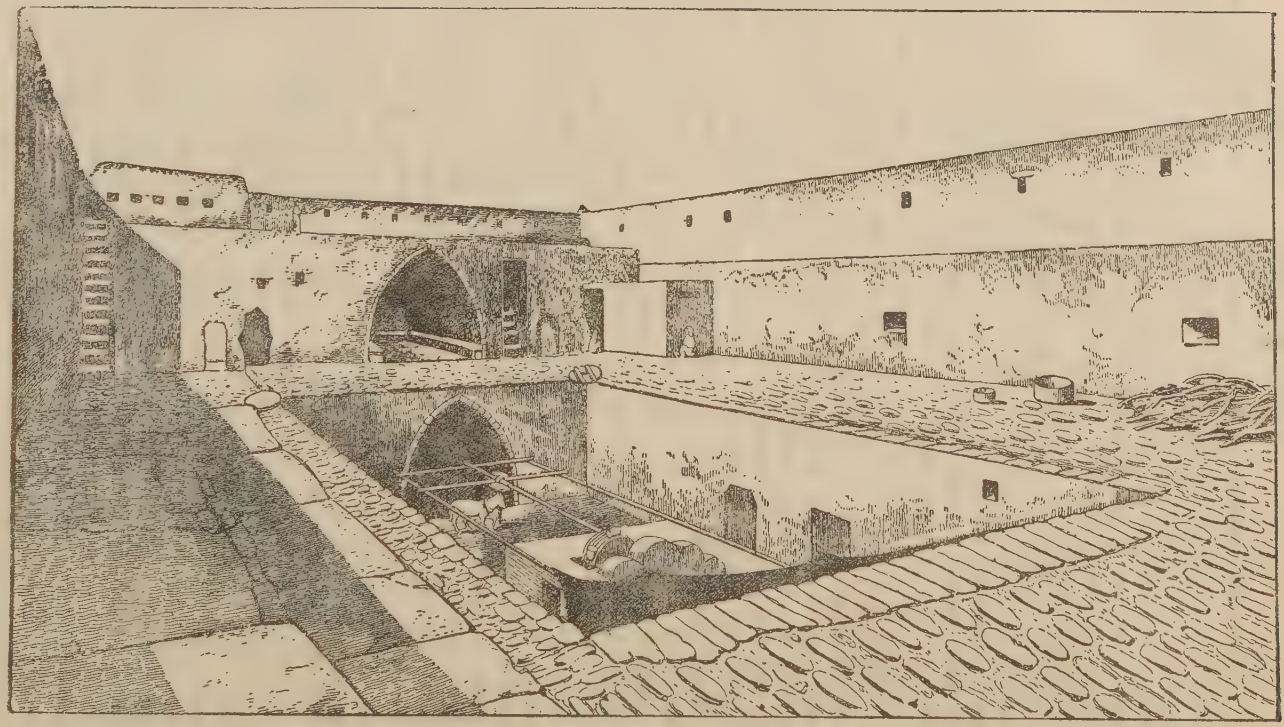
On the morrow a number of Beduin horsemen rode to the door; alighting they tethered their mares, and leaning up their lances to the walls, knocked loud upon the iron plate, which had been closed when they were seen approaching. These were sheykhs of W. Aly, who upon their mares preceded the general ráhla. The tribesmen came down from wandering (for fear of Ibn Rashîd) upon the Harra with the Moahîb; and now two months before the time, for their better security, they would descend to Kheybar. Their riders had lately lost, to the Bishr ghrazzu, eighty dromedaries, well worth £1500 sterling, tamely surrendered, with their arms; whereby the tribe was left almost bare of defence, and to-morrow they would call in at el-Ally, to buy or take upon credit what matchlocks and swords they might find in the town; this noon they pitched in the midway about the wells of el-Héjr. Only a part were presently admitted. They had been but few years before dangerous gôm; and there was the blood betwixt them and Haj Nejm, of which the careful old host was ever in mind, who now stepped down in his best array and smiled with a grim kindness to meet them: the holster of two flint pistols, with which he had slain some of them, lay in a baldric upon his breast, and a flint blunderbuss was ready on his arm. Thus a man in trust or having anything to lose of his own, must converse with the men of rapine that are Beduins from home; he must watch their sliding faith, lest they who are in seeming and pleasant words your friends, an occasion being given before you have eaten together, should suddenly rise upon you as enemies. They look themselves to be dealt with thus, and he is respectable in their opinion, in whom is this giving heed against their treachery. There is much in their eyes in the ceremonial of receiving honourably a man's guests, and though it be done in half-hypocrisy: Nejm rolled a pair of Turkey carpets after him, that seemed sumptuous possessions in the eternal squalor of the desert; and these he spread for his guests upon the gallery.

So Wady came up to them, and all the gate nomads, in their holiday best. One after another, Wady fell upon the necks of his sheykhly kindred, smacked a Judas kiss in a man's two cheeks and he folds down his comely black head like a bulrush on their rusty shoulders. The others stand manly to greet the W. Aly sheukh, who rise to them with a distant gravity ;—because of Kheybar, and for Ibn Rashîd's sake, all is " not well " between these light and treacherous twin tribes. By this they are all solemnly seated again, and waiting to drink coffee. Hasan is our coffee master at the hearth ; he who in that sudden fray had killed one and swayed-to the iron door with his single main strength against many. Even now he was secretly armed; and showed me after their departure, with his inextinguishable gaggling laughter, both that blade and the pistol which he had ready in his wide slops, lest there should have fallen out among them any new desperate adventure. So must they that man the kellas, eat bread unquietly in the Ishmaelite country. Nejm had always a musing uneasy conscience of that blood hastily spilt: *ed-dumm thekîl*, would he say, " The burden of blood is very sore:" and were any cruder counsel moved at our coffee fire, Nejm would give his voice against it, commending milder ways and saying " It is good to look with indulgence upon men's faults, so they be without malice." I have heard him murmur to himself that 'he was hospitable and had a white heart.' When he was before of the tower at Sawra, in their dîra, he had fortified himself with a W. Aly marriage ; yet by her father's side, his wife was of the old kella keepers' daughters. She was of womanly worth, and hospitable, and only sometimes impatient of his close citizen discipline, which the absolute old Moor would lay upon a faithful jâra in the desert.

Motlog Allayda, the great sheykh, was a grey-headed man, and with homely gentle manners he seemed a fatherly personage ; when about to depart, he came to seek me out in my chamber. Bred in a civil society, it is likely he would have been, for all the world, a perfectly good man ; but the necessitous livelihood of the wilderness must cast him into many perplexities, out of which they will unwind themselves by any shift, which always they think better than fighting in the plain field ; and though some of their fox-like expedients be but base treachery. But there is no public dishonour in the desert ; all is reckoned human policy, that is done within the tribesmen's common interest, and contrary to the world, which is all without their tribe. Thus every Beduwy has two faces, this of gentle human kindness at home, the other of wild misanthropy

and his teeth set against the world besides. All things are much as we esteem them; they think themselves, comparing themselves among themselves, honest men enough, whom we take to be most dangerous wretches and arrant thieves. The double treacheries of this unwarlike tribe had fallen back, twice, upon their own pates in the last twelvemonths' time, which made their false hearts cold.

The elders departed bye and bye to go to their menzil. The younger spirits lingered on, that for change of idleness would sit this day out in the kella, drowsing through the middle hours as though they were weary in the wilderness of their own minds: and hardly they roused themselves at the end of the day's quarters, when they found, by the shadow, it was time to say again the same formal prayers: then they rekindled their galliûns, and a blithe new knelling of the pestle and mortar relivened the company; yawners shook off sloth and sat up to sip the cup again. Thus they stayed, as the Beduins only can, still fasting, and making patience with cheerful slothing, till the evening. Cock on the hoop, of this younger company, was Fáhd the sheykh's son, a wooden-headed young man lately leader of that ghrazzu in which he rashly wounded the Bishr sheykh's son. Fáhd sent for me to come to him. He sent again. "Up (said the fellow his messenger), the sheykh calls thee to show him thy pictures." I bade him come to me, if he would aught of me, in my chamber. He entered, with a haughty brow, which, seeing I despised, he fell to entreating me would I show him my pictures (now famous in the country). It was he who, hearing my nation named, would understand which was our market village; now I said to him, "Young man, ours are a thousand villages, and many thousands;" Nejm a little before had boasted to them that the Nasrâny never said a word but the truth, and therefore the stolid younker could not wholly disbelieve me. The old Moor went by upon the gallery, and hearing our discourse, "Neither is this (he said to them) anything incredible which Khalîl tells; in the Moors' country be also great towns, and plenty of good villages, that is a wide land full of a multitude of people, and not such as you Aarab inhabit. What nakedness is this here of the sun and waste earth, with hardly some village weakly inhabited!—a land which only Beduw, and the afarît, may dwell in; but we are men of the West:—is it not so, Hasan? Ay! we have seen the world." The sun setting, these coffee guests departed—observing the good manners of the desert—and went then to their worsted menzils to breakfast.



Picture of the kellâ within: Medâin Sâlih

The old Moor Nejm had taken of late a greater aversion to the half Beduwy askar lad, his wife's brother; and all dreading his quick sanguinary humour, we led a careful life in the kella. Nejm had bred him from a child to the garrison service. We have seen this stronghold once already taken by surprise, and occupied by the Beduw: with so few hands under him, he must jealously guard against all the besetting dangers of the desert. He looked with a fierce care, by day and night to keep the gate. The craven lad Mohammed, with a braving negligence, made too light of his "uncle's" jealous bidding; and he, tyrannical and timorous, saw in this draw-latch his labour lost, and the kella committed to him by the Dowla, with his neck and livelihood in it, endangered; and every day, he hated more the boy's spurious metal. One of these nights we were hardly gone from the coffee-hearth to rest, when our peace was troubled with a savage altercation. The young Mohammed had stolen forth, leaving the kella iron door ajar at that hour, to the Fehjies' tents, only to quarrel with Doolan; and was scolding with the Fehjy women about some trifle of corn betwixt them, an imprudence likely to cost him all too dear—it might cost him his unprofitable life. For Haj Nejm, hearing this rumour, and a wrangling without, was risen, and as he knew certainly the brabbling voice he came forth in a frenzy upon the terrace, and as if his tower were now betrayed he yelled like a fiend to shut the door. The lad stole in again, and having softly laid up the spar, would then sneak up the stairs to his chamber; but the old man, spreading his arms in the moonlight, sware by his religion, and by his *Ghrarb*, or West country, that the boy was a Yahûdy (he could find no worse name for him). Haj Nejm sprang back to his quarters, and came again handling his glittering carbine. He yelled then, "Up, Hasan, I say, up!" in a half suffocated and less than human voice:—Hasan he called to be witness at the Yahûdy's death; or he intended perhaps that, raging thus, Hasan should play peace-maker and come between them, to hinder him. Nejm would make all hearts this once afraid of him, with the horror of manslaughter in the night: from the opposite part, the puling miserable lad appealed to him weeping, "O uncle!—it is thyself that hast brought me up." But the old man rejected him, crying terribly again, "I am none of thine uncles; die! Yahûdy, die!" and as he levelled his gun at him, Mohammed ran by in the ghastly moonshine (the Arabs shoot not at flying), at the further side of the kella: so old Nejm, handling his shining blunderbuss, descended slipslop, with a stiff tread upon the stairs, from the

terrace-roof, and terribly he made after him. Haj Hasan had stepped upon his feet at this ado and looked from his cell-chamber; now with the voice of a trumpet he outshouted them all. "*Bess*, enough, 'nuncle, and now ho! what is this fare, wouldest thou shed blood so hastily! and in with thee, Mohammed, thou foolish weled, to thy chamber; what, boy-fool! have not I an hundred times warned thee, as a father, and art thou always troubling the kella? And thou Haj Nejm go sleep; I say there will be time to look at the lad's fault to-morrow.—Have done Mohammed! do not answer thine uncle, but give the Lord thanks that thou seest the end of this night's work, and nothing worse is happened unto thee." By this the infirm old man's spirits were nigh spent; all again was still in the kella, and they returned to their rests till the morrow's light, only the puling askar lad yet blubbered as he passed the sill of his "beyt," 'He would tell the Pasha, and he would tell Mohammed Aly, as ever the Haj should be come again:' it was well that the testy old Moghreby did not overhear him.

The sun risen I went to the hearth to make tea with much sugar; in hope to call them friendly together: and the strife was laid till mid-day, when Doolan drove in their few sheep to drink at the troughs. Haj Hasan spoke to him some sober warning from above;—a word half uttered were enough for the wise, but twenty cannot admonish the imprudent—there broke then from the poor Fehjy's breast, he could not forbear, a bitter complaint and loud, as when the rude herdsmen are holloaing far over the desert. The foolish lad Mohammed came running to the cry, and sent out his brabbling voice against him: this brought down the kella, every man rose from his place. Looking up we saw that Haj Nejm had taken his blunderbuss; he came on shrieking, like one half beside himself, "Yahûdy! Yahûdy!" he trampled down by the stairs to them on the gallery, and set forward at a feeble run. The gate Arabs, that were in the kella to drink coffee, made after him, misdoubting the old Moor's frenetic humour and entreating him. Wady coming from behind caught Haj Nejm by the middle, and detained our "uncle" as it were a shuffle-footed old witch, casting his arms and struggling. Nejm gasped, and horribly he still threatened the lad.—Then he wrested himself free, ran from them, and anew levelled his gun, but so they were upon him again; he dragging them they contained his arms, and held strongly his impotent striving; thus they chased horribly up and down. Nejm, his strength failing, looked ghastly now about him, and

panted in their strong arms. His wife stood above, weeping, and yet durst not proffer a woman's word for her unworthy young brother, that she dreaded might be slain, by her old husband, here before her face; but now Hasan protested to him, "Wellah, have done Haj Nejm! what old fool, is not this to fare like a mad body? ho! ho! an askar kill an askar!" (war against a man's own household). Also the nomads which held him entreated with the gentleness of the desert, "Let be, let be! Haj Nejm, nay it is thine own boy; nay! and the Lord shall lengthen out thy days."—"An end of this, ho!" shouted Hasan, and as his senile strength gave out, they forced back 'our uncle' into his chamber.

It was yet in my mind how I had nearly fallen here under the bestial Turkish fanaticism; and I looked to heaven for a day to go again from this infernal cage to the freeborn Aarab, where no more hideous hurly-burlies should be in my ears of these hot-hearted Moghrebies: I promised my soul, once flown, never to re-enter these sordid kella walls to lodge in them. In this superstitious darkness of our lives, I could have imagined that some god had given me favour in the sight of the man, and allowance amongst them all. The same Haj Nejm, was to me always of an indulgent mildness, provident, for my good, to warn me with wise counsels where he thought me too little prudent, and which is but rare in their religion, disinterested: he seemed to regard me with a sort of neighbourly affection. But if upon a time there should fall any distaste between us, and he forgot his duty to the Dowla (his fanaticism in that day remembering only my religious disability), then certainly I had not long to live.

Fear and barbarous contention in lawless country (where a man must shout loud for the mastery, since there is little or no hope to move men's minds by reason) and sickness, had marred the virtuous good nature of Haj Nejm: surely in some less iniquitous circumstance of things, and under a holier discipline of religion, he had been of an excellent goodness, so much was there in him of uprightness with a modest simplicity; and if in the smile of an Arab, which is in general sweet, we may divine anything of the primitive temper of his soul, Nejm might have been a saint also. If any censure this outrageous humour of the Moorish adventurers in the East, they will answer, in their milder mood, "You are to know that we are Western men, Moghrâreba." The Arabian men's blood has been tempered in the Occidental world. In stature of the mind and of the body, the Moors have outgrown the lazing, little in-

genious population of the old peninsula; even if we should compare them with the civil and industrious people of el-Kasîm, they are superior, as Occidentals, to the less strenuous inhabitants of the East. Men of hardy resolution, with some civil ingenuity, honest industry and civil cohering together, they bring to pass even new enterprises. A people of the West, they have the harsh Occidental man's cautelous mind and only little hospitable. As all Arabs, they are born under wandering stars: they are strenuous men more than the people of the Peninsula. The Arabian villager is less patient to labour than they, and easily discouraged; as for the empty-bodied slugging Beduwy, he is very short-breathed, and, after an heady effort, would return to his contemplative leisure, and lay him down again out of mind of all world's cares. It seems that some like alteration is happened in the Barbary strains of Arabian horses, which are grown to be of more fibre and courage in the West.

The next days were peaceable; Mohammed would go to his nomad mother, and take the air awhile with the W. Aly. The boy had lately paid the bride-money and wedded a girl-wife from Jeheyna; but neither could she many days abide with her unlucky groom, the coward had already beaten her: she fled one of these morrows into the desert and ran down ten miles to el-Ally. Shut in a kella, among unkind strangers, the homesick Beduin bint came upon a time to enquire of me with girlish simplicity 'if, when her young husband sent her away, I would not receive her in marriage.' I was now three weeks lodged in a haj road tower this second time, we heard of no rice caravaners arrived at el-Ally: my purpose was therefore to ascend to the Moahîb, upon yonder cool platform, in sight, of the Harra mountain; but because all desert ways are perilous for solitary passengers, I could find no man to ride with me thither. We had tidings of a *kúfl* (convoy) of the Fejîr about to go down for rice to Wejh, the second morrow they would set out from el-Erudda; a friend had sent me my nâga, by tribesmen who went by, marketing, to el-Ally, and I might return in their company. I distributed small presents, and found a new Damascus gown for Haj Nejm: the good old man would needs put that gay headstall and bridle, which his own hand had taken out of the hand of the Shammarite, upon my camel; and when the men came at evening, I departed with them.

The hot sun-light forsook the world, and we ascended, in the calm night shadows, through the border of sandstone mountains, beyond the valley-plain of el-Héjr. We came on in

the long night hours, when others sleep; the air breathed more chilly from the highlands, as the night increased. When the sun was rising, we alighted and made a fire to warm ourselves. After other two hours wayfaring, we came abreast of the pasturing nomad cattle; and seeing me, cries a rough shepherd, "How now, fellows! and wherefore have ye brought this Dowlâny?" They answered him, "He is of you, and this is Khalîl." The Fejîr yet lay about el-Erudda. The many small water-pits are sunk there to man's height in the low sand ground, and well lined with old dry building, of the wild stones. Water in them, which is flat to the taste, never fails.

We rode by Zeyd's menzil, where was Mehsan only, who came to take my hand. My companions of the way dispersed, and I must make forward to Motlog, who was pitched at nearly another hour's distance. A negro freewoman, a chideress, who came with us, and was of Rahŷel's menzil, guided me thither; footing before, upon the soon burning sand, with the bridle in her hand, impatient of my delays,—I could not drive for weariness—at every step she plucked the headstall of my jaded nâga. Some of these women's smocks are made open sidewise, as it were but a shirt-cloth, through whose midst the head is put; so only hanging from the neck, the stuff is gathered in under their arms, and no fault is discerned, even though they move hastily. But in the disorder of her tongue, and the groaning nâga's resistance, it is likely she forgot her mind, a flaw of wind in the still air blew out her summer frock from the neck; and besides the haggu, or girding lace of leathern plait, they have nothing else upon their bodies. Lithe were the negroid limbs, shining in the heat, and notwithstanding the alloy of African blood, perfectly well shaped, she seemed a statue of bronze. With a quick word, the negress caught in her calico again, and turned with ruffled looks, to understand if she were not mocked; but as she marked how the kafir came on riding with a discreet indifference, there was no more tryanny of her tongue in the way: she ever owed me much good will, that this was a mirth untold in the Beduin booths; and since she journeyed unquietly up and down to the market villages, it chanced we rode some other times in the same company.

When we approached Motlog's booth, the convoy was all ready departing, which we had heard would set out on the morrow: I had hoped to repose here the day over, and thought I could not have ridden further an hour,—and yet my journey was but in the beginning. Only the last beasts of the kúfl were now in sight. "Hasten forward, said the Arabs, if thou

wouldst come up with them."—Said Motlog, "Thou art late, but mayst overtake them." Men ran from the next tents, holding out their hands to the new comer to receive a little tobacco; but, for all my need, I could hardly persuade any one to bring me a little of their léban, to drink. The Arabs are at such time unready, and even minded to lay load upon thy sore burden. I asked Motlog, who marked my drooping spirits, "How far will this journey last to-day?"—"They will alight at mid-day, or before the half-afternoon; ride forward!"—but these are the pleasant forged promises of deceitful Beduins. Motlog vaulted upon his mare's bare back, he rode with headstall and bridle, the bit is unknown in these deserts. "See, (said the more friendly voices about me,) the sheykh is before thee, beat forward the nâga, or thou wilt be left behind them; he is gone to recommend thee to them, and will bind the Billî sheykh's son (who conducted the kúfl) for thy safety." Motlog, as I came up, delivered me *teslîm*, a trust from himself, to the young Billî rafik. One hundred and fifty more miles' march were before me, almost without rest, in a deadly heat, and the languishing life was already almost at my lips. From time to time, I could hardly maintain myself in the saddle: departing from Medáin I had taken no water, and had not an ounce of food with me. The breathless sultry day was again upon us. At two hours distance, they stayed by a small watering place of shallow pits, lined with dry building, like those of el-Erudda. I hardly knew two or three faces of the tribesmen caravaners, whom I saw here mustered together; the most being Khamâla, which, though a great fendy of Fejîr, are a sort of rude unfriendly commons, living withdrawn from the sheykhs, and not often coming to the mejlis.—This air was suffocating! I alighted as they were ready to depart again, and would bathe my head in a little water which remained in a waterer's leather after the cattle drinking; but the savage wretch forbade me, saying, 'Nay!—he feared Ullah;' and taking up his gear, he cast out the water, crying, with the dreary eyes of his ignorant fanaticism fastened upon me, 'Should he draw for a Nasrâny, one that was accursed of Ullah? was the sun hot to-day, and I fainted? he would God that I died also.'

We were not come far in the wilderness, when the peevish tongues of two light young Beduin women in the company, screeched to the men about me, "Look there, lads, is not that the kafir riding? will ye not cut the wezand of him in the way?" I bestowed, in my haste, a Beduin curse upon them, but it needed not; the men marching nigh me answered gravely, "He is the son of our brother," because I had been a guest of some of their tribes-

men. Again the black immane platform and mountain-wall of the Harra appeared standing to the burning heaven many hours before us;—and the kúfl not to halt until, living or dying, we should arrive thither. The train descended to cross the hollow plain under the cragged border, called by the haj caravaners Shuk el-Ajûz, and by the nomads *el-Agorra*. We marched in a dead dry air *el-hummu*, that is a scalding tempest of sun's rays, which strikes up again, parching the eyeballs, from the glowing sand. How slowly the raging summer sun fulfils his large arc to descend at length till the blissful shadows of yonder Harra cliffs shall cover us! With the skin of the hands, neck and face, and of the shins and feet, broken and peeled, I rode in a sort of trance, and half burned. Sometime hearing a welter behind me of their full-bellied girbies, I asked of the passenger owners to pour out a little water, but they denied me. Another who followed, of better heart, yielded grudgingly: I took up his bowl of water to my lips, but for the throat's dryness in the withering heat I could not swallow a draught. Seeing I had but sipped, as he received it again, the fellow cast out the water upon the sand, for he said, "Who would drink after a Nasrâny!" Their large sweating girbies were swelling full of water, and they would come to wells again on the morrow at this hour. Friendly is their hospitality at home; but in the way with them you may find among the same Arabs the behaviour of enemies: yet ever there are some honourable men, who will at all times be as good as themselves. It was late in the day when we approached the Harra: there we entered a sandstone breach in the mountain, and were sheltered from the burning eye of the sun. The bottom is overspread with an outborne drift of lighter pumice, mingled with an infinite cumber of broken-up lava and some basaltic blocks. We ascended further by a steep place of sand-drifts, in the undercliffs of the mountain (always sandstone): the nomads alighted, the better to let their beasts climb. To relieve my old feeble nâga, I rode upon a hired camel. The owners bade me also dismount; but seeing me too weak to go upon my feet, they would not insist; for the Arabs, in your using anything that is theirs, can be gentle and humane. "Why march thus (I enquired of one) in all the day's heat and not in the night shadows, sparing your own strength and the camels?"—"Ay, ay, it were better thus; but Khalîl, el-Beduw! they are always affinîn, corrupt to rottenness, and whatsoever they do, it will be found good for naught."

When in the broad shadows I a little revived out of that aching weariness in the way, which is a long dying without

death, I found of a very small thing a new affliction. A bint rode to us whose mother's was my hired camel; though her chitty-face was fairest of all their company, nothing in her was maidenly but the mask: the witch scritched like a jay, hooting me over hill and dale to the end of the journey, with "Ho! Kafir, aha! the Nasrâny! this is a Jew man." The nigh riding Beduins were malignant more than generous, none caring to admonish her. This day grew dim, at length it was sunset in the wilderness. The Arabs drew bridle in a sheltered place; the great camels kneeled down under them, and we all alighted for that night. I had mounted yester-evening at el-Héjr about this time, and riding through a summer night and the long day, had not tasted food or repose until now. The night is a most sweet respite from the sunlight and heat: the mountain air breathing upon us, I alighted, infirm indeed, but light as from sleep. The camel back is uneasy more than wearing: but what for the infelicity of nature, human malice and the devilish iniquity of religions, I hoped not to spend many other such days in the world,—that should be an hell suffering.

In the starlight, calling the peevish damsel, who with her brethren had alighted next beside us, I put a gift of tittun in her hand, for the witch her mother. I said to her, "Thou art a pretty little wolf; but come sweet-heart, that is forgiven; to-morrow wilt thou be my bride?"—'Well (said the poor Beduish lass) she was willing to "take me"; she would serve me in my voyage and follow me to my far country, and never give me again unrest of her brabbling, only I must promise not to put her away.' With this half earnest nomad jest my ears were lightened of a hussy's railing tongue for the morrow. Now it was night, the wayfaring Arabs sat about their watch-fires, and I lay beside my saddle-bags to rest. Later two young men passed by us, going back to their places, and I overheard them very well, as one said to his companion, "Here lies the kafir!" and the other answered him, "Look, there wants but one *whish* with the sword, and a man might come by all that good (my baggage)."—I knew the voice of the last speaker; he was the worthy Bíllî sheykh's unworthy son, who rode rafîk, for his father, with our caravan. As the new day lightened, the Arabs broke up in haste. I had overnight agreed for the hired camel; but now the owners denied me, alleging for themselves a shrew's proverb, (perhaps of the ancient Arabians, which may hardly now excuse them when they drink no wine,) "Promises made in the night be not binding by daylight."

I must load to go over the Harra, upon my jaded nâga. The main of the convoy had departed: those few that yet

lingered about me, threatened to abandon me ; but some alighted to help the stranger when they saw that alone I could not lift up my baggage. An hour further, of their own returning weather-cock wills, they let me have the camel again ! We began to be in steep cragged paths of the mountain : now we ascended and descended all the half-hours till noon, engaged in the many basalt coombs and crooked folds of the Harra mountain, yet always passing upwards. All about us is an iron wilderness ; a bare and black shining beach of heated vulcanic stones. Few green stems of wormwood and southernwood, *shâeh,* springing on the sharp lava shelves, give up a resinous sweetness under this withering broad sunshine : the last is gathered and dried by the hareem, for the hot cordial savour ; they mix a little with their cold léban and mereesy. In all the deeper vulcanic bottoms are tamarisks, and by the stony dry seyl-bed sides I saw woody green groves of the desert acacia. Of other timber a few stone-oaks grow upon the Harra ; I have seen their heavy club-sticks cut of this wood. Some of the poorer Beduins and Fehját sought in thickets of the acacia thorns whilst we passed, for the clear drops, and whitey bunches of gum-arabic ; for such, they said, would be given sixpence a pottle at el-Wejh.

The long-necked camels snatch as we ride at these thorny boughs of sweet mimosa-like leaves. It is a wonder that the hard finger-long sharp spines should not stab the great soft pharynx !—thorns which will strike at once through their horny soles, and wound so cruelly the nomads' bare feet that I have known men long bedridden by such accidents. When I asked some Beduins of this, " The world, they answered, is full of the wonderful works of God ! and the Lord hath made every creature to his proper livelihood. Yet if one will examine within the mouth when any camel is slaughtered, he will find a skin-substance, tender-like, but deep as your finger, and of such toughness that a thorn might not readily pierce it." The Beduin goat-herds, where there are acacia trees, carry out a bill with them, and lop down the under boughs to their stock, more especially for the young kids. Tólh trees with such cut wash-boughs, hanging maimed and sere, are seen in all the desert ; and the desert dust is often trodden down about the thorny mimosa bushes by beautiful wild feet of the gazelles. This tree, which they say grows quickly, seldom comes to great timber. A spreading tólh-tree head is no hospitable covert, but a greenish lattice of spray-wood and thorns with rare minute leaves, which casts a thin sprinkled dimness, like a shadow, and her old thorns upon the glaring waste ground. The acacias give up to the air a hardly sensible wholesome

sweetness; the little yellowish flower-tufts are seen in all the midsummer months, and after the knops, the crooked cods before the summer time. In *Wady Thirba* I have found the flowering tree full of murmuring bees of the desert (*athubba*) and casting a weak perfume, as the sweetness of flowering vineyards. To chaw the leaves, which are pleasant to the taste and a little gelatinous, will refresh the parched mouth; the gum, say the Arabs, is very good and cooling to eat. Some Fehját who rode in the kúfl, would stay in the next menzil of Bílli to seek for er'n roots in the Tehâma side of the mountain. The er'n, which is a gnarled stub of massy wood, resembles the stool of ling-wort. I have not found the plant, nor seen any heather kind, growing in Arabia. The chips, which they soak in water to tan their leather, are of a cedar colour. Two or three days, a raw skin is laid in a pan with the er'n water; but the hide is tanned to so little depth, that such crude leather, if it be a water-skin, will after some time putrefy; when it is chapped, it must be steeped anew: corrupt are thus most of their girbies, so that they infect the water in them. For a knot of er'n root, which is in the husbandry of every nomad and oasis housewife, a real is paid at Teyma.

In all this day's passage of the Harra the sand-rock nowhere comes to light, but is covered with the immense pan of basaltic lavas. We tread first after mid-day the high vulcanic platform of the mountain, after much ado in climbing of the fasting camels. A black vulcanic gravel plain is there before us to the horizon, in which there rise single black cones, and twin crests; [they were crater hills; and in those the vulcanic craters have been broken down upon a side, by the outrunning lavas and the blast of the eruption]. In all these I thought already I saw the distant forms of vulcanic hills. Mild was the summer day's heat in all the Harra height, here 5000 feet above the sea level: the rarity of the air, was our shelter from the extremity of the sun, which now shone upon us only in friendly wise. We felt a light wafting breath in the higher denes; a tepid air streamed at large over this vast headland of the mountain. Somewhere in the lava soil we see yellowish loamy earth under the loose stones, tufa or it might be burned chalk-rock, which upon this Harra lies in few scales above the deep sandstone; and I have found it singed to ochre, by the old lava's over-streaming. Such Harra land is more often a vast bed and banks of rusty and basaltic bluish blocks (*dims*, *róthm*, which after their crystalline nature are rhomboid;) stubborn heavy matter, as iron, and sounding like bell-metal: lying out eternally under the sand-driving desert wind, they are seen polished and shining in

the sun. Because of this cumber of stones and sharp cutting lavas, the Harra country is hard to pass, out of the paths, for any other than Harra-bred camels. The heavy poised stones sliding and toppling to the tread, the herdsmen's feet are oftentimes sorely bruised; for which, and because the stones are as glowing coals in the summer sun, the Beduin hinds in the Harra commonly sit all day upon the croups of their browsing camels.

This Titanic desolation, seeming in our eyes as if it could not bear life, is good Beduin ground and heritage of the bold Moahîb *Abu Shamah*. Wholesome is that high attempered air, they have cattle enough, and those mountaineers are robust Beduin bodies of rude understanding, more than the nomads which I have seen in the plains about them. In this difficult vulcanic country, their small cattle can be seldom robbed; and milk of the flocks is in less scarcity among them, which is the health and wealth of the poor nomads. When their stout old sheykh came visiting the Fejîr, later in this summer at el-Héjr, Zeyd, with the nomad hilarity, took up the word with him thus, in the mejlis, *Ya Tollog, râiyat el-Harra*, which may signify "Ha Tollog, thou that art lord of the Harra!" Finding, as we marched, where a flock was lately passed, we hoped soon to meet with those friendly Aarab, and lodge that night in their menzil.

We rode in the further mountain way by ruins of dry-built walling; a kind of simple breast-works and small enclosures, such as the cotes which shepherds build now to fold their lambs, (from the nightly wolf,) upon the mountains of Syria: besides these, there are some narrow cells that might be taken for graves laid above ground. Other narrow cells there are with a groove and cullis door:—some such I have seen baited by hunters in the Sinai desert; they are traps, they told me, to take the leopard (nimmr), and other land-loping beasts of the flesh-eaters.—There is another kind, which are round builded heaps and are perhaps barrows, the nomads say of them, "they are beacons, and mark the site of springs which were of yore, but the old knowledge is lost." If I asked any Beduin passengers of these things, he answered listless, hardly willing to open the mouth, in that heat,—"Things of the former world, and before the Moslemîn." Some answered, "Tell us Khalîl! those old kafirs, thy forefathers, they made them not?" And other voices said, "They are of the Helalât."

Not finding the Moahîb, we began already to descend by the western basaltic coombs of the mountain; and came to pits of water, where the Arabs alighted to draw for their

thirsting and fasting camels: for save that little they may browse, after the evening halt, when they are loosed out an hour to pasture, the kúfl camels fast upon the whole journey; but because of sweating they cannot pass for thirst. At other times the querulous huge creature, that seems overburdened with his own vast bulk, will groan, if but a fly light or a date-stone fall from his rider upon him; but compelled to any great pain, the camel marches to the end with a silent fortitude. The wayfaring Aarab having no troughs with them, with the driving-stick and their hands now scrape hollows in the hard-burned ground; and upon these spreading leathers, they pour in their buckets full, drawn of the corrupt (long stagnant) and tepid well-water. Every man drives up his beasts, with *weeaho! weeaho! weeaho!* encouraging them to drink; and as they justle with the heavy long necks together, he calls them to stand by with *wòh-ho! wòh-ho! wòh-ho!*

We pass sometimes a *dàr el-Aarab,* or old worn camping-ground: the site is commonly a bottom, sheltered from the weather and their enemies' eyes, where the nomads lodge two or three days in the year, as the seasons come about again. These dàrs are where the wild stones have been gathered aside, and there is a clear room to build the worsted booths, and for their cattle to lie down in: they remain doubtless from the old generations. Further, as the sun was low, we came in the flank of the Harra, to some nomad tents; these Aarab were *H'roof* a kindred of Bíllî. There came out men, whilst we rode by, with a forced voice of bounty to bid us in, crying, "Alight folk! we have mereesy in the byût, we have léban and samn." I rode with an acquaintance to a booth which stood upon the stony bank at a hollow seyl-side, and alighted with a present of tittun. I found the good housewife at home, her forelock hanged braided as a horn, with a threaded bead upon it,—the manner in some north-west districts. She sat and rocked the blown milk-skin upon her knees, and bade me have patience a moment, till her butter came, and she might pour me out of the churn-milk to drink. Her great Bíllî sheep-dog followed negligently with the frank air of an host (more often they are loud-mouthed and ruffling with strangers), and came to lie down by us. Afterward I knew this hospitable poor woman, who was a widow alone, and her not less honest son; when later, they came summering to our Aarab, and built their booth among us in the valley Thirba.

From the brink of the Harra, the high rugged border of the Tehâma lower land lay dimly before us. In our first descending, the sand rocks came again to sight; and I marked

where a billow of surging lavas stood, stiffened like some hollow wave, upon the valley wall of sandstone. In the next sand cliff I saw rudely scored Himyaric legends. We arrived in the dusk at a nomad encampment, in the underlying plain; they were Billî of the fendy *Sehamma*, sheykhs *Mahanna* and his uncle *Fodîl:* it was Mahanna who would on the morrow conduct the Fejîr kúfl to el-Wejh. Our Aarab dispersed, some to seek comfort at the beyts of their acquaintance; some to lodge by themselves in the sand, as poor souls ashamed to take hosts. I alighted with another at Mahanna's tent, and lay down suffering; they marking this, with a kind inquietude, brought me léban to drink, and I slept as the dead. The Belûwy sheykh called me in the beginning of the night to sit up and eat; I saw the brittled carcase of a goat steaming before us in a vast trencher, Mahanna had killed and seethed the sacrifice of hospitality. Kindly he bade the stranger draw nearer and 'stretch forth the hand' to meat, saying in this that 'he made much of Motlog's recommending me; he was very happy to see me.' Mahanna was a man at the middle age, of a certain noble simplicity and humanity, which the harsh and hasty world's schoolery might interpret an amiable ineptitude of mind: he was of half melancholy humour at home, and a hardy leader in the field. Our amity increased till the autumn months when I forsook their dîras. The Sehamma are allied neighbours of the Moahîb; other fendies of Billî, besides the H'roof, are *el-Gùeyîn, Zubbàla, Aradát, Wâbissa, Sarâbta, Graya, Hareyry, Grâuty, Sweymly, Fueyhy, Jemân.* In their genealogies *Billî* is named jid or patriarch of the tribe, and his sons after him *M'khâlid* and *Kh'zâm.* All their wandering ground is from hence to the sea four journeys over. The Sehamma kindred are forty households: here stood pitched twenty booths of them.

As the morrow began to be light, Mahanna encouraged me to mount, our kúfl being about to remove; but I answered he needs must leave me, I could no further. In the last weeks of heat and drought I had swallowed little but water; it was a burden to me to breathe that simûm air of the Tehâma: with what anguish must I cross the rest of that rugged lowland country, frying in the sun, with the slow-footed camels, to fall perhaps from the saddle, or give the last breath before the kúfl should enter el-Wejh. I thought I would seek Abu Sinûn upon the Harra, the Moahîb menzil was not far from hence; and might I breathe again upon the mountain, and find there a little milk, I should recover health. "How! (asked the good man in a perplexity) should he leave me so many days only with the hareem?" a friendly Fejîry voice answered for me,

" Khalîl knows billah all the custom (*dîn*) of the Aarab, he is as one of us." As Mahanna was taking his thelûl to ride after the departing kúfl, I put in his palm a few piastres, saying this was for a little tittun, which he should bring back, as any Beduin will for a friend, from the market town. " But tell me (said the good simple man) how much make these silverlings, or shall I call one who can count money ? " The nomads reckon only by reals, smaller coins are almost unknown among them ; besides, these nomads are far from the road and defile not their hands with the haj surra. Mahanna now mounted with his lance, the Fukara caravaners passed forth unarmed ; and yet beyond the Sehamma all the Bíllî land was hostile to those Annezy ; but in his conduct they were well assured, and would be even entertained by the way. Mahanna's fee is upon every camel a real.

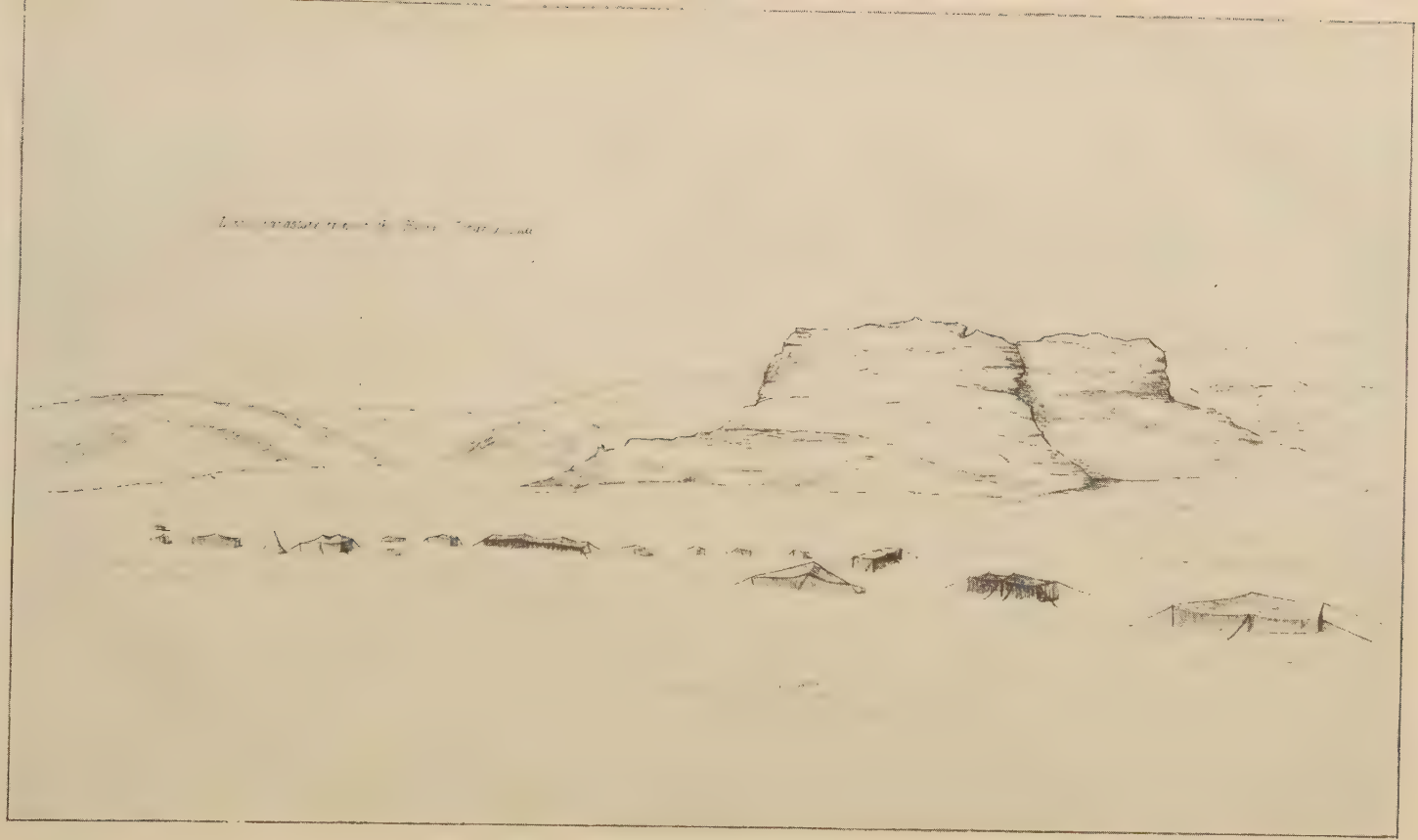


Plate IV to face p. 385

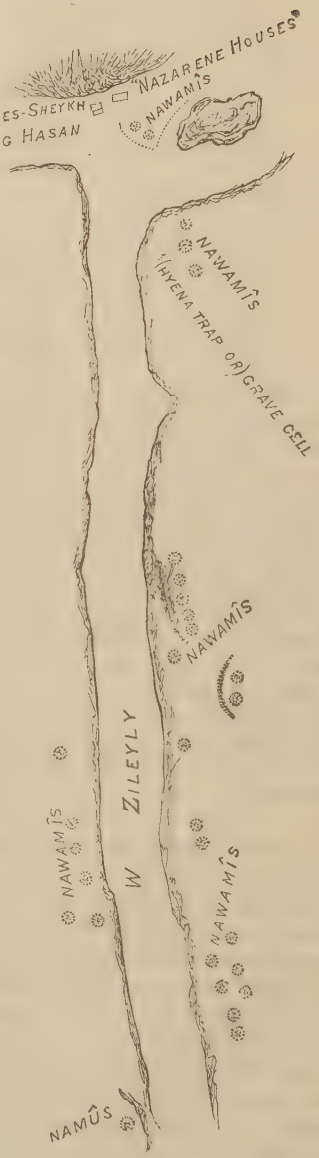
Encampment of BÍLLI AARAB

CHAPTER XIV.

WANDERING UPON THE HARRA WITH THE MOAHÎB.

View of volcanoes. "Nazarene houses." The ancients of these countries. Fabulous tales. The BENY HELÁL. *The Seyl el-Arem. The old heroic generation. Their sepulchres. Mahanna's mother. The Shizm. The Yahûd Kheybar. The Billî clans. Diseases. Muzayyins Our kâfl come again from Wejh. The sheykh's mare perishes of thirst. Men of another menzil discourse with the Nasrâny. Mahanna's housewife. Seeking the Moahîb upon the Harra. The wonderful vulcanic country. Antique graves there not of the Mohammedan Beduins. We ride at adventure looking for the Aarab. Mishwat. A contention in hospitality. The Moahîb and Sbáa tribesmen of Annezy. Alliances of the tribes. A Beduin host's breakfast. Thanks after meat. The Moahîb sheykh Tollog. Abu Sinûn the Moor's household. His thriving in the Nomad life. The Moahîb camp in the Harra. The crater hills. A Howeytát sheykh comes in to sue for blood-money. Their wonder-talk of the Nasâra. A vulcanic hill. The face of the Harra;—intolerably cold in winter. Scarcity of water. Abu Sinûn come again from a journey. His voyage from the West Country. Tollog bids the Nasrâny depart. Housewives talk with the stranger. Fâiz the herdsman.*

THE Sehamma were pitched [*v.* pl. IV.] near the upper Tehâma mountain, *J. Sléih*, and nigh the chief watering-place of their district, *Ummshash*.—There were in sight from our tents three two-headed mountains upon the Harra, which (attentively considering them through the glass) I could not doubt to be cinder-hills of volcanoes. The Beduins told me they were burned stones and black sand. In the sandy site of the menzil I saw old ground-courses of building, and upon the next higher soil certain built and vaulted stone-heaps, *rijjûm*, which were ten or twelve feet over: the most are broken through, and a narrow cell is seen within them; I afterward saw very many of them upon all the Aueyrid, standing almost upon every rising ground. The nomads say of them they are "houses of the Nasarenes," or the old kafirs which were the people of this land before their fathers, the Moslemîn. The like, or not much unlike these, I have seen in Sinai; there they



are called *Namûs*, pl. *Nawamîs*, which the Tówara Beduins fabulously interpret "gnats' houses," saying in that horrid maze of forlorn droughty valleys had been "channels running down in old world's times, and fenny pools which bred clouds of midges, so that the ancient people (whom they also call Nasâra) built these stone cottages, wherein recovering themselves at nightfall and kindling fires, the reek defended them from the insect plague." *Namûs* is spoken also in Syria and the Arabic countries, corruptly, for *Nagûs*, which is said for any such family place of sepulture of the not Moslemîn, as those in the Christian graveyards; it may be an ecclesiastical word formed to the Greek,—the nursing tongue of the Christian religion, (νέκυς, a corse). I have found a Namûs in Sinai, in the way of those coming from Suez, half a journey before the Greek monastry, wherein the Beduins use even now to lay their dead. When I came there, in the year 1874, seeing a doorway stopped with stones and faggots, I would have removed some sticks to look in, but the old Beduin cameleer made signs with the hand (for yet I had not learned much Arabic) that men lay therein, stark upon their backs with closed eyes, and with the other he stopped his nostrils. I have counted in some wild Sinai valley (W. Zileyly) about thirty round and oval nawamîs standing nigh together: the most are ruinous, and always dry-built, as these in Arabia. The bee-hive shaped rijjûm of the Aueyrid are rude, but not unworkmanlike put up.—Are they not barrows, graves of principal persons of the old village and nomad inhabitants?

All the Nasâra they suppose to be one kindred, and to have held these desert countries in the beginning, until 'their fathers had driven them out.' "Wellah, they said, were not those your ruined villages, Khalîl, which we see in many places, and even in this mountain? And art thou not one sent before them, to spy out the land?—it is likely the heathen still pretend to inherit it." Others said, "It is the B. Helál that would have the country again;" and some added darkly "this tiding is indeed come to us, but thinkest thou they will break in upon us? Where be the old springs, which we find not? Canst thou not tell us, out of thy books, where to find the springs and hidden treasures? As the Lord liveth! we will reward thee only to show us the water."—"Listen (one said), and I will tell you a thing;—is not such a ground of ruins known to us all? Being, I say, upon a time in Syria, there comes a Nasrâny to me, when he understood I was from this country,—he had, too, a book in his hand!—and 'Tell me thou Beduwy, said he, is there not such a ruined site—he named it!—in your dîra?' 'Ay billah! I answered him, there be walls of some dead *géria*.'—'A great treasure should lie thereabout; well! answer me, [it is a formula I have heard in other like tales,] your Aarab drink they in copper, or in silver vessels?'—'Some of our vessels, billah, are copper tinned, but the more part wooden bowls.'—'Then that treasure is yet there,' so, said the Nasrâny, 'Wilt thou carry me thither, and finding the riches, we may divide all truly together?' That I promised him upon my religion, and when the day was come in which our people mounted to ride homeward, I went to take up the Nasrâny. 'I would go with you, he said, and so we might enrich ourselves, but the khála is fearful, and how could I return, over that great wilderness to mine own house?'"—Such talk was often in my ears in Arabia! Because I had been long at el-Héjr, the Aarab hereabout looked upon me as a Nasrâny, who in his books could "see the invisible," and a treasure-seeker.

Some enquired, 'Had I visited Tûnis in my voyages, and were the Beny Helál yet a great people in those dîras?' The B. Helál, as they make account of them, were the multitude of many Nejd tribes, assembled upon a time when the land had suffered seven rainless years. Their cattle dying, the Aarab, removing out of all places, came together, an innumerable host, to seek a land which the Lord had blessed with showers and the rabîa. The Belka village country was at first wasted by them: then they went down to Egypt, where some tribes stayed, but the most of them passed forth towards the sun-setting, and seized new pasture lands in the

Barbary countries: the tradition says that they seated themselves principally in the marches of Tûnis. In every tribe, in every oasis where I came in Arabia, the simple people have questioned me, a wayfarer from the furthest Occident, 'Had I met with the Beny Helál?' If I said, 'They should be neighbours of ours,' they took it well; and if I had said "I am a B. Helály," they would so have regarded me. Certain Moors, passenger-adventurers in Arabia, especially any tall men, will vaunt themselves "sons of the Beny Helál." The lays of the B. Helál are chanted in every wild hamlet of worsted booths, in the immeasurable wilderness,—an unwritten scripture (which moves the younger sort) of the ostentation of liberality, and of prowess in the field, but barbarous, as leaping out of just measure, and beyond the limits of human endeavour. There is many a man, in ten nomads, who cannot patter his formal prayer, but in an hundred there is hardly some child, upon whose tongue is no bold rime of the B. Helál.

This tradition so lively in all the breadth of nomadic Nejd may be of some main descent of the Kabâil in their later antiquity. —But what is the *Seyl el-Arem?* It is a molehill-mountain record of the fabulous Mohammedan authors. The Beduw have no tradition of the "dam-breach" of Mâreb and—upon so small an accident—the old dispersion of the tribes from one market town of Arabia Beata. Nejd in appearance and likelihood, has been a nomad land from the beginning. This were as quaint a story in their hearing, as that of the tower of Babel. When I was at Hâyil, a like tale was brought in from er-Riâth; we had tidings, in the great kahwa, of another rat which had eaten, of late, and let water through a side of the Wady Hanîfa.

That old heroic generation are reputed authors of all deep desert wells, and water-pits lined with dry stone building, and of any other considerable works, and colossal stone-laying, seen up and down, in the northern waste countries and, southward, at least as far as that Tehâma which lies about Mecca. Such works, in the lazing eyes of the Aarab, are of the giants, and the giants are the Beny Helál.

There are graves, set out in many places, in the Arabian wilderness, more than twenty feet in length; and such are said to be of the B. Helál. In like sort, we may see the graves of certain biblical patriarchs and prophets in Palestine, now in custody of the Moslemîn, that are drawn out to a demesurate length, after their higher age and dignities, some sixty, some an hundred feet long. Eve's grave is set out (for is she not called mother of mankind?) to almost as many paces at

Jidda; to the oratory upon our great mother's navel, being more than the height of a tall cedar;—her babes, at the birth, (saving her reverence) should be greater than elephants. If thus were the first woman, what should Adam be? we would not more than one fathom of the human flesh, lest we should not be able to bear it.

I answered to those Beduins, "The Nasâra will not invade you, this was never a land of ours: and, besides their own, they have other great lands beyond the seas, not long discovered, and full of the benediction of Ullah; lands of waters, and green as the garden of Damascus. In them is a temperate air, *barâd*, without great heat or cold, and there is room for you all my friends, they would receive you freely and welcome you thither. Who has sent me to spy out your sand and stones? by my faith I would not visit this country at any man's bidding. I am a *sûwahh*, and surely, if I had esteemed worldly things, I had not forsaken the town to come to this hunger and thirst, and heat of the desert."—"Ay, wellah! (murmured Mahanna's mother, who stood by us, spinning), theirs is a better land, and what should they seek for here, where—O my God!—is nothing, save *eth-thùmma wa ej-jûa*, bare thirst and hunger." Beautiful in her age was this mother of a Beduin sheykh, and he grey-haired; and doubtless she had been very fair, as many of the Bíllî women. They are, as their neighbours of Annezy, open-faced: many of them are brown-haired; (brown-haired women, I hear to be seen also among the B. Atîeh) but baked in the sun of a hungry and thirsty country, they are always lean and want freshness of colour.

In the Sehamma dîra, which is the high mountainous Teháma, next under the Aueyrid, are many ruined sites of hamlets and villages. Here is told also, for a natural wonder, of some cave or bath of Stygian water, *Hammam es-Shízm*, at the head of a mountain, where the nomads go to wash themselves and their camels for the healing virtues; but they say if any man drink of it he would perish. This water is greenish and sour (I thought it might be of copper rust);—they say fabulously, "the Shízm will not flow in the month of the Haj, the water is then retired to Mecca."

Two or three households there were of W. Aly in this Bíllî menzil; that had remained behind, for the sheykhs' carriage of rice from Wejh, shrews full of evil meaning and fanatical knavish humour, so that the Bíllî whispered at their backs, *Yahûd Kheybar!* The like they will say (the ill-will of neighbours) of the Fukara, being tribes which inherited the Jewish Kheybar; and generally the southern Annezy,—saving only Kahtân—

are the most Jew-natured of the Beduin Arabs. A good Allayda lad was with the rest, *Thaifullah*, who in that spirit of the wild Arabs, which covets commendation, where is little merit, questioned me with simplicity, 'How looked I upon the Aarab?' I answered, likening them to the tolh, a pleasant tree in the wilderness with her branches of few evergreen leaves and sharp spines and with some sweet blossoms in the time, the block is next to unprofitable timber. "Wellah, Khalîl (he cried), *ent sabt*, thou hast shot into the mark." Such words please their idle ears.

These Bíllî are the pleasantest of all the nomad Arabians. Free and light hearts, the best of them were men of mild and ingenuous utterance, but sooner kind than very hospitable. They were well-faring, their camels were in good number, and at sunset I saw a little flock couched before every beyt: that is a comfortable sign of livelihood in the desert. They are, as lately said, not leaners upon a surra, which brings no blessing, but undaunted Beduins, that hope only in themselves. Nevertheless, the Bíllî clans nigh the seabord take a toll for the Egyptian haj-road, and the Bíllî great sheykh has, they told me, his common residence (as a pensioner of the government) at Cairo. Like them are their Jeheyna neighbours, tribesmen of magnanimous manners. That is a great tribe of old nobility; they are praised among the Arbân as observers of the ancient hospitality. Upon the Bíllî northern marches are Howeytát,—their robust foemen and cattle robbers: for fear of them they live in discomfort of heart, and all the open desert is more unquiet without the domination of Ibn Rashîd. Every day Mahanna's son mounted, with his lance in hand, upon a swift thelûl, and rode to view the ground before the pasturing camels: so he remained, watching in advance, till evening.—Did the young sheykh make them a sign, the herdsmen, gathering their beasts, would drive all homeward at a run. I asked him, "If you met with any cattle thief?" said he, with an atrocious look: "I would pierce him with this spear, ha!"

I saw in my medical practice that these Tehâma Beduins suffer not only many kinds of rheums and ophthalmia, but are infected with the *morbus gallicus*. The evil has passed into their blood from the seabord in late years; and if you will believe them, few have escaped altogether untainted. Because of this their allies, of the inland Aarab, are now afraid to wed with persons of the Tehâma tribes, saying "The flesh of them is indeed not wholesome." Aarab kindreds will say the like for other maladies. I have asked a nomad smith: 'Did not his kindred match with Teyma sânies?' he said, "Well! we have taken of their daughters, and might take them again,

but we left it for a leprosy we found in their blood." The cruel pestilence was come to the Moahîb, who now abstained from these inter-marriages. I knew among them only one afflicted person, a poor coughing old woman of thirty years, in our menzil, with muffled voice, and loathsome to look upon, and yet they said she had been the fairest of the hareem! A Sehamma wife who came to the hakîm was whole then in appearance, but her young child suffered. An Allaydy wedded six years before with one of these fair tribeswomen, but the corroding mischief latent in her veins had since corrupted all his vital powers; he showed me upon his hands horrible open ulcers. They call the disease *hub el-Frenjy*, Frankish button, and *el-bellush*, and *thá el-melúk*, king's evil, and with an horrible irony, *el-mubárak*, the benison. All their hope was in the use of red lead in some violent form or other, which they fetched from Wejh. A leprous disposition of the blood is common among the misdieted Arabians. So Arabs commending a maiden in marriage, will often add this word: *wa lahm-ha zain*, 'her flesh also is well and sound.'

I saw more muzayyins in the camp of the Sehamma; it was early in the morning when the children would be "purified." As I came by the first tent the child a moment before had been made a Moslem; but so rude was the surgery that he of the knife must be called back again. The child lamented for himself; *weyley!* woe is me. Thereby lay an ewe, for the guest meal, gurgling in her blood with the throat cut; and now the child's father severed the sheep's head from the body. I came to a second muzayyin tent; here a sâny was the surgeon. I saw him whetting his blade, and one held a sheep ready to be slaughtered. The father encouraging his little son, set up the child and held him to ride round on the sacrificial sheep's back; then he seated him again in his place, so drawing his cutlass and with a back stroke houghing him, he cut down the mutton; he cut also the throats of a goat and a kid. They now seated the child upon a vast metal charger reversed, which at other times is for the large nomad hospitality, "the table of God in the wilderness," some horse-dung being powdered under him. This smith stood still striking a rude razor blade to a fair edge, upon his sinewed arm. He drew then the foreskin through a pierced stone shard, and there tied with a thread. "Look thou cut not over much," said the mother. Holding her child, with the other hand she blinded his eyes, and encouraged him with the mother's voice and promises of sweet milk and fat things. The sâny, with a light stroke, severed the skin at the knot: then he powdered the wound with charcoal, and gave

up the child, which had not felt a pain, to his mother; and she comforting him in her bosom, bade him be glad that he was now entered into the religion of Islam. Their boiled rice and mutton was largely distributed before mid-day, and portions were borne through the camp, to the friends who were not present. I saw the maidens and young married women caroling in the next hours before the muzayyins.

Upon the morrow there rode by our tents Abu Sinûn, coming again from Wejh with loaded camels; he went up to his people in the Harra; but promised he would return or send for me after three days. The eighth morning we saw Mahanna, riding in upon his thelûl, before the returning kúfl; the Beduins reported the heat to be now intolerable at el-Wejh, the night without breath of air, and even the townspeople could not slumber. Their convoy arrived in an afternoon, and they had ended their affairs in town before nightfall, and departed with the expeditious impatience of nomads. There they delivered what camels they led with them to sell, to the public brokers, who, crying them up and down the sûk, had sold all in one hour to the highest bidders,—the India rice salesmen and camel shippers of the place. The dealers pay not in money to the Beduins, unless that which is over in a broken price, but in sacks of their merchandise: they ship the sale beasts upon the Arab hoys to Suez. An excellent young hurr or he-thelûl of Motlog's, fetched him but fifteen reals in rice for his summer provision; certainly he had not parted with the same at home for twenty-five reals in white money. A great bearing-camel of Zeyd's, now a little old, valued at twenty reals in the desert, brought him no more than eleven reals worth of rice, and Zeyd must pay about the half for the carriage. Zeyd was out of humour at this decay of his thrift, and swore a mighty oath in the mejlis, and 'Another time, he said, except he went down with his own head! (that is himself);' he counselled also the sheukh to send no more by other hands. Those of the kúfl were poor tribesmen hired as carriers, mostly for the sheykhs; there went no sheykh upon this servile errand with them. The cameleers received for their cattle hire, upon every sack carried, one and a half reals: three India rice sacks are a camel-burden; upon some of very robust growth they may lay four sacks. To come and go between el-Erudda and "the Salt Sea," is twelve summer journeys, in a raging heat; the half lies over steep mountains, or by very cragged ground; and the cattle make forced marches almost without tasting herbage. The owner who goes with his beast is not paid for himself, in the Arabic countries, and besides there is a real for the safe conduct:

every camel returning from such voyage has lost his spring fatness, and his selling value is lower by five reals. The men return along with them in evil plight; and, will you reckon it with them, they allow themselves to be losers; only, without diminishing their stock, the poor carriers may thus obtain for their need a little ready money.

In this menzil died Mahanna's old mare; she had lately foaled. The mare is that which the nomad sheykh holds most precious among his cattle. When the foal was fallen from this sack of bones, they tied up her dry dugs (as it is done with the milch camels); and the healthy foal was bound in the sheykh's tent, to be reared of their sour milk and mereesy: the decrepid dam they abandoned to die, and cut her off from water. As I lay awake I saw her return by night and smell miserably to the water-skins in the tent, she gnawed the hay out of the camels' pack-saddles for hunger. I asked the Arabs, "Wherefore not end her lingering pain with a gun-shot?" I thought them cruel, but they thought my words such, and outlandish! —Only the dog (which alone of all his beasts eats of man's bread), has no citizenship in the nomad life. Man abhors in this parasite brute of half human mind, the mockery of his own evil nature: upon this crouching creature of his morsels he may visit for every cause, his ill-humour, as it were upon an enemy; yet, in the border-land towns, religious citizens, having a vow, do sometimes cast a dole of bread to the carrion hounds in their sûks.—Those of our household looked back every idle hour into the desert, to see when the mare would lie down to die; the third mid-day she was fallen and could not rise. At the break of day the rákhams were come, with the brown ágab, to devour the putrifying carcase; these sharn-birds also haunt the nomad menzils in the wide wilderness, not very far inland: they depart before winter. Whilst they are with the Aarab they lie wheeling upon the wing all day, stooping and hovering at little height above the menzil. The rákham is stiff-feathered, her white wings are tipped black, the bill is yellowish: being "hook-bill birds" after the Aarab's Mohammedan lore, the flesh is forbidden meat, yet they will give it to their children 'to expel worms,' and Beduins think their hollow bones make them the best short pipe-stems. The foul hopping birds, when they were dull of their gory feast, sat heavily by upon the shelves of rocks, and hardly men's threatening voices might raise them. In few hours the fetor of a battle-field was in our nostrils, which the night remitted. Ill odours are very hateful to the Arabs, and when the new day was light, Mahanna, only murmuring that the mare was dead, bade

his housewife strike the tent, and the people hastened to remove.

We journeyed three leagues northward, and alighted, having ever above us, at the right hand, the immense Harra mountain. This desert is sand, full of sandstone crags; there I heard again the cheerful voice of the rock partridge, and saw her brood running and cowering, under the stone ledges. Whilst we rode I descried some basalt rocks, which spouted from the fiery veins beneath, had of old burst through this brittle floor of sandstone. In the same passage, upon a rising ground, *Zenaiba*, I saw other small builded heaps of stones, and beside them upon the soil were set out plain grave chambers.

At evening there came-in a company of Bíllî from another menzil; and much they wondered to meet with a Nasrâny in their kinsmen's booths. With jealous hostile glances their eyes were still fastened upon me. One chanted some staves (it might be an ancient lay), of the *Rûm* (Romans, Byzantines), their forefathers' border enemies. "A race full of ingenuity, adversaries not to trust." And they took me to be of that hostile heathen nation, which conspired continually to beat down the saving religion of Islam. After supper, when we had broken meat together and they heard good reported of me, they were become of my counsel. Some of them desired that I should come to the knowledge of Ullah, also being a Moslem I might ever inhabit with them—'then every man bringing some goat or sheep, they would gather a little flock to sustain me, I should receive of them immediately a camel, and a maiden to wife.' They thought it like a despite that, a lone man in their midst, I should be so bold as to profess a strange religion: and they Aarab of the khála, only subject to their own rash wills. They said also, 'But have we not heard it told of them that the Nasâra are upright men, of such good faith in their idolatry, that pity is they be not enlightened? if this man converted he would make a good Moslem; the Christian blood also was better than their own, so that any of us entering the religion became wellah a sherîf.'

Mahanna was a good man, and his sheykhly wife a good woman, but they were not well met. For a light displeasure he had lately uttered—to the half—words of divorce: her mind was in doubt and heaviness, and she was great with child; yet would she take, she said, a water-skin upon her shoulder, and wend upon her bare feet alone over the hot sands, to her own kindred, who were sheukh in another menzil. She was "good to the guest"; cheerfully she ground for me my corn, and she brought of that little milk which she could have from her neighbours;

for the foal drank all here in her beyt. One day, when she had baked a cake of my corn under the coals, she took a little léban, and smiling like a sorrowful house-mother, she bid me rise to dine; and after that she said, "lie down to sleep, and it will do thee more good, and comfort thyself, that thou die not in this land of hunger." She suffered corroding intestinal pains, a common Arabian disease. I gave her laudanum powder, and she slumbered in the noon heat; awaking, she told me she had dreamed much, and was the better, but would not afterward use it, for her unborn babe's sake. I studied to accord them, saying to Mahanna, in a few more weeks she might bear him a son, the consolation of an Aarab household.

More days passed, and when we had no tidings of Abu Sinûn, I agreed with an old man for the kid which he had given me to cure his grandchild's eyes, to guide me upon the Harra to the Moahîb. We ascended north-eastward upon an ancient lava-stream, such an one as those vast floods which I had seen issue from Vesuvius a few years before. The molten stone had seyled down the Arabian valley of sandstone, when the Aueyrid was nearly as we see at present. When we were come upon the main lava-field above, it seemed like nothing so much as an immeasurable cow-shard: a startled troop of gazelles scudded before us; here they are robust, and *nearly of the colour of basalt;* —gazelles are white in the sand plains. After the lava crusts we rode upon black sand, and upwards under a crater hill; and beyond I saw a wonderful new and horrid world of vulcanic rusty hills and craters,—black powder, sharp lava slag, and cinders, was this soil under our camels' feet. The volcanelli appeared standing so thick that bye and bye looking about us I counted above thirty at once. After that, I saw again upon the basalt platform a cluster of barrows, and thereby an ancient grave-kist of flags set out lengthwise. We passed in another place some ancient burying ground; the old man *Abeydillah,* with his chin pointing to the graves, enquired, 'What did I see, and what were my thoughts of them?'—"Is this some mákbara of your Aarab?"—"Nay, they be no graves of the Beduw which thou seest there with many great stones upon them. The use is not so in our time; they are of the former world, *el-auellîn;* now dost thou not know them! wellah, Khalîl! be they not of your old heathen folk?"—A lichen grows not in this land of sunny drought, and the baked soil is merely naked, without blade: in the passage of time, of human observation, there is no sensible elemental waste,—it might hardly be discerned, at first sight, if the graves were of ten years past or a thousand.—'They were of the world before them; the people of those times

were kafirs, kafirs be the Yahûd and Nasâra; Khalîl is a Nasrâny; therefore these lying here in graves are the old dead ancestors of Khalîl.' In this sort they reason, and it is strong enough ground in the people's religion to build a man's fanaticism upon it.

Many broken hollows in the waste uneven vulcanic field are grown up with a few desert acacia trees and barren broom bushes. These sunk thickets were full of locusts, which we saw sitting thick as rain-drops upon all the thorny branches, from whence they flew up in a storm of rustling wings, a sight that quickened the weary heart of the old nomad. "Ha! cried he, Khalîl, hast thou now no spell to drive them away? take thy paper man, for I say this is a time to write, and not those ninneries which thou didst enquire daily of the Aarab; canst thou not make, thus, that they fly out of our dîra?" I said, "But what thinkest thou, is read in God's Word? that these are 'the Lord's great army.'" He answered with a pious sigh, as the Beduw will receive every saw sounding to religious edification, "Heigh! they be indeed as the army of Ullah." In a place I saw the sand-rock appearing through the Harra platform, thereby a climbing billow of columnar basalt that resembled bilge timbers of some long ship's side;—chilled by the heel and petrifying upwards, while the height was carried slowly outward, the planetary metal is suspended like the spring of a Moorish arch.

In this, we began to think where should be the Aarab: Abeydillah said, 'If we did not see them yonder, we might not find them in this daylight,' we must look for them upon another water. This is all that can be predicted in the case, for the Beduins are shifting from day to day, and alighting in new menzils. It was el-j(g)aila, the giddy forenoon heat, we had taken no water, and carried nothing with us to eat: the sunny air flickered over all the radiant beach of hot lava stones. Abeydillah could not see well, he said, he had trusted to my eyes; when I answered that I was not far-sighted, he began to be a little amazed, he had not foreseen this case. "Khalîl, here come riding, many times, robbers of the Howeytát, and how, if we cannot see them nor our friends neither? alas! that you did not tell me at the menzil you could not see, then we were not come hither. I am purblind, and what shall we do now?"—"I have this glass to see at a distance; tell me thou to which part, and I shall see as the best." We rode a little further, and said my companion, "I see, there, a little glimmering of a white thing, Khalîl! look forth."—"Well! I see a white camel, feeding."—"These are the Aarab, let us cross

to them." So we came to Moahîb herdsmen, with the great cattle; they showed us a rising ground, from whence we might see their people's menzil.

There came one running down to us, like a giant from the next crater hill; his *ganna* (that is the Beduins' short loaded club-stick), in his hand: "Abeydillah!" he shouted, as he came nigh, with heated countenance and robust voice, of his great chest, and half out of breath, "why hast thou brought us the kafir?—ha! peace be with thee, and well met." While I was wondering how anyone could know me in these parts, he went on with boisterous speech, to behave himself so wildly, laying the other stalwart hand to my nâga's bridle, and, poising and shaking the murderous oaken mace in his fist, that I thought each next instant the burly body might turn, and with a bitter stroke have clapped out my brains. I asked Abeydillah in a whisper, what must I think of it? and he, "Wellah, I cannot tell, Khalîl."—"By God, I took you for two thieves (cries that Mahûby) as I looked from yonder hill, and saw you come riding over the Harra; so I was lying in wait, to have risen upon you at unawares."—"Upon you be peace! and (Abeydillah said now, laughing) Wellah, O *Mishwat*, didst thou take us for habalîs! where be your Aarab?"—"The people removed to-day, come on, I say, O Abeydillah, the menzil lies in the bottom, there, beyond that rising ground."

He strode before us;—and as he went by some outlying booths, a man came forth, and saying something to Abeydillah, who rode in front, he took hold on his bridle: then Mishwat turned back, and laying to his hand, he drew against him. Reading only their urgent looks, and not hearing what they meant, I supposed that one had challenged my rafîk for an old debt, and would attach his thelûl, which I saw he led away with Abeydillah; and at the tent side he pulled down the brute upon his knees.—This was a contention in hospitality of the poor Beduins! Mishwat said he found us, and had accompanied us, therefore we were his guests; but the other answered him, 'We should not pass his beyt!' Said Abeydillah, "*Noakh* Khalîl, alight then! it is here we shall breakfast." The pleasant old man, one of their next neighbours and allies, was a friend of them both. Mishwat entered with us: he was cousin of the Moahîb sheykh, and next after him in the councils of the tribe. The government was in him, as the elder of the house, in the sheykh's absence, and before the sheykh's sons; yet the Beduin sheykh dying is succeeded by his own son. Mishwat was a hearty man, but fanatic, suspicious, fond, of an ox-like humour; his strength lay in his stubborn brawns and large breast, and little

in his brains, which indeed were not very well settled. Our host who put upon us this gentle force, was a poor man, of very hospitable mind; and in these Beduins of the mountain there remains something, say their nomad neighbours, of the old hospitality. His family tents were three, which in all the general menzils, he pitched a little apart to the westward, at the camp's end, where any coming from that quarter must needs pass them. The man soon after departed, with a few more, to eat of the date harvest, at Kheybar; they would encamp with the W. Aly, and glean for themselves and buy dates in those feverish valleys. A wife of the Moahîb sheykh went down with them.—This small fendy of southern Annezy have no inheritance at Kheybar. As we sat, his old mother entered: women's greetings are short, "The Lord strengthen you! peace." The hospitable house-mother came with her butter-milk skin, and shook it and poured out for us, to the last drop; then she lifted the mighty bowl-full of refreshing nourishment to our hands, with the kind words, *Isshrub wa erwîk*, "Drink, and quench thy thirst;" this was now sent round, since the guest-meal could not so soon be made ready.

This small outlying Moahîb kindred, remaining in the Hejâz borders, between Annezy and Billî, is reckoned to them both; they are by adoption Billî, and by lineage a fendy of that great sub-tribe of Annezy in the north, *es-Sbáa*, nomads of the district *es-Shimbel* (called of shimbel, a corn measure of twelve midds, *modius*), north-eastwards of Damascus. Anciently the Sbáa were Aarab of the W. er-Rummah country, north of the Harrat Kheybar, and under el-Kasîm; where wander now the midland Heteym. There is an ancient Moahîb colony of husbandmen, "keepers of kine," in *el-Hasa*, (that is very far from hence, in East Nejd). The Moahîb, now few, which have been more than thirteen generations in the Aueyrid, entered perhaps strong in number, since they dispossessed the B. Sokhr. All the Aueyrid they even yet reckon to be theirs by right, for they once possessed it; though, diminished to a small kindred, they hold only this southern third part. There are besides, families of the Moahîb living with their Sbáa kinsmen in Syria, and other booths of them with the B. Sokhr in Belka. The Moahîb dîra eastward, under the Harra, marches with the haj road, and from a little above el-Akhdar to Medáin. Westwards they descend to the Jau, to Ummshash, to *Ensheyfa*, in the Schamma country, to pasture and water. The Sehamma friends go up in like manner to the Moahîb summering in the Harra, or lodge by them, in the western valleys. Thus, if one of their

dîras should fail, the other may serve them both. This is a neighbourly custom of the desert, whereby the tribes assure themselves in ill years, and in dangers; and they are easily received (as we saw lately the Fejîr) one by another, to their kheyr Ullah, the Lord's common providence. Large is the tolerance, the religious forbearance, of Arabian hospitality, but friendship must keep an even balance, which, also in the desert religion, is as glass, that being drawn to a length, may then snap short, and the divorced parts are hardly to be knit again: and after long indulgent amity, comes variance, as their several interests are touched, which are before other, of pasture and water. When brawls happen all day between tribesmen, about their pits, and days of watering, great must be the policy of the sheukh of tribes lying together, to separate the herdsmen's and waterers' differences. Last year there happened a grave quarrel for pasture in the Sehamma dîra, between those friendly Aarab hosts and the *Serahîn*, a kindred of the Moahîb, of whom the rest held with the Sehamma against their trespassing kinsmen. Upon both sides, men ran to arms, the Moahîb are sturdy swelling hearts to fight and, in the bickering, a Sehamma tribesman was slain by a Serahîny.

When strangers are seen to arrive, it is presently known in the menzil, and men of Abeydillah's acquaintance came in one by one to greet him and enquire tidings. Our host, as they would rise again, gently bade them sit still, which is to say, "remain thou and eat with us." A long space passed till there was had in the mighty wooden charger, which among honest nomad households, is not the least necessary of their goods and utensils: this sign of hospitality is seen like a shield trussed up with their gear upon the baggage-camel in the ráhlas. The vast trencher, hoarded with cooked rice, was now set down before us, and in the midst was a pan of their precious samn melted; into this they dip each morsel, (an half handful, pressed by the eater's fingers into a ball,) and carry it to the mouth so handsomely that he is an unfeatly fellow who spills any little drop. The host mildly cheers his guests, bidding them approach and sit round, he says "Though it be a poor mess yet take ye in good worth such as Ullah sendeth." A host commonly sits not down to the dish, his heart is fed to see his guests eat, he is there to serve us; but here all sat together as brethren. The Arabs say always before meat or drink, *Bismillah*, in the name of God. The rice is served from the caldron; and though, in summer, they first let it stand a good while, (in the oasis clay houses the mess is set by some time in the casement,) it is yet so hot that, when we have eaten

what is uppermost we scald our fingers: then the Aarab sitting round withhold their hands for a moment, whilst some one of them fans the reeking victual with the lap of his mantle. Mishwat was my neighbour, a hospitable shrew in his heart, though his brows looked dangerous; now he bent upon me at the bread and salt a pair of friendly meaning eyes: he pushed me with the elbow, and nodded, saying, "Eat strongly, and it will do thee good; this is the manner as thou seest me do; when the dish is before a man he should eat heartily, eat thou and enlarge thy breast, here among the Beduw." He thrust forth the stalwart forearm and made rice balls, and laid them by me. He had nearly been our host to-day, and was therefore a solicitous friend in the guest-meal. Mishwat, though out of my memory, remembered me for good; he had passed in the winter by our kella at Medáin, where, asking me to fill his pipe-head, I had filled his hand, and he hoped well there came good store of the brain-steeping drug in my deep camel-bags,—the thing which he loved best, beside the hope of his son, and the consolation of his jowwar, under the nomad heaven. Mohammed Abu Sinûn was his sister's husband.

When any have done eating, they hold still their hands at the dish till the rest be satisfied, and then all say together, blessing the host and rising, "*Khálaf Ullah aleyk ya mazîb.*" Who answers for himself heartily, *háni* or *sáhah, auáfy:* or we may say *káthir Ullah fothilakom,* "the Lord multiply thy virtuous bounty." Later it came to my knowledge that out host had spent upon this guest-meal nearly all the victual which remained by him in this low season. They had hereafter but milk, and that not enough, and mereesy. The Aarab can live for long months so slenderly nourished, that it seems to us they endure without food. Startling is this occasional magnanimity of the Beduw in the religious sacrifice of hospitality; men who in their other dealings are commonly of so merely vile, fraudulent, self-loving mind and envious misanthropy. The most honour of a man's life is the people's praise of his bounty. The Beduin is moved to the bountiful receiving of guests where his nature is very sensible; vainglorious, he would be catching at an estimation in the world: also the nomad's natural religion is working within him, whose days are wanderings between the empty earth and sky, with perils evermore about them. Faithfully he receives God's guests, who is the Host of all, and the Giver of all good; and, this doing, he looks for a blessing and the divine protection. A strained giving of thanks I have not heard; they tell me it may be homely said sometimes, *Káthir Ullah*

lebánakom, The Lord multiply your milk; *'bilakom*, give you increase of great cattle; *ghrannámakom*, of flocks; *eyyàlakom*, of many children; and even *kilábakom*, multiply the watch-hounds of your menzils (so may ye lead your lives with the less loss and danger).

Abu Sinûn only now came in to salute me; I went with him to deposit my bags in his beyt, and then we walked together to visit the Moahîb sheykh, Tollog, to whom Abeydillah committed me at my request Teslîm, in trust, from Mahanna. The burly mountaineer sheykh looked yet green in his old age, for he was by many years the oldest man of them all, and did not seem such; he might have matched in their time with his housewives' grandmothers. He returning at the moment from his afternoon prayers, received me kindly, and, when we had drunk coffee in his tent, there was served for us here another guest-meal of rice. I found a Fejîry of Zeyd's menzil in the company, come to treat with the sheykh to suffer him and his kinsmen, (exiles for his sake who was wounded by the Fehjy) to wander with the Moahîb. We remained silently sitting out the day's heat till the sun's going down, then we returned to the Moor's menzil.

His was a very long winter booth, so great I had not seen any in Arabia, of four apartments; in which lodged, besides his household, two families of brethren: the men were his shepherd and two hinds, one or other of whom accompanied him upon his trading journeys betwixt Tebûk and the coast. A stranger, of the hard western alloy, he seemed a man of large understanding and civil prudence among the negligent, bird-witted Arabians. There is many a way before them to gain by honest endeavour, where they find none, or they will not go under the burden. Mohammed the carrier was grown in short time to welfare:—might not a few such spirits, dispersed among the wandering tribes, become the school-masters of Arabia? The nomads lie every day of their lives upon their hungry maws, waiting for the mercy of Ullah: this is the incurious misery of human minds faint with the hunger of generations and grown barren in the desert. Abu Sinûn was in few years come up out of nothing, and now he matched the best of them: but that soon thriving of his honest industry was a leanness to the Aarab; his was as the life of an alien in their menzils, and they esteemed him of too grudging humour. Beardless he had come down to these countries to be a nefer of the garrison at el-Akhdar; a dozen years later, with an asthma, he seemed to-day a man past the middle age. I asked Mohammed, how had he found confidence to take up the

nomad life, and where learned he this trade of flocks and camels ?—In the Beduins' hearing, he made me no answer.

On the morrow, Mohammed must set out for el-Akhdar with that rice he had lately brought up from Wejh ; and thence to Tebûk. The Moghreby who, for shortness of breath, could not take rest in the open Beduin booth, lay down among his flock abroad to sleep. Loading in the dawn, he departed with the hind, bidding his housewife have a care of me until his coming again. This Moahîb camp, of thirty beyts, was pitched in a coomb of the lava ground : only a few broom bushes, not the pasture of any cattle, grew among the huge vulcanic stones. The housewives' tent-pins, which could not be struck down in the rock soil, were here made fast above ground with weight of basalt blocks ; upon these the beyt cords strained securely. In the lava clefts and gravel of the sharp Harra about, appeared only few springing blades of herbage, and rare harsh bushes of the desert : locusts had devoured the thin spring of grasses, so that wild hay for the sheykh's filly was fetched from a day's distance in the underlying sand plain ; there was no other horse in this small Harra tribe.

We removed and encamped next amidst innumerable volcanelli, *hillián*, the greater of those about us might be 500 feet in height, above the mountain plain ; there seemed to be some such crater-hill in about every square mile. From hence, three hours to the southward, over the open lava field, is seen the great volcano cone *Anáz*, with a long train of vulcanic bergs and craters. [*v.* pl. v.] Anâz the giant *hilla* amongst the hilliân is named by the Aarab *sheykh el-Aueyrid :* next after Anâz upon the Harra is *J. Usshúb*, (which stands over el-Héjr,) called therefore *ibn amm-hu*, " his cousin," in the laughing mouth of the nomads. Nigh to our high mountain menzil they told me there was a ruined site !

Whilst we lodged here there came in (with a Mahûby rafîk) three men of the Howeytát, their next foemen in the Tehâma. This was a sheykh, *Abu Bátn*, a companion, and his hind. Abu Bátn sought the *midda*, or payment made between enemies for the blood of the slain :—a man of theirs had been shot in a foray upon the Moahîb. An enemy's life is assessed among them at five camels. The midda is not withheld between hostile tribes which, as these, are but reavers of each others' camels : only where there is blood-feud, as between the Fejîr and B. Atîeh, there is no atonement ; that fire which is in their hearts for old homicides may endure for generations, and who of either part falls into his foeman's hands is in danger to be slain without

Plate V to face p. 402

JEBEL 'ANÂZ, seen over the lava plain of the Harra (altitude nearly 6000 feet) from the Northward and distant 11 miles: in the foreground part of an antique circle of heaped stones.

remedy. The Aarab, in their suffering manner of life (their cup of life is drawn very low, and easily stirred at the dregs), which eagers the blood and weakens the heart, are of a jealous frenetic heat towards their enemies ;—of this also is the Semitic fanaticism. They are, in any warfare, as the wasps of mankind, too much tempted in their nature to sting the adversary, even though they leave some of their own bowels in them : so it is well in their ghrazzus that they have a second thought, in remembrance of the midda, which must be paid out of their own, if they should kill even a foeman. I asked, " What if you deny them satisfaction ? " *Answer:* " We durst not, or none of all our lives would be sure from day to day ; the first of us met by any of them, they would kill him outright."

These strangers seeing Abu Sinûn's tent so widespread, were gone to alight there, they had not perhaps confidence to enquire for the sheykh in the menzil of their enemies. *Hamdy,* Mohammed's wife, boiled them the guest-meal of rice ; but after that Tollog called them to his own booth ; they should be the sheykh's guests. They and he were all worthy men, of a sheykhly moderation, and spoke, as they could, kindly together ; those required but reason, and these meant not to defraud or delay them. Abu Bátn, a man in years, and a poor-seeming sheykh (unless perhaps *sordidatus,*— and that I have seen in the Beduish Kerak, in Moab), was suer for the blood :—he treated with the tribesmen that had slain his own son. Commonly the ghrazzus meet with only a few herdmen, who cannot resist them ; but some of the Moahîb, finding Howeytát in their country, had set furiously upon them in defence of their cattle, and shot through one of their bodies. " Ah-ha ! and eigh me ! " sighed the unhappy father of a valiant son, that this day lay rotting in his shallow burial before the time ; " we ride only a cattle-lifting, but ye slay men : " so he ended with a great drawn sob ; Tollog sighed after him, as he was a father, and they sat on in silence.

When I questioned with these strangers of their dîra, they answered me without signs of the wild Beduins' jealousy of a hostile religion. The Aarab can sit long in sober solemnity, and they cheer themselves the next while with some elvish mockery : now said *Shwoysh,* brother of the Moor's wife, between jollity and bitterness, in those strange and hostile tribesmen's hearing, and they also smiling, " We are gôm, Khalîl, with the Howeytát, —and there may be a few good men of them such as these, but all the rest are wicked !—Aarab of theirs have set up their summer camp upon a water of ours in the Tehâma,—God send them confusion ! I say, hast thou not amongst thy medicines

any baneful thing, that we may put it in the wells, and poison them, and we will reward thee."—"My religion bids us to deal with all men as brethren; your silver, above ground and under it, cannot move me." Gravely the Howeytát smiled, and "Well spoken!" they said. I answered, at some time I hoped to visit them. 'If I came down to their dîra (said Abu Bátn), I should be welcome.'—Our menzil was left standing till the Howeyties departed, "lest in the ráhla they should see more of the Harra." A nomad passing in strange marches, will look curiously upon the landmarks, to remember them another day: even the rankest hostile riders have little knowledge of this vulcanic country.

I wished to ascend the great crater-hill Anâz, and look far over this lava country: but if any agreed to accompany me, the sheykh secretly forbad him; Tollog reserved the advantage to himself and his own sons. He supposed I might be good to the discovering of springs or treasure: a Beduwy, he could not otherwise think than that I came to enrich myself, and he would be enriched with me. The Fejîr sheukh, men of more urbane minds, had better understood the Haj officers; but these were men stiff in their opinions, and heavy mountaineers. Tollog, travailing in his heart of all that he had ever heard strange of the Nasâra, enquired of me at the coffee hearth, "Khalîl, Wellah, is there not a vessel for the air—tell me this, and let the company hear it—in which the Nasrânies may fly?"—"Very true, Tollog; a great bubble in a silk bag, greater than this booth, and that may float in the air." *Tollog:* "But tell us more! is there not a ship which is made to sail under the face of the water, with all her Arabs, and that may rise again?"—"From whence (I asked) had he this?"—'Of a son of his uncle (that is a Sbáite) of Syria, who had taken a western woman, very rich, of those lands beyond seas, or he wist not where.'

We removed again, and when we encamped, I looked round from a rising ground, and numbered forty crater hills within our horizon; I went out to visit the nighest of them. To go a mile's way is weariness, over the sharp lava field and beds of wild vulcanic blocks and stones. I passed in haste, before any friendly persons could recall me; so I came to a cone and crater of the smallest here seen, 300 feet in height, of erupted matter, pumice and light rusty cinders, with many sharp ledges of lavas. The hill-side was guttered down by the few yearly showers in long ages. I climbed and entered the crater. Within were sharp walls of slaggy lava, the further

Plate VI to face p. 408

Height of the Harrat el-'Aueyrid: the top of Jebel 'Anâz, seen over the vulcanic desert, 12 miles distant. From the camping ground el-Waîry

part broken down—that was before the bore of out-flowing lavas—and encrusted by the fiery blast of the eruption. Upon the flanks of that hilla, I found a block of red granite, cast up from the head of some Plutonic vein, in the deep of the mountain. Red granite, called by these nomads *hajr el-kra*, in some parts of the Harra lies not far under, they say it is seen near Anâz; and below the Aueyrid mountain. In the Jau, are some antique ruins, built of great blocks of the same mineral: I understand from them that it is the rock of the next lower-lying *Shéfa* country, and of those mighty crested landmarks, appearing in the north-western horizon, mountains of the Tehâma, *Wuttid* and *Jowla*. (*v.* the panorama, pl. VII., p. 416.) Of the hajr el-kra, the Beduw work out their best quern-stones: they have no tools, but when they choose a block, they hammer incessantly upon it, with another hard stone, till they have beaten it down to that shape they would; and they drill the hole of the pin, beating upon a nail. I found a natural pit under the crater hill of yellow tufa, breathed of old from the vulcanic gulf, and in the great slag-stones about, many common greenish vulcanic crystals (chrysolite).

We look out from every height, upon the Harra, over an iron desolation; what uncouth blackness and lifeless cumber of vulcanic matter!—an hard-set face of nature without a smile for ever, a wilderness of burning and rusty horror of unformed matter. What lonely life would not feel constraint of heart to trespass here! the barren heaven, the nightmare soil! where should he look for comfort?—There is a startled conscience within a man of his *mesquîn* being, and profane, in presence of the divine stature of the elemental world!—this lion-like sleep of cosmogonic forces, in which is swallowed up the gnat of the soul within him,—that short motion and parasitical usurpation which is the weak accident of life in matter. Anâz appeared, riding as it were upon the rocky tempest, at twelve miles distance;—I despaired of coming thither, over so many vulcanic deeps and reefs of lavas, and long scalding reaches of basalt rolling stones. (*v.* pl. VI.)

As we removed again over the Harra, I thought I could not have dreamed of such a direful country; it is like that (a thousand fold) which wearies the eye that looks down from Vesuvius to the south-eastward, where a European will hardly adventure with heavy heart to bewilder his feet;—but that had brought forth, in Arabia, léban and samn to the poor nomads. Where the Aarab alight in some cragged place, some wild bottom, it is our homestead of two or three desert nights and daylights, and there the hideous scars of basalt, the few

thorn-tree scrogs and barren broom bushes, wear to our familiar acquaintance, and they become even of our human affections, so that we are unwilling to leave them;—and doubtless the home-born Mahûby is thus affectioned to his foster Harra. They reasoning as simple men, commonly suppose a great part of the world to be thus, lava country: not their children alone, but men and women have enquired of me, "Is your dîra, Khalîl, Harra or sand plains?"

—Beside the Aarab and their cattle, there is nearly no life upon the Harra. In this pure airy height hardly the flies follow us, which abound even in the waste nomad dîras. There is here but a small black solitary bird of slender form, less than a thrush, with certain white feathers, the *sweydîa*, which is, as our little red-breast, a cheerful neighbour to mankind. Many a time the passenger hears at unawares her short descant ringing upon the waste moors, in perplext desert ways, in the awe and the Titanic ruins of desolate mountains, with a silver sweetness, as it were the voice to his soul of some benign spirit. Of great ground beasts, only wolves prowl in the wind of our mountain menzils: they are more in number upon the Harra, and bolder than in the plain dîras. The nights, so serene in Arabia, were yet fresh at this altitude in the first weeks of June; even the summer days are here airy. I found one morning, at the sun-rising, 79° Fahr., 90° at the jaila, and about mid-day 95° in the tent's shadow. This high land is intolerably cold in winter; Beduin passengers can hardly stand against the biting blast of it: even the wild beasts have then forsaken the Harra. The Moahîb at that time retire to the Tehâma, and shelter themselves in the bottom of the Wady Jizzl; where they find plenty of dry tamarisk timber, *tûrfah*, which will glow all night in their closed worsted tents: and the Beduins having but a loose cotton tunic upon their lean bodies, and a wide mantle, and the most of them lying down without a coverlet, yet they can say "we suffer little then or nothing from the cold." In the day-time they comfort themselves with sips of coffee or milk made hot; the winter mid-day sun is always warm there.

That we had to drink in the lava country is pool-water, black, thick and fetid. Commonly after two or three camel waterings the pool is drawn to the dregs, and that water will sooner foul than whiten linen; yet of this the nomads are fain to fill their girbies and be thankful:—there is none other. But worse! some will go down to wash themselves, if they see no sheykh by to forbid them, and will there steep and wring out their rusty tunics:—and always, where the nomad finds water enough,

there he makes religion to wash the body; in the menzils a man will carry out from the tent a bowl of water, and go to purify himself in some secret place of the desert. The nomads might cleanse the pools (which now they must needs abandon at half-water,) from the feculent lees of generations; they have wit enough, but not public virtue for a common labour; and the sheykh's authority cannot compel his free tribesmen. There are found now and then stirring spirits among them who, betwixt free will and their private advantage, will cleanse some wells which were stopped.

Now came Abu Sinûn again from el-Khúthr and Tebûk and with him some men of that village and camel drivers of B. Atîeh. One day he rested with us, and on the morrow they would descend towards el-Wejh. "Khalîl, what a strange chance (said he) that thou findest me here, and that I meet with thee in this waste. Moghreby I, and thou Engleysy! —Ah! where be the cool Morocco mountains, the waters running in the valleys, and all that blessing of Ullah?—those sown fields of corn, the orchards full of pleasant fruits, lemons, oranges, citrons, the vine, and the pomegranate, which we press into our summer drinks, the fat gourds running upon the ground, and refreshing melons?—which good things am I not a fond man to forsake, for this wretchedness of the Beduw and burning rocks without a shadow from the sun?"—"But thou hast found God's blessing here, Mohammed; what may a man desire above an easy fortune?"—"Ah well! a man who can shift for himself should find it in what country he is;" and he said, with a peaceable sigh, that 'his life would not be long'; it seemed to him unhappiness to perish at last in these deserts, leaving his son after him to be a Beduwy. He asked, betwixt sad and smiling, 'Would I not, when I returned to the West, carry the child (an ungracious boy) along with me?' Mohammed's camels were to-day more than twenty, and all those good ones; his goats and his sheep, after the yeaning, would be not fewer than an hundred; already he saw no man richer than himself among these "weak" nomads.

He told me of his embarking from the West with other men of Morocco: they sailed upon pilgrimage and, as Moghrâreba adventurers, to seek fortune. In the high seas huge tempests overtook them, their vessel was carried many days in the fury of the wind, and they not seeing the sun or stars were driven eastward, till they fell upon the coast of Anatoly, and saved themselves in the haven of Smyrna. Giddy and weak from shipboard, and lately escaped the fear of death, they heard themselves kindly spoken with there in a strange land in

their own tongue, and were hospitably entertained too by the health officer, and he was a '*Taliâny*' (those of the quarantine in the Levant are mostly Italian). Mohammed asked me, with a smile of good remembrance, if Italians and Engleysies were not one nation? and he was not much pleased when, in reverence of the truth, I answered him barely "Nay."

Not without peril were Mohammed's journeys betwixt Tebûk and Wejh. Thrice commonly he went and came in the hot summer's season, and some years four times, each double journey being about five hundred desert miles. If any hostile ghrazzu met with him and robbed his camels, his loss would be more than he might recover in many a painful voyage. He had been stripped last year and his thelûl taken from under him, only crossing the Héjr plain, betwixt W. Thirba and the kella. In their coming down from the north they had seen a small foray of six riders, but were not espied by them. Abu Sinûn turned then and descended with this news to Mahanna;—the Sehamma had immediately removed. Mohammed hearing there the last tidings of our ráhlas, was able to ascend directly from thence to our menzil, thirty miles distant from the place in which he had left us. The nomad marches may hardly be traced in the vulcanic field; for seldom a little sand appears in all that lava crust and waste of stones which might receive the footprints. These Aarab tell me, that in their breaking up an encampment, the household of any absent tribesman use to grave a line upon the forsaken dâr, showing the bearing of the new menzil; or else their sign is a spray of broom or a broken bough of acacia. Those who are bred in the khála have an excellent skill of the way, and yet strangers exercised in the nomad life may become Beduins. Beduins may confidently seek out unknown menzils in immense deserts, where they have a knowledge of the waters, and which therefore are not to them inhospitable. When the place of the Aarab whom they would find is unknown, they must roll in their minds a sort of running problem,—'At this season we must look for them in such a quarter; ride we to that or that water, and we shall find the traces of them, if they be at all in those parts,—if no, let see now in which other quarter of their dîra the Aarab are likely to be.' If by the way they find some breadth of the desert a bare soil without blade, they understand that no winter rain had fallen there;—then certainly the Aarab are not come thither, and they turn to seek them in another part: thus even in a great nomad district, they may very soon come to their friends. Beduins returning from a longer absence, and from far countries, Syria, Mecca, Mesopotamia,

enquire of friendly Aarab by the way; and they put in for tidings to the market villages as Teyma and el-Ally.

'I might accompany him to-morrow,' said Mohammed; but I finally answered "Nay," being yet too feeble to forsake the mountain air, and in that raging sun to pass the heated plains of the Tehâma. I lodged in my tent, I removed upon my own nâga, I received nothing of the wandering Arabs but water. If I drank any milk I took care to repay it to their advantage; upon Abu Sinûn I had bestowed for his rice-bowls of my three guest-days as many reals. Every few weeks there went down marketers of Bíllî to el-Wejh; I might wait a time, but as each breath of air refreshed my spirits, I mused anew of breaking into Arabia. The stranger's presence with the Aarab was not welcome to the jealous old sheykh; Tollog even laid a blame upon the Moghreby for my sake, and, said Mohammed, "I cannot do against the sheykh's bidding, although I would have you dwell here with me; you are one, they say, come before the Franks that would take the country. Tollog is hot of heart and will not be contraried, and remember, Khalîl, that these are Beduw, having no notice of the world." I asked Tollog of it in the mejlis, "Go with Mohammed, said he, to-morrow, he will bring thee to el-Wejh; Khalîl, you cannot longer accompany the Aarab."—"And wherefore, O Tollog?"—"*El-gábily*, to-morrow, I mount in a ghrazzu (feigned reasons, which he spoke with his old Beduin courtesy): besides, the Aarab are about to remove far off, into a very thirsty country, so that thou couldst not suffer it."—"Tollog, you Beduins are very thirsty souls, and I drinking less may endure with the Aarab, whether thirst or hunger; only send me not unfriendly away in this deadly heat to die in the Tehâma. No, Tollog, I will remain with you and the Aarab."—"Wellah, Khalîl, that may not be; it were also better for thee to return to thine own people, and not die: depart to-morrow with Abu Sinûn, but drink now thy coffee, and speak we no more of this."

In my host's household all that summer's day (as Tollog would), they poured me out no water to drink; that suffering this thirst I might be the more willing to depart. The guest will endure in silence; but at half afternoon, despising their brittle ceremonial which is contrary to reason and humanity, I went to ask a draught, which is never denied, at one of the neighbour booths. I thought to agree with a Beduin herdsman, whom I had seen well disposed, to guide me to Anâz, and then, descending from the Harra, I might visit *Béda* and *Middián*, which they said is a ruined village in the Tehâma, and pass from thence to el-Wejh. His housewife told me he was gone a water-

ing, and would return soon. She invited me to sit in their tent, and poured me out putrid water and lében;—should she not also, she asked, with a feminine hypocrisy, run and slay a kid for me? She called her gossips, and led them to see the Nasrâny in her beyt. The men from home, the nomad women will come motherly and sisterly, to sit down timidly and loose the tongue and feed their feminine curiosity in communing with a stranger. After the first words, these poor hareem were for my part, condemning the ill-will and ignorance of their Aarab, that misspoke of my religion, 'which was not wicked, as men said;—but how did we pray?—Khalîl, wilt thou say for us something out of your prayers? do you pray in your own language? and that is not *Araby*.' I recited to them with the canonical solemnity the Lord's Prayer. "How now! they cried out, we are unjust, look you he prays devoutly, these are good men," and they added the proverb, "There be none less Moslems than the Moslemîn." So said those housewives,—daughters of Nature, and not immodestly, "We would enquire of thee, if it be true which we hear, that the Nasâra are not circumcised, and how then may the man live with his wife?" They asked had I not a medicine for one of their young husbands, by whom the young woman his jâra had not conceived in the years two or three of their marriage. The gossips praised her wifely 'patience, that she had not forsaken him, but this year out, and the fault remaining, she was minded to leave him.'

Fâiz, her husband, who now came in, was not willing to accompany me, for the sheykh had sharply forbidden him. Fâiz was one who gave me notice of the country without much suspicion. One of these afternoons he had traced me out, with his camel-stick, in the sand, the figure of the Harra, setting up stones for the mountains, and the net of seyl-beds and valleys below, with the Hareyry and the W. el-Humth. When we looked up the sun was setting, and the people rising, went apart to their prayers. Fâiz exclaimed then, not seeing me about to fall upon my knees, "Where is thy Lord God? It is the hour to ask thy petition of Ullah!" Fâiz at this summer's end perished in the Héjr plain before Wady eth-Thirba, enveloped in the Bishr ghrazzu, which reaved, in that unhappy day, nearly all these tribesmen's great cattle. Of too stubborn mettle, Fâiz strove among an hundred armed enemies; he could not so soon yield all that he had in the world, and his trust too of Tollog's camels:—a cruel shot of some wild hand put an end to that poor man's impertinent resistance.

APPENDIX TO CHAP. XIV.

NAMÛS: in the *Kamûs*, or Ocean Lexicon of the endless Arabic tongue, we find *nak(g)ûs* a bell, [*v.* above pp. 307, 308]—and the nawamîs are bell-shaped: we find also *namûs* a lair,—especially a hunter's shroud; and where are nawamîs there are very commonly certain stone cells with cullis doors which the nomad people tell us are traps to take the leopard and the hyena. The Sinaitic nawamîs are semblable to the *rijjûm* of the Harrat Aueyrid and of Kheybar, which, it will be shown further on, are by all likelihood barrows. —Sir Henry C. Rawlinson thinks that the [Sinai] word *namûs* may very well be taken to signify tombs; he says "As the *m* and the *v* were undistinguishable, the true form should be navûs, which was a word known wherever Arabic was known. *Navús* was originally Persian, but was adopted in Arabic and applied to any old cemetery. It had always been supposed to be a corruption of, or a cognate word with the Greek *ναός*, and there were hundreds of navúses about Mesopotamia, which are mentioned in the old authors."

CHAPTER XV.

OUR LIFE UPON THE HARRA.

Tollog commands and the Nasrâny resists. A redoutable bowl of lêban. They fear also the tea-making of the Nasrâny. Tollog visited in the dark. The Shéfa country. Topology. The Aueyrid Harra. Planetary antiquity of the Harra. A great vulcanic eruption; Vesuvius. Is lava *the Arabic* laba ? *It is an art to enquire of the Beduw. The sheykhs have no great land-knowledge. The ancient tribe of Jeheyna. The height of the Harra. Tollog visits the stranger in his tent. Tollog sick. Phantom camel. The sheep of the Nomads. The wolf by night. The Nomads' watch-dogs. The shepherd's life. Rubbâ the herdsman.* Rachel *is* rokhal *of the Aarab. Murrain in the land. Wool-wives. Goats of the Nomads run wild. Gazelle fawns bred up by the Nomads. The milk season. The Moahîb descend to the plain deserts.* Jaysh. *A troop seen. Descent into W. Gârib. The grave-heap of Abu Zeyd's mother. The children's pastimes. Mehsan the Bountiful journeying from the North is robbed by a ghrazzu. Abu Selîm the Moorish eye-pricker.*

Before the sun was fairly risen I heard Tollog's loud rough voice,—he had walked over himself to the Moor's beyt—bidding Mohammed, "Convey that Frenjy away to-day with thee!" he laid also his injunction upon the hind who should accompany the Moor not to leave me behind them. His last shouted word was, 'Wellah, when I was gone, I would return to take the country.' —I reminded Mohammed of his old promises, that had drawn me hither. He was bound, he answered, by the sheykh, yet he allowed that if I remained, there could no man compel me. The Aarab also were *rahîl*, about removing; Mohammed was ridden forth: as his men would now have constrained me I judged it prudent to resist them;—or when other fanatical Aarab heard that this tribe had driven me out, would they not attempt the like, where I entered their menzils and dîras? and my heart was already set upon going to Kheybar. I was mounted, the Beduins removed, and those that were to follow Mohammed beat forward my old nâga. —They swore by my life I should that way with them! The poor brute, bellowing and tottering under their tempest of

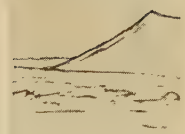
blows, and constrained by my bridle, fell down many times under me. '*Etrush*, drive forward! I might not stay, cried the tormentors; wellah, if I remained, the Aarab would strip me and murder me.'—"Friends, there is none will do me any hurt, were it only for fear of the Dowla." But they cried out in their villanous disdain,—"Nakedness of the mother of the Dowla!" As I said, "In the next coming down, would not M. Saîd (the Haj Pasha) require it of them?" they cried again, "Nakedness of his wife for Mohammed Saîd! Khalîl, come now, by the Lord thou shalt come away!"—"*Beneyyi*, I said, calling him by his name, are we not of old acquaintance; desist, lad!"—"Khalîl, but Tollog is a masterful man, *jabbàr*, he rules us at his pleasure, and I am in dread that for this he will take my thelûl."—"If he seize thy thelûl for me, be sure, as I am a faithful man, I will restore it." One of them laid hand upon the headstall, and grinning the teeth he came with his club-stick against me: these were servants, without a sheykh amongst them. "Nay, Beneyyi cried, no violence!" the Aarab not forgetting at such a time that the stranger is a guest of Ullah! Seeing then that neither threats nor entreaties could move me, and that their market company was gone a long mile before them, they abandoned the Nasrâny, and ran forward to overtake them.

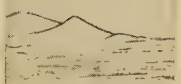
The nomads, removing in that vast cragged ground, were gone out of my sight; my dizzy nâga strove to break away after those that yet appeared journeying down to el-Wejh. I made her kneel, till they were gone under the horizon: with the bridle I could not hold in her mad force. Though I cried to her never so much, she would not suffer me to mount peaceably; I leapt upon her back, some of my things fell, but I hazarded not the staying to recover them; she sprang up under me, and broke away at a gallop, and I turned her head after the removing nomads.—A horrible distress it were, to be bewildered in these hideous lavas, like the floor of a furnace in the sun, and without water! I rode with this burden at heart, lest I should see the people no more; my eyesight was never good. It was not long when, by the will of Heaven, I espied their wandering train, which had been hidden awhile among cragged bottoms of the vulcanic field.

I rode apart from them, uncertain if now there would any of the Aarab revile me. I had no saddle; my baggage, tied with a girding cord, was loose and sliding. Some honest man who went by upon his thelûl alighted to aid me. It was not long before I came up with a client of Mohammed, one whom I had befriended with medi-

therefore your friends. What did Abu Sinûn hear, last journey, at Wejh?"—"Yet methought they were not wholly with el-Islam: did they not show us some evil turn of late years? Wed you then with the daughters of Islam?"—"We are far off, we come sailing in our ships to Stambûl; by yonder coast you might, most days, see our shipping."—"Shall I not eat at least a pair of liras of thee, eigh Khalîl," said finally the old man.—"You Aarab are too ungenerous, when they see the stranger, passing poor and afflictedly in their country, they would even strip him."—"But we will show thee the ruined places, and, Khalîl, whereso thou wouldst go, it shall be free to thee."—"I will see none, I have few reals; I ask but to breathe this mountain air awhile, O Tollog!—or wilt thou drive me out of the dîra?"—"Go now only with this young man, who will attend thee home, and thy camel will be to-morrow upon the haj way; rise, thy nâga they say is strayed."—"What of to-morrow? wilt thou then drive me away?"—"Return now, and you will be with your hosts."—"By that beard, Tollog! it were not a thing to be spoken of among the honourable Beduins."—"Thou art with us; only go no more out by night alone, and unarmed;"—and he sent one with a lance to bring me again to our menzil.

In another march, a little descending upon the side of the Harra, we found the hummu heat by so much greater. We looked from this menzil, far down through the giddy heat, into the Jau; and thereover to a frowning coast terraced with black basalt, and beset with crater hills, the Khúthery Harra. (See the panorama pl. VII.) Seaward, lay stretched out before us, the mountainous falling Tehâma country, such as we see dimly from the brow of Edom; or when we look down from the Hejâz above Mecca upon a horrid obscurity of lower mountains sinking to the Tehâma of Jidda. The Shéfa country is all that we see here below us, as a hedge of mountains; one day's way over, say the Beduins; and after that is better travelling. The Red Sea they call simply "The Sea, the Salt Sea:"—Zeyd upon a time answered me, when I asked him the sea's name, *Bahr eth-Thellam*, 'Sea of the glooming (West).'—In like manner our Saxon king, Alfred, in his book of Geography: "Ireland is dim, where the sun goeth on settle." Two mighty mountain landmarks ride aloft, upon all that cragged lowland (see the same plate); these nomads call them Jowla and Wuttid (tent-peg). Betwixt them, is no more than a pathway; they rise in a long ranging granite coast, lying north and south, half a day over, whose name I could not certainly learn, whether it be *el-Hadàd, Enzân, Negâba*. It is a day or more between the





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Hadàd and the Aueyrid. All this within the Hadàd is named properly es-Shéfa, and all that without et-Tehâma; but even the Aueyrid, in their solemn style, is comprehended in the Shéfa. Otherwise the Moahîb say, (for Beduw seldom agree in their setting of bounds, to the open desert,) "All is et-Tehâma, outwards to the sea, from the brink of the Harra."

In the Tehâma-Shéfa lies el-Ferâ. It is a plain bottom, with some growth of cane reeds: and there come down the seyls from Jowla and Wuttid upon the one hand, and those from the valleys and many breaches of the Aueyrid, upon the other. These are the heads on this side of the Harra, of the great Hejâz water-ways of W. el-Humth. This upper valley bottom, next below the Ferâ, is called W. Nejl, which receives the seyl waters from the Jau, and afterward W. Nejid. W. Nejid descends from a two-headed sandstone mountain, *Shòrafat en-Nejid*. This is not Nejd, the name in their speech of the great upland country, which is the best part of that the ancient geographers have called "Nomad Arabia." There is a diversity in the Beduins' utterance of the two words; they wondered and laughed that a foreign tongue could not walk so finely after them. W. Nejid lies in the caravaners' way, between Ally and el-Wejh: it is two days from the inland town, and in it they journey one day. Ferâ too, is not sounded alike with Ferrá, the name of an Harb oasis in the mountains betwixt the Harameyn. Another wady descends from the west side of the Shòrafat, to the seaward, named also *W. Nejid;* this passes Béda and goes out above Wejh. Béda is a ruined site with dôm, or branched wild nut-palms: there is a standing hamlet of tents of Billî, the husbandmen of a few palms. The place is one natural day's journey, said Mohammed the Moghreby, from the sea town. After W. Nejid, there seyl into the valley which descends from the Ferâ (now W. Jizzl), the deep wadies of that Harra side, *Aurush, Dokhàn, Thá, Gaïla,* in which are *gerÿa,* or hamlets of tents of Moahîb husbandmen. The valley receives upon the other hand, the seyl waters coming down from the wadies of the Hareyry: of which certain, as *W. Jaida,* are palm wadies and husbanded by Billî Beduins.

The Aueyrid vulcanic platform mountain, is three members, lying north and south, an hundred miles nearly. It is in most places reckoned a summer journey to go over: yet betwixt the opposite heads of W. Thirba and W. Aurush is only half a day's passage. Land names are often repeated in Arabia; a part of *J. Ajja* (the mountains of Shammar,) is named el-Aueyrid, and well known is el-Aruth in east Nejd. In all is the signification "wide-stretching." The upper member of the Aueyrid, that

is next under Tebûk, is named (of the inhabiting nomads), *Harrat es-Sŷdenyîn*, a fendy reckoned to B. Atîeh, their hareem wear the braided forelock, hanging as a horn, upon the forehead, with a threaded bead: it is said "they were of old a kindred of Billî, from the Tehâma mountain *Seyd*, not far from Wejh."—The beginnings of any nomad kindred, tribe, or nation, they commonly fetch from some mountain, though it may now lie far distant from them;—so even Kahtân, reckoned the noblest blood of the South Arabians, from a mountain in el-Asîr. A tribe invading another nomad dîra seize upon a mountain; and the name of their old Jebel stronghold, though they may be since removed into other seats, is long remembered in their tradition.—The platform of the Sŷdenyîn Harra mountain "is plain and wadies, with a few hilliân."

The third Harra, in the midst, is named, as said, of the Beduins *el-Khuthéra*, also a fendy of B. Atîeh. The *W. Rumûtha* descending from the north-west part, between the hills Sheybân and Witr, passes out north-eastwards, and seyls inland towards Tebûk; where cutting the haj road it is counted the border of the Moahîb, the furthest of the southern Annezy. From the east of the mountain descends, we may remember, a main valley, el-Akhdar, which crosses the pilgrim way by the kella; the length to its going-out in the sandy desert, near the height of Tebûk, is reckoned four journeys. Westward under the northern Harrats wander the *S'bût*, also a fendy of B. Atîeh; with them is found an old usage, mentioned by Wallin, who once crossed these parts from Mueylih to Hâyil, namely, to send out their cattle and call them in at evening to the ringing of a bell. This might seem outlandish in Arabia, but the like have other kindreds of the Maazy and Howeytât. The Jau divides the Khûthery from the third and last Harra of the Moahîb. *Jau* (plur. *jîan*) is said of a low water-ground, with wells in the desert; so we may say jîan in general for the low well-grounds of a tribe, as *jîan Bishr*. The great Jau is a hollow plain, betwixt the sandstone undercliffs of the Harra, shelving from the eastward; the mouth upon that side is partly shut by certain sandstone bergs. There-through is a path of the ghrazzus; thus they avoid the difficult passage of the Harra for any not homeborn thelûls, and to themselves little known. The way lies therein between el-Wejh and the village of Tebûk; seven journeys for loaded camels. This Jau is counted as naturally setting limits between Ahl Gibly and Ahl es-Shemàl, or the northern and south-country Aarab. The third and southern Harra, with which we have here to do, is a prodigious sherd of old vulcanic matter, with a multitude of crater-hills, upon a

platform mountain of sandstone. The mean height of the lava floods, in the northern parts which I have visited, I find to be above 5000 feet; the head of Anâz, the greatest of the hilliân, may be 7600 feet.

The head of the W. el-Humth, upon the west side of the Harra, is the seyl coming from *W. Gârib;* which descends thence by the *Thorrèyd,* and the plain of el-Héjr, to el-Ally; and passes from Ally to Bîr el-Ghrannem, receiving the seyl waters of W. es-Sódr: and this dry waterway is presently joined by that western branch of the W. Jizzl which descends from the Shéfa. Next under the long train of the Aueyrid is the lesser Harra lately mentioned, el-Hareyry, likewise a platform of lavas upon a sandstone mountain; therein are few hilliân. The Hareyry is higher than the Harra, and of a rounded figure; it is of Billî tribesmen.

In the train of Harras we see a spectacle of the old vulcanic violence that tormented this border of the Arabian peninsula. I have followed these Harras almost to Mecca; that is through nearly seven degrees of latitude. The midst of the Aueyrid may be a hundred and twenty miles from the desolate Red Sea side; where I have seen raised coral reefs, documents of other land and water levels in older times of the world.

When we look upon the Aueyrid, it were no light task to divine the story of that stupendous physiognomy of nature! A sandstone platform mountain is overlaid, two thousand square miles, to the brink, by a general effusion of lavas: then beyond the vulcanic crust, all around, we see a wasted border of under-cliffs and needles of the sandstone rock, down to the low-lying plains.—It seems thus that the lava floods have preserved the infirm underlying sand-rocks, whilst the old sandstone country was worn down and wasted by most slow decays, in such sort that this Aueyrid mass now stands six hundred fathoms aloft, like a mighty mountain, which was in old time even with the floor of the now low-lying sandstone plains!

Viewing the great thickness of lava floods, we can imagine the very old beginning of the Harra,—those streams upon streams of basalt, which appear in the walls of some wady-breaches of the desolate Aueyrid. Seeing the hilliân are no greater, we may suppose that many of them (as the Avernine *Monte Nuovo*) are the slags and the powder cast up in one strong eruption. The earlier over-streaming lavas are older than the configuration which is now of the land:—we are in an amazement, in a rainless country, to see the lava-basalt pan of the Harra, cleft and opened to a depth of a hundred fathoms to some valley-grounds, as Thirba. Every mass is worn in grooves

in the infirmer parts, by aught that moves upon it; but what is this great outwearing of 'stones of iron,' indomitable and almost indestructible matter! We see in the cliff-inscriptions at Medáin, that the thickness of your nail is not wasted from a face of soft sandstone, under this climate, in nearly two thousand years!

Every pasty mass is crazed in the setting; and such kind of chinks we may suppose to be opened in the sandstone frame of this mountain shouldered upon an invading head of the planetary lavas; and that, swelling with tremendous violence, the lavas should be infused into many natural clefts, and, by some of them rising to the soil, there break forth with that infinite spitting and spouting of the super-heated fiery vapour of water, entangled and embodied in the lake of molten stone, which, with issue of lavas, is the stupendous elemental rage of a vulcanic eruption. In the year 1872 I was a witness of the great eruption of Vesuvius. Standing from the morning alone upon the top of the mountain, that day in which the great outbreak began, I waded ankle-deep in flour of sulphur upon a burning hollow soil of lava: in the midst was a mammel-like chimney, not long formed, fuming with a light corrosive breath; which to those in the plain had appeared by night as a fiery beacon with trickling lavas. Beyond was a new seat of the weak daily eruption, a pool of molten lava and wherefrom issued all that strong dinning noise and uncouth travail of the mountain; from thence was from time to time tossed aloft, and slung into the air, a swarm of half-molten wreathing missiles. I approached the dreadful ferment, and watched that fiery pool heaving in the sides and welling over, and swimming in the midst as a fount of metal,—and marked how there was cooled at the air a film, like that floating web upon hot milk, a soft drossy scum, which endured but for a moment,—in the next, with terrific blast as of a steam-gun, by the furious breaking in wind of the pent vapours rising from the infernal *magma* beneath, this pan was shot up sheetwise in the air, where, whirling as it rose with rushing sound, the slaggy sheet parted diversely, and I saw it slung out into many great and lesser shreds. The pumy writhen slags fell whissing again in the air, yet soft, from their often half-mile high parabolas, the most were great as bricks, a few were huge crusts as flag-stones. The pool-side spewed down a reeking gutter of lavas.

At afternoon, the weight of molten metal risen in the belly of the volcano hill (which is vulcanic powder wall and old lava veins, and like the plasterer's puddle in his pan of sand,) had eaten away, and leaking at mid-height through the corroded hill-

sides, there gushed out a cataract of lava. Upon some unhappy persons who approached there fell a spattered fiery shower of vulcanic powder, which in that fearful moment burned through their clothing, and, scorched to death, they lived hardly an hour after. A young man was circumvented and swallowed up in torments by the pursuing foot of lava, whose current was very soon as large as Thames at London Bridge.—The lower lavas rising after from the deep belly of the volcano, and in which is locked a greater expansive violence, way is now blasted to the head of the mountain, and vast outrageous destruction upward is begun.

Before the morrow, the tunnel and cup of the mountain is become a cauldron of lavas, great as a city, whose simmering (a fearful earth-shuddering hubbub) troubles the soil for half a day's journey all round. The upper liquid mineral matter, blasted into the air, and dispersed minutely with the shooting steam, is suddenly cooled to falling powder; the sky of rainy vapour and smoke which hangs so wide over, and enfolds the hideous vulcanic tempest, is overcharged with electricity; the thunders that break forth cannot be heard in that most tremendous dinning. The air is filled many days, for miles round, with heavy rumour, and this fearful bellowing of the mountain. The meteoric powder rains with the wind over a great breadth of country; small cinders fall down about the circuit of the mountain, the glowing up-cast of great slags fall after their weight higher upon the flanks and nearer the mouth of the eruption; and among them are some quarters of strange rocks, which were rent from the underlying frame of the earth (5000 feet lower),—upon Vesuvius, they are limestone. The eruption seen in the night, from the saddle of the mountain, is a mile-great sheaf-like blast of purple-glowing and red flames belching fearfully and up-rolling black smoke from the vulcanic gulf, now half a mile wide. The terrible light of the planetary conflagration is dimmed by the thick veil of vulcanic powder falling; the darkness, the black dust, is such that we cannot see our hands, nor the earth under our feet; we lean upon rocking walls, the mountain incessantly throbs under us: at a mile's distance, in that huge loudness of the elemental strife, one cannot almost hear his own or his neighbour's voice.—Days pass and the hidden subterraneous passions slowly expire, the eruption is at an end.

The vulcanic womb delivered of its superfluous burden, the column of lava is fallen, in the last oscillations, to the hollow roots of the hill; where the fiery force remains under much crusting over and cooling. Massy hardening in any great conduit,

to not many fathoms, may be hardly, as we have experience, in two or three generations. If many ages pass of repose, the old vulcanic tunnel, near the floor of the earth, may be then somewhat deeply sealed. As for any pocket of the molten mineral, low seated, as a lake beneath, we cannot suppose it to be set by cooling, in very long space as measured by years of the planet; nor intermeation to cease with the molten magma of the deep of the earth. When the vulcanic outbreak revives, we may suppose such womb of molten metal swelling forth to a new delivery;—it might be incensed by some percolation of sea-water. Slowly must the basaltic stop-rock relent again upon the rising vulcanic heat; or sudden way may be opened by rending upward of the irrepressible elemental force.—Is this word 'lava,' *laba* in the Arabic, come into our new European languages from the Moorish Italian of Sicily? where the usurping Arabs found so much which they name *laba*. Laba of the Arabians (where I treat of the great Harras best known to me, the Aueyrid, and the Harrat Kheybar) is not all that which we understand by lava, but is said of the basaltic-massy, the drawn and sharp-set and nearly vitreous kinds: the slags, the drossy, the clinker crusts, cinder and pumice-stone are not called laba.—Thus far of the vulcanic country.

The coming together of the branches of W. Jizzl, below the Hareyry, and of W. el-Humth from the southward, and of the W. el-Îss of antique name, are set forth in the map after that which I received of the Aarab. In W. el-Îss are sixty (that may be six, or else many) springs, and one hundred and eighty (eighteen or many) wells, ruins of dead villages and dôm palms. The dôm grows about many abandoned sites of habitation in dewless Arabia, where the ground-water is near; as we might see the homely briar and the nettle spring in more northern countries. In the *W. Kora*, whose head is in the Hareyry, are other dead villages, ruins in clay which are said to be not inconsiderable. Amidst a ruined clay village site in these parts is commonly a kella or stronghold of rude stone building. This name of W. Kora, which signifies, the Aarab told me, Valley *Rugged*, is common in the country. There is a W. Kora southward, whose head is in the Harrat Kheybar, (therein are ruined sites, oozing ground, and dôm palms,) and which gives into the great Wady el-Humth by Sujwa. The Tehâma wadies *Amudán* and *Therry* descend from a sandstone mountain district next the Hareyry through deep sand country, to the W. el-Humth; they are of the Barakât (a fendy of Billî), and of Jeheyna Aarab.

—It is an art to examine the Beduins, of these countries ; pains which I took the more willingly, that my passing life might add somewhat of lasting worth to the European geography. Of the Peninsula of the Arabs, large nearly as India, we have been in ignorance more than of any considerable country in the world which remains to be visited. There are difficulties in these enquiries ; the rudeness of the common sort of minds, and the few sheykhly men who are of a better understanding, dwelling all the days of their destitute lives in the tent shadows, are those that have least topical knowledge. The short levity of the most will glance from your question, they think thy asking vain, and they think thee fond.—You shall have also their wily crooked answers, yielded with little willingness by these free-born wretches, jealous of their wandering grounds and waters. Their sober men who would say their meaning truly, are unreclaimed minds, that were never chastened by any feeling after knowledge ; they can hardly keep one measure of length and breadth. Such will tell thee sooth—as they would not falsify landmarks—within their own dîras ; but commonly the land which lies beyond is not much in their knowledge. I have sometimes wondered to see among persons of worth how divided might be their opinions of the next dîras ; and many an honest man failing of his matter and still willing to please thee will tell thee in the end a fable. Before my going into Arabia I lived some months with the nomads of Sinai and beyond Jordan, and found these slipping places in the magnanimous voices of the desert : other years I passed in households of the mixed Semitic people of Syria, and at my setting out from Damascus had learned nearly the bent of their bows. Being with the Aarab I listened gladly to the telling of honest men, which were of my fellowship and acquaintance. Many times, in discoursing with all kinds of persons, I drew from them unaffected answers, and of some chance word might perceive further landmarks. I noted the responses of strangers, and required them again of my friends ; I examined again the same persons, and conferring the answers of several, found where firm ground lay, and commonly rejecting that which I could not see confirmed, I have shunned, to my possibility, to build in unprofitable manner.

Motlog, sheykh of the Fejîr, a wary man in the policy of his tribe, was unready in land knowledge : one day as I was asking a tribesman in his tent, who had forayed in those parts, of the great W. el-Îss, he asked further for himself : "Let me see, how lies the W. Îss from el-Héjr?" We may take this for an example of the homely ignorance of the sheykhs and nomad

people, in anything which not nearly concerns them. The great old valley, not far off, was in hostile land of the Jeheyna, from whom they live divided by mountains. I suppose there is hardly any tribesman who could tell us as much as that which I have compiled in the chart published in this book, even of the desert land between Tebûk and Kheybar. The ancient tribe of Jeheyna, praised as *ikhtiarîn*, for their magnanimous hospitality, are besides Prayers, say the Aarab neighbours, and Fasters too, in their religion. The Jeheyna inhabit a very cragged dîra, and as the Arabs seem to say in good part granitic. I have also seen petrified shells "Miriam's nails," *zôfr Miriam umm Sinnakît*, which were from limestone rock of that country. Even Ibn Rashîd thinks it too hard an enterprise to invade them.—The nomads, whose lean lives are of the showers, are curious observers of all the lying of the land; there is no ragged wretch amongst them, that cannot answer thee everywhere in their marches, whither the drops run down of the Lord's blessing of rain.

The 15th of June we were come nigh the highest of the Harra platform, five miles north of Anâz, where the barometer showed 6800 feet above the sea level, but even here was a mid-day "clear heat," which beat scalding upon the worsted booths. Hamdy's long beyt was overblown with a flaw of wind at midnight. That short summer night we passed very unquietly; for besides, the camels strayed, and we thought we heard strange voices in the Harra: then *Rubba*, the sick herdsman, as it drew towards morning, with some little freshing of the air, awakened in a new anguish, and groaned so loud and long that his brethren thought him dying. I heard him making his moan as another psalmister, *ya Rubby! ana ajist min hàl-y, wa ent tekúbbny*, "I am weary of my being, O Lord, and thou dost cast me off!" Then he lamented sore, as if he were bewailing his own funerals. I called to him to hold his peace, if he might, and let us now take some rest, for the barking dogs had kept us watching. Upon this, his brother began to sing outrageously. When on the morrow I blamed him, he said that Rubba losing heat, they had believed him at the point of death. —"And why sang ye so lustily?"—"Well, I see, said he, thou dost not know our custom, to sing the death away."

At sunrise the Aarab removed; as we passed near Anâz, I saw the crest as a comb of cragged lavas. Now I had viewed the mountain upon three sides about, and everywhere it is a perfect cone. That stack of vulcanic powder seemed to me as much or more than the hill of Vesuvius above the observatory. From the highest of the Harra platform, there is a wonderful

spectacle over a lower vulcanic country, whither we now descended by the crater-hill sides and sharp shelves of lavas. The under-Harra is a lower vulcanic terrace: there again the ruddy sand-rocks come to sight, from under the spent lava streams, and are thinly scattered with loose lava crusts. In this horrid region we encamped, 1500 feet beneath our last menzil: the Aarab sought a pool, *Abu Thain;* and there, finding water, they would rest a few days. Then, all the pool-waters wasted, they must finally forsake the Harra height and go down to drink in the Tehâma; or to the plain of Medáin Sâlih. Here among lava crags and *musherifs*, or high overlooking grounds, enclosing about us, I found flint stones, and upon the next *bottîn*, or rising hill, a shelf of chalk with cockle-shells, burned to an ochre colour, by the old overflowing of shallow lava, now dissolved and scattered in few great sliding blocks.

Here Tollog would have me show him my quaint things of the Nasâra: one of these afternoons, though heavy with age, he walked over alone, to visit me. Gazing through my double telescope, "Lord! he exclaimed, *Sàlema's* héjra, there in the end of the menzil, seems to me to stand even with this next beyt!"—Then looking through them reversed, when he saw all things vanished to an infinite distance, he went on musing to himself under his breath, "*Shûf*, look, Tollog!"—Whilst he handled my medicine-book, turning over leaves to see the pictures, with the rude fingers of one who knows no letters, I said, "Shall I write thy name?—see here! Tollog."—"Khalîl, said he, shrinking with a sudden apprehension, I do pray thee write not my name!" Seeing him so out of countenance, I rent the paper in little pieces and buried them under the harra stones, which made him easy again.

The old sheykh fell sick soon after; and then there came no loving wife to call the hakîm,—such are hardly found where a man may have many, and they are so transitory,—but his aged sister, weeping. Tollog lay under an awning, which his hareem had spread for him between tall broom bushes of the seyl-strand, *es-shâeb:* yesterday he had drunk a bowl of mereesy, heated, and was much oppressed. I gave him drops of croton oil, and a draught in the evening; the day after he was himself again, and sitting in the mejlis he boasted of Khalîl's effectual remedy. Upon this there came to me all their people, "to be purged like Tollog"; and they think they may be helped by nothing so much, in their most diseases; also the medicine was wonderfully pleasant to them, because they received it (sweetness and fatness together) upon a morsel of sugar, and for this benefit the housewives brought me handfuls of rice and mereesy. As for

Tollog, he was a fatherly man, and at all times very good to me; when any guest-supper was in his sheykhly tent, he sent to the stranger the portion of the thaif-Ullah; and the most householders did the like, when they had any sacrifice.

These few hill-men, not forsaking the old hospitality, are, we have seen, commended by the tribes: yet there was a strange tale told at this time in their tents. 'A certain Belûwy or Billî tribesman, was going over the Harra; and, at the sun setting, where he halted to pass the night, a strange camel appeared to him, standing over him, and the camel uttered a manner of human speech, "These murrains and the great drought they come oftener upon you, and the locusts, not as beforetime, but now year by year, and ye wot not wherefore:—wherefore go the Beduw back from the custom of the fathers? ye suffer the wayfaring man to pass by your byût, and the hungry man goes from you empty!"' The Arabs spoke of the phantom by twos and threes in their tents and in the mejlis, and this was now a tale current in all the country. Some asked me,—a book-man,—'how I looked upon it?' all the people knew him who had seen the phasm, to be "a good understanding man."

Secure in a nearly impervious dîra the Moahîb are sheep keepers as well as camel-Beduins, and though the greatest of their mixed flocks was less than an hundred head. The sheep of the nomads are not all of one kind in Arabia; there is the great upland sheep of Nejd, and a small kind (such as our Welsh mutton), in the border country above Mecca. In the great sheep is a gaunt bony frame, the face is aquiline, the fleece is rough and hairy; the flesh is lean and woody,—but that meat is yet warm with the life, which they cast into their nomad pot. The Harra is good covert for wolves, which all these moonless nights troubled our menzils. The long-coat and great-tailed Billî dogs after sunset, when the day grew dark, rose and swaggered forth of themselves, beyond the fire-light. The canine guards ruffle it up and down, between the robber wolf and the couching flock without defence, from time to time baying fearfully with an hollow throat: but if the dog champions be gone by, and the wolf approaches, then the flocks which wind him shrink and suddenly rush together;—the herdsman's heart leaps, he steps upon his feet, and thinks to make all good with a great shout. The Beduins at the hearth stare into the thick night; the shepherd, taking up his club-stick, goes forth now and flings stones, chiding to his hounds, which course again to him with furious affray, and all the encampment is presently on a bark. The peace-

able camels lie by chawing the cud through the long night, still careless of these alarms, or, if some one of them be risen affrighted, the brute is seen in the flickering fire-light hobbling upon three legs, for the fourth is knee-bound, until, yielding to the voice and handling of the least child, he fall upon the knees and will couch down again. But if "grey-legs" sprang in, it is too likely he ravished some weanling, (and though their little velvet heads be all tied, in loops, on a ground line), and we hear in the dark the lamb or the kid's feeble death-cries out of the wolf's jaws. Thus the larger flocks,—which lie also more exposed—lost some little ones every moonless night in our dim menzils upon the Harra. The Aarab bear all such crosses with religious patience. Hamdy, our housewife, lost two goats in six dark nights, and she said only, "The wolf, *eth-thib*, snatched them, the cursed one!"

Their hounds bark on till midnight, when the nomads go to rest, and till the morrow's light, when the dogs' throats are so husk, they may not almost bark any more. These Beduin hounds are seen blear-eyed in the day-time, wooden-weary with long watch, and nearly voiceless. The nomad people seldom call to their hounds, naming them; yet all the dogs know their names, which are often jesting by-names, as the Beduins use of human mortals. Such are *Ummthail*, "mother, or she of the great tail:" *Abusinnán*, "father of teeth." Certain dogs' names appear again in some names of tribes and kindreds of the Aarab, as *Aduàn*, a fendy of Maazy in the Hisma above Akaba el-Missry, and *Shalân*, a fendy (named after their sheykh's house) of northern Annezy, and *Ibn Sim'ry* is a fendy of Heteym (called after the sheykh's house) near Kheybar. Some other of their dogs' names are: *Sowwân* (whose mother was *Sowwa*), *Nuzzân* (whose mother was Nuzza), *Mushy*, *Rushdân*, *Dogmân*, *Ammera*, *Oweyish*, *Turr'fa*, *El-hâfera*, *Nimrân*, *Hajjilân*, *Adilla*, *Huddebân*, *Ajilân* (nimble), *Tôga*, *Zuggimân*, *Dubbilân*, *Seherân*, *Howama*, *Sim'rân*, *Buggân*, *Aida*, *Waga*, *Wadda*, *Fejjuân*, *Auda*, *Khuzayn*.

When the sun is half an hour high, the shepherd casts his mantle upon his shoulder, calls to the flock, and steps forth; and they getting upon their knees and feet, troop out after him to the pasture:—the hounds follow not with the ghrannem. The goats and sheep feed forward with their loitering herdsman till the gaila; then he calls in his scattered flock, and if it be not the watering day, he leads them to shadows of rocks or some desert thorn; and there he milks a goat to his breakfast. The sheep hang their heads together, in the breathless heat, the goats couch by themselves, the herdsman stretches his

idle length upon the soil to take his noonday slumber, until the sunny hours be gone round to the half-afternoon; then rising, he leads forth again to the pasture, till the going down of the sun, when he calls them, and the sheep and goats follow their herd to the booths of the Aarab. There the ewes and the goats, that have swelling dugs, throng under the hands of their known housemother, that she milk them soon; many press into the shelter of the nomad tent and lie down there. As for the herdsman, though he have nothing to put under his teeth, yet the udders are always ready, and he is satisfied with this daily sustenance: therefore though he go all day barefoot under the scalding sun and breathe the air as flames, his lot may be esteemed the more tolerable in the desert life. The human body fed with milk in the sunny drought, is slender, full of pith, of perfect endurance; yet between beggarly pride and the Beduin indolence, there is none will take up the herdsman's life, but it be of bare necessity. They had liever lie and drowse out the daylight heat upon their empty maws in the tent shadows, and suffer hunger until the cattle are come home at evening. But the herdsman may sing in the desert, his adventure is light; and if the troop be robbed, few among them were his own. His care is of the beasts of other men, who pall in the cheerless byût all the empty day long, and when it is night may hardly find rest: but he is blithe with the daily turns of his honest business, and hearty of the air of the field.

The nomad sheep drink every second day, but the Beduin graziers in their wide dîras, may not come at all times so soon to water: the herdsmen send forward to fetch in water upon asses. *The ass*, which sweats little, *is hardly less than the camel a beast of the wilderness*. The wild ass yet lives in the north-east, that is towards the rivers of the Syrian desert. To every head of cattle the nomads give a certain name; and in every great mixed flock, if their herdsman, whose voice they know, "call to any beast by name, he will look up." We sat one evening by Hamdy's fire, and Rubba, the sick shepherd, told me over the names of the sheep and goats, that stood by, or lay chawing their cuds about us. The droves when mingled at the drinking places may be in this wise separated; "the herdsmen leading up from the water, call out their own by their names." Rubba was a good simple man, though he never requited his hakîm with a thank. Eighteen months before, foraying against the Sherarât, he had received *sotwh*, a sword-wound in the hip: the old mischief badly healed, now rankled inwardly; he lay all day groaning, and I procured him the night rest with opiates; and being a broken

man, he might have died without some timely relief of his sufferings. His wife had forsaken him long ago, he was a *mesquîn* in Mohammed's great tent: all his fellowship was with the small cattle. He knew every case in the life of each one of them, from the yeaning: he said, they were to him as the issue of his own body; and was any one of them slain it grieved him; he ate then of the meat "for his necessity, but it was unwillingly."

The ewes of these uplands yean in the year once, and bear almost never twins; the goats may bring forth again out of the common time, which, for all the Aarab's cattle, is the season of the spring pasture. The male lamb, *kharûf*, is in the Nejd Beduins' mouths as often called *tully*, pl. *tulliân;* the female *rókhal* (Rachel of the Bible), plural *rokhâl;* which may be said also of the young females of goats and camels. We have seen a murrain had destroyed the Fejîr flocks: sheep, they tell me, may never thrive in their marches, and a cause is the sharp sand which they eat in with the minute herbage. I have seen such which they call "sand-struck" sheep, stand all day heartless, as poultry with the pips; nature soon gives out, and they are dead. At that time, the Moahîb were in the Jau, where likewise many of their small cattle died, with pain and swelling. The nomads think there was a malignity in the year's herbage, not only their own dubbush perished, but they saw the locusts lay dead in heaps under the bushes, and the carcases of two or three ostriches lying in their desert, and many hares. Camels were affected, but purged with a dose of butter they recovered, and of all the *tursh*, they lost two only. The small stock they treated with milk, but in ten sick hardly one recovered. The belly, at the death, was always much swollen.—I have known thus all the hares perish in one year in a Scandinavian valley (Numedal).

Beduin housewives sell their wool in the border countries; but it is little worth, that which is shipped to Europe from Syria hardly serving for carpet weaving and gross blanket stuffs. The nomad gossips admired the fineness of some woollen which I wore about me: "It is silk (they answered each other, feeling it between their fingers), this is not woollen." Little it is which have any poor southern Arabs, and they sell none, for there come no border-land tradesmen into these dîras to buy wool; the hareem lay up all they have, for spinning, and their yarn for tent weaving, but this they will sell to each other, sometimes. In shearing the sheep's fleece and clipping their goats' wool and hair, they observe no certain time: but as the housewife sees any beast, whose coat is long grown, she bids the herdsman hold it fast, whilst with a rude blade and the

natural expeditious disorder of the Arabs, she crops that which comes to her hand; so losing above the third part they let the bleater go. The soft wool is left hanging matted about the necks and flanks of their camels until it fall of itself; and only then will she take that little which may be plucked betwixt the thumb and forefingers. All this hair and wool, of sheep, goats, and camels, they shake together for their rough spinning, the housewife only separating her colours, the brown camels' and the white sheep's wools; for the nomad webster-wives work in white bands upon the rusty blackish ground of their common tent weaving, and put-to the ornament of fringes.

Goats are here the most of their mixed herd-flock, as are the sheep in Nejd: goat milk is these nomads' sustenance, the beasts have little or no rammish odour. It happens sometimes that goats, frayed by wolves or abandoned in the flight by ghrazzus, have been found afterward, grown wild in the desert, and the Aarab must approach to take them as they would stalk game. I have asked why they did not tame young bedûn? and, since the wild mountain buck is more robust and better meat, they might cross them with their goats and improve the stock. They answered, "It would be lost labour, the bedûn cannot be tamed, their wildness always remains in them." I have often seen gazelle fawns with the Beduin flocks; commonly the strange fawn is tied by a leg to the shank of a milch goat; others I have seen fostered in the tent, of camel milk: the Beduwy, when the cattle came home, bore it in his arms to suck a teat of the foster nâga. The Aarab have several calls to the kinds of their beasts, to drive, to bring, to stay them. We may say there is one cattle-speech among them, yet nothing sounds more diversely in the nomad tribes.

The pleasant milk season was now nearly spent, even in the cool height of the Harra. In these happier months butter-milk from the semîly is poured out to any who come in, in friendly beyts:—butter-milk is "the Lord's bounty." Among the Aarab there is no better report of a man's life than to be called in his country *karîm*, a liberal soul; so nothing more hateful than the lean niggard's name, *bakhîl*. Their milk-vessels are bowls of wooden ware; some, well turned, are from the haj market, others, square-shaped, are rudely wrought and hollowed by the desert smiths. A few sheukh have basins of tinned copper: many are the names of such utensils, *jiddŷha*, *mahallib*, *helwîa* or *hellowîa*, *zilfa*, *henâba*. Arabia is very thinly stored with live stock; we may wonder that the nomad cattle do not increase in the wilderness!—but yet more that this people and

their beasts may ever thrive there many years together. It is an unfostering soil of sun-stricken drought, which corrodes all life: the fatal plagues of Mecca return in every generation; the Beduw are all their lives riding in ghrazzus, and it is affirmed that many fall thus; in some rainless years there is no rabîa; their cattle are all years wasted by hostile forays: it is "a land which eateth up the inhabitants thereof."

The 24th June the Aarab removed from this lower Harra platform: the last pools were drunk to the dregs, and now they must descend to the plains for water. We journeyed down through a wilderness of vulcanic bergs, upon lava field, and in shallow wadies of the lower burned country. Midway in the ráhla there appeared to us a band of men standing upon a lofty vulcanic sierra. I asked "What be they?" *Answer:* "*Jaysh!* those are foemen, and what shall we do now?"—It is their elvish humour to give a false alarm: I saw the Aarab pass on quietly, and being secretly so well armed, I heard them with indifference,—should not one thing happen to us all? "See you, said they, how he fetches this confidence out of his books!" "How say you! is not jaysh an army?"—"No, Khalîl, that is your town speech. The Beduw say jaysh [troop] of the thelûls and their warfaring riders." Those we saw were some of our own tribesmen, they had been two days out, hunting the bedûn.

Before noon we were come down to the brink of the valley head, Gârib; here is the edge of the Harra. W. Gârib is a formidable breach in the sandstone mountain skirts, and opens as a deep before us, into which I wondered how we might descend upon camels. At the brink, where all the people alighted, I saw two great cairns, funeral heaps perhaps (which the ancients raised in the noblest sites), or else cast up here for guide-stones. Men and cattle we got down heedfully by the steep and cragged places; the inured Harra camels can maintain themselves stiffly even among rolling stones. This going down the Beduins say was not formerly so difficult, but "a star falling four years before had shattered the ancient passage." In the brow the sandstone body of the mountain appears. Above is the precipitous edge of the Harra, with a long cornice of the coal-black pan of lava, of which some is fallen down in wild ruins of shales and basaltic rocks. We may read here in a natural monument that this valley breach is newer than the shallow outermost vulcanic overflowing. There is a tabular crag in the midst, of sandstone, upon whose head, though widely sundered now from either side, there has flowed out

an equal pan of lava. In the deep below is seen a basalt rock risen in the lower sandstone.

The valley head into which we descended, is full of great lava blocks and pumice, this drift not less abruptly ending, than the tongue of a glacier, upon the lower plain sands. To the border of the black upon the yellow-grey, is reckoned the W. Aly right of pasture, from the outer lowland. Soon after noon the Beduins alighted and the hareem set up their byût upon these hot sands, being yet at the height of 4700 feet. The lower sandstone valley is about a mile over, betwixt high cliffs, and the stagnant heat seemed so much greater as we were now come down from the Harra ; and immediately the milk of the flocks and camels began to give out ; in the days following it was diminished to the half. The Aarab, finding water of some natural cistern in a glen head, would take their rest here a few days. Over the valley appeared an hamlet of nomad tents : these were the Serahîn,—the Moahîb fendy lately reconciled to their own tribesmen.

Under the opposite cliff of the wady, I came to a place in which are many timathîl, or scored rock-inscriptions, and outlined images of cattle, very lively portrayed by those old hands ; there is also a great barrow of cast stones, " the grave-heap of Abu Zeyd's mother." Children of the menzils came down upon me, armed as it were against some savage beast which appeared in their dîra, with slings, *merdàha*, in their hands. The flock of little knaves whirled out their stones from a good distance ; when I showed them I might make the stones sing back over their ears, they put their hope in their heels. Tollog, hearing in the mejlis of the graceless children, was displeased ; " Woe worth them !—and is the world come to this, he murmured, that eyyàl of the Beduw have no respect of the *ghrarîb*, stranger, and the thaif-Ullah ! it makes not whether he be Moslem or Nasrâny. Khalîl is an honest young man, and wellah, they are hounds that offend him, cursed ones, and Yahûdies ; and thou, Khalîl, do not heed them : but I say, if any durst do so again, wellah, I shall cut off their heads, and cast them into the well-pit."—Salutary words of the old sheykh

that, forbidding the children, he forbad also the fathers: the knaves doubtless being set on by their fanatical elders.

The children's pastimes are few in the Beduin encampment; the little son is very often put to herding, he keeps the lambs and kids not far from the beyts: the eyyàl here made little three-cornered shales and naming these shards their "gaûds and camels," they set them over against each other in the sand, calling to their playfellows *taal shûf*, "come and see!"—and some have a toy, *ferneyny*, of a shard pierced with two eyes, and twice stringed with a sewing thread, that the mothers spin finely for them of their best camel down; this stone or else it is a shive of wood, is slung in the midst, and with a cast in the air they twist up the two threads into a double twine, and then drawing out and slacking, their gig spins with a loud whirring. I have seen the nomad boys set a trap by wells, to take the rock-partridge; it was a stone flag, lightly stayed upon a stick, and for bait the little birders had made a hollow and poured water under.—'Masque' is a word taken up in our tongues, of the Arabic *maskhara:* I have seen even the Beduin children run a mumming; and we may wonder that this masking humour in the Semitic blood has never grown in their settled countries to stage playing or public spectacles. I was soon a friend of the children, and some of them one evening visited me at my tent, having their young faces blackened with charcoal, and the mothers had made them solemn beards of their sheep's wool. They were *Sudàn*, they cried, or "black men," come from a far country, and he of the best beard was their sheykh among them. After the long nomad greetings, which are, for the most, to say over a dozen times with bashful solemnity the same *cheyf-ent, cheyf-ent*, "How dost thou? and how heartily again?" they had little more to tell me, and fled away to play at wild horses.—The humanity of the Semitic salutations, turned in the towns to hypocrisy, is noted in the New Testament.

Here Mehsan had passed little before our coming; the bountiful W. Aly sheykh returning from Damascus brought his eye-salver along with him. Above Tebûk, as they came riding by the haj way, they were crossed by a ghrazzu of Sherarát, and fell into the hands of enemies. The robbers found the medicine boxes in the hakîm's saddle-bags, they saw he was a stranger. "But who art thou, they said to the other, Wullah?" The sheykh answered, "O ye of the Sherarát, I am Mehsan Allayda."—"And thou be'st Mehsan Allayda—eigh, fellows! this is that bountiful man—in thy bags, O Mehsan, should

be *sugar*.' (Coffee is made in Mehsan's tent, in ramathan, with sugar.) Said Mehsan (handing out the loaves himself), "Here, take! and let the dogs of the Sherarát eat them!" "Do ye hear, mates! said the agîd, we have taken the thelûls and their stuff; we will not strip them, for this is Mehsan the Bountiful, wellah, we will do him no dishonour." The hakîm asked for himself 'Would they give him again his medicines?'—"Nay, these shall go with us, for we think the hareem should know them: but give the stranger his books again, and let them go now with Ullah.—And we are sorry thou must walk, Mehsan; it is not very far, as thou knowest, to the village."—Mehsan received that day a small usury of his great principal of human kindness!—the honest fame went of him even among enemies. They came to Tebûk, that night, on their feet, and hiring there thelûls they rode by the *derb el-bukkra*, inward of the haj road, where they looked to be safer, and to come the sooner to some friendly Aarab.—Such is the fugitive life of those that inhabit Arabia, most miserable of mankind!

The hakîm was a Moor of Morocco, *Abu Selím:* I heard he told the Aarab he had known me in Damascus, 'I was his countryman, and an honest man, and he was himself an Engleysy:' this were to say, that at a need he would betake himself, from pursuit of the Turkish catchpoles, to the friendly English consulate: his person was unknown to me, and I have since ascertained that he was not known there. Perhaps he had heard, from the returning Haj officers, of my adventure in Arabia; and they might bid him enquire friendly for me. Abu Selím was very expert with his needle, inheriting the fine skill of his father, an eye-salver in the West Country. Abu Selím's name, first vaunted in the Moorish colony, was now in all mouths of the Mohammedan Damascenes; yet might he not practise openly, being without diplomas, in the government cities. His praise had been soon blown to the outlying Syria; he went thither often, where no impertinent magistrate enquired of his school license, also many eye-sick Arabs resorted to this hakîm in Damascus. I had counselled Mehsan to consult the learned missionary-physicians, at Beyrût; but even Damascus Moslems preferred the Moghreby with his granddam's lore, before those learned in the Frankish schools of medicine. I have heard Abu Selím extolled by Moors for his liberal singularity: where he entered a coffee-house he would beckon to the teller at the door to take no money from any man who went out,—they should all be his guests, for the water-pipe and the cup, whilst he sat with them.

Abu Selím had heard of his patient, when Mehsan the

blind visited him. "And what (said he) wilt thou give me for the cure of thine eyes?" *Mehsan:* "Say this thyself. What is it if I spend gold whether the white or red, so I might have my sight again?"—"An hundred lira" (pounds, Turkish money).—"Well, be it an hundred lira."—"Look! Mehsan, I will cure thee without money, and afterward go down with thee to your dîra in the Hejâz, to practise among the tribes, for a time." Mehsan had partly recovered his sight, he could now see dimly.

Abu Selím, after this hap by the way, went down, to buy new medicines, to Medina:—he was this summer after with Mehsan at Kheybar, but I have since heard of him nearly that of the Evangelist: "He could not make there many cures, because of their unbelief." He found it as good to sit idle, and better than to labour for the faithless, graceless generation of Beduw. Yet, a busy Moghreby head, he had made talk at Kheybar, where he promised them a water vein, so strong that if opened it would turn a water-mill, but they must give him an hundred lira. Moreover, he had discovered, he told them, 'the site of an ancient *kinîsy* (synagogue) of the Yahûd; and so they would dig for him he promised to take up the old scrolls, in which might be found written where those old (Mosaic) Kheyâbara had buried their worldly treasure.' The people bruited his talk; but when will Arabs unite to attempt any new thing? there is none would put out his penny in the hope to catch ten pounds: so they let the wise man go, but the Kheyâbara yet spoke of Master Abu Selím's strange talk when I came thither.

CHAPTER XVI.

THE AARAB FORSAKE THE HARRA AND DESCEND TO THEIR SUMMER STATION IN WADY THIRBA.

A son born to old Tollog. The Senna plant. The women's camel-crates. Their ráhlas in the summer heat. Surgery in the desert. The Thorréyid passage. The rose-laurel of Syria. The desert valley Thirba. Multitude of great and well-built barrows. Dead villages. The springing wells in Thirba. Their summer station. The people's hunger. Life bare of all things. The hot day of famine. They suppose the Nasrâny to be an exile. The Arabs are tale-bearers. They are pleased with the discourse of the stranger. Questions and answers in religion. The barrows. The menhel. Birds at the water. Burying-place and prayer-steads. The Melûk. Burial of the dead. Tollog's sacrifice. Blood-sprinkling. Korbàn. The tribes would not descend this year to Kheybar. The Nasrâny proffers to increase their waters. The Moahîb in doubt whether they should submit to Ibn Rashîd. They bring their weapons to the Nasrâny. The nâgas coming home to water. The watering. The elephant, the swine, the lion, are but names to them. Darŷesh.

Breaking up from W. Gârib, we pitched five hours to the S.W. in the Agorra; great was the midsummer heat even in that high ground! Here a womanly fair young wife, so nigh as he could have mind the fifteenth of his many marriages, bore to Tollog her first-born son and recomforted the old heart in his heavy age. The last day of June we descended southward by the haj road; where I saw again the wheel-rut of the Jurdy cannon. Among the bergs, upon our left-hand, stands a bee-hive shaped sandstone mountain, *J. Merzûm*, which seemed to me capped with basalt, although at some miles from the Harra side. In this desolate passage I saw many blossoming plants of senna, with the head of yellow flowers, nearly like a ground pea. My old nâga cropped the noxious herb, that is not often browsed by camels, and when the nomads see them they drive their beasts further; but those riding next by me looked on with the Beduish malice, and held their peace; afterwards they said, "Wherefore, Khalîl, let thy nâga eat of that which is venomous!"

Somewhat more brave is the desert march of the Moahîb than the ráhla of the Fejîr; for these sheykhly housewives ride gaily mounted in saddle-frames *múksir*, with some caparison of coloured carpets. The creaking múksirs are basket-frames of withy rods, firmly knit and compacted with steeped camel neck-sinews, (which dry, are of an ivory whiteness and hardness,) and with thongs of raw leather. The most are square crates, in which a wife may sit cross-legged, and her young children with her; and overhead is a bowed cross-rod or two, upon which she may cast her mantle, for a tilt, to house them in from the flaming sun. Another litter they have in these parts, and it is perhaps of the Arabian antiquity, for such I have seen in a ráhla of nomads in the little Algerian *Sáhara*. That is a long fantastic wicker frame, like nothing so much as a wind-mill sail, laid overthwart the camel's chine: into this straight cage the maiden creeps, and the swagging creaky arms of her litter, bouncing against tree and cliff, and thrusting upon nigh riders in the ráhla, make it a very uneasy carriage. I have asked how, being in their minds, they could use such faulty furnitures. "For ornament, Khalîl! and the young women would ride gallantly." The hareem hang crimson shreds about their litter-frames, and upon the saddle-tree they put a housing with long fluttering tails of leather. So their women's riding makes a brave show, in the fantasy of the Aarab, in their wandering processions. The men pass forth riding, with only their arms, upon the stalking thelûls. In the heat, they mostly march in silence, to speak were to open the mouth to the droughty flaming air which brings thirst: they ride breathing through their kerchiefs, *thorrîb*, of which a lap is drawn up under the girdle of the head (*meyhsub*, or *maasub*, *agâl*), so that of such a masked visage little more is seen than the two robber-like black eyes.

These journeys, in the summer heat, they themselves think very distressing: the wilderness is dazzling, stricken by the barren sunshine, the brain is swooning; so all the Aarab are withdrawn at this season to their great summer water-stations, and remain in standing camps. The herding-men and children fare with us unshod over glowing sand and burning stones; the boys not seldom are bare-headed and naked. Some days they pass thus twenty or thirty miles way, still fasting and carrying only a little water-skin with them. Thus they are broken early to the necessity of the khála, and they learn to observe earnestly their landmarks: but the fierce sun scorching their naked bodies, and exposed to sudden flaws of wind, there are many rheums bred in their young limbs, which grow with them

and will vex them in their after age. At noon we turned out of the way, a little above Menzil el-Haj, and entered a long breach in the sandstone skirts of the Aueyrid; this is *eth-Thorréyid*, and the seyl-passage from W. Gârib to the valley plain of el-Héjr. The cross-cleft country sandstone here is wasted into a natural maze of blind and crooked straits, dividing through the mountain. The Beduins alighted soon within, unloading their stuff by menzils under the cliff-shadows, and loosed out their bearing camels; for here *yugaialûn*, they would pass these meridian hours in rest till the mid-afternoon.

His brethren set down the sick herdsman in their arms, moaning, in great anguish of his uneasy riding,—and solaced is the rude man, in pain, to hear his own groaning. His brother Benneyi was ready in this extremity, I saw he handled a pack-needle, and was endeavouring with this to attain the rankling abscess at the hip-joint. He pricked it effectually, and there ran out in the sand a wonderful waste of corrupt matter. The lookers-on pinched their nostrils, and stood off; his brethren drew up quickly a lap of their kerchiefs. The Aarab stop their nostrils where is the least thought of any infection, which they can imagine to be as a kind of ill-odours in the air. In Semitic cities we find some nice opinions of this kind, as that aphorism of the Damascenes, "Who is lately vaccinated, should smell no flesh-meat;" good odours they esteem comfortable to the health, and so our old physicians held them (that which we perceive in smelling to sweet roses). The Aarab make therefore nose-medicines, little bunches of certain herbs and odours, to hang a day or two in their nostrils, and in the nostrils of their camels. One evening at Medáin, a scorpion showed itself at our hearth-stone; all gave back, one struck the vermin with a stick, and raked it on the embers! "Out! cries Haj Nejm, now thou hast singed the scorpion!" and they all rose from the place; but a little of the insect's juice sprinkling upon Hasan's forehead, he brushed it away with the back of his hand, and laughing, his only care was lest he should smell the roasting stench. Arabs are delighted with perfumes; the nomad housewives make treasure of any they have, with their medicines: they often asked me, "Hast thou no perfumes to sell?" When the Arabians commend a place they say, "There is a good air and sweet water!" but to tell you the ill nature of an ugly site, as el-Ally or Kheybar, they will say, "It lies drowned in a corrupt air, and thou drinkest there an unwholesome water."

Some of the herdsmen that passed with the flocks stayed to enquire the way forward, so obscure is this mountain laby-

rinth, even to the Aarab. By this (they told me) the Syrian haj road had once passed!—but that here was any common passage of the old trade-road caravans appeared not, that I could discern, by any timathîl upon those sandstone precipices. In thievish country, with cavernous cliffs all along, full of strongholds at the ground and natural lodges, as galleries, upon either hand, it were no good thoroughfare for caravaners. In these miles-long straits, are many trees of the acacia thorn, and a myrtle-leaved kind of great wild barren fig tree, *el-uthuh;* and in the bottoms some greenness of weeds, a sign that the seyl water lies not far under.—But I saw nowhere the rose-laurel, whose blossoming thickets are the joy of our eyes in all fresh sites of the lime-rock wilderness towards Syria. Beautiful at Petra, how beautiful in the torrents of Jordan!—and those wild gardens of exceeding beauty where of old stood the town of Caesarea Philippi!—but oh the delicious groves of water blossoms which blow by that blissful strand of the lake of Galilee! Who that was a Christian, should not remember them in his grave, if it were possible!

Soon after our issuing to the Héjr plain, the sun set, and we rode on in the brown twilight, coasting the undercliffs of the Harra. It was now night, and we dismounted hastily, glad to lie down, though still fasting and supperless, and to pillow the head upon some wild block in the vulcanic drift. The travelled cattle's udders had not a drop in them; nor would any man stir from the ground, where he had alighted, to gather a few sticks for an evening fire, all were afraid in that dark place to tread upon *deybân*, serpents. The nomads have a dread of these poisonous vermin. A serpent having been seen in a beyt, (which gliding among the baggage-sacks was not taken,) I have known the family forsake their shelter, and remain abroad for some days, until they thought the danger past.

Thus we rested out the short summer night till the day beginning to rise, the Aarab loaded again and we set forward, to pitch the standing camp this day in W. Thirba. We rode on over a world of vulcanic cumber, fallen out from the eaves of the Aueyrid, until it drew again to the jaila, when we came to that valley mouth which opens, nearly in face of the Mezham, in the enclosing cliffs of the plain of Medáin Sâlih. This large valley bottom is a desolate bed of grit and of vulcanic stones, strands and shelves, banks and terraces, horrid heaps without number in a great torrent ground. All such work of laying and furrowing again is of *a vibrating water-stream:* but from whence that abundant operation of water under a rainless climate? The weak autumn freshets, coming down after

showers in the high mountain, or in winter of any melting snow, must be very soon sunk up under such a vast litter of sand and stones.

When we had ridden in the valley two hours, we came by many builded heaps, *rijûm*, in the midst of this wilderness of banks and stones. Certain of them I saw built up in part from a torrent channel; —had the seyl beds ceased to be ways of water in those old builders' days? Are those the graves of their sheykhly families?—but of what antiquity? The upland Semitic life is ever rude, thus they may be from the time of the temple-tombs of the Héjr merchants—which to guess only after the appearance, might be from the morning of the human world! Monuments of human hands, even ruined graves are a comfortable sight in this Titanic landscape.

The valley walls are, at the mouth, sand-rock overflowed by the Harra lavas; then the sandstone sinks under the rising wady floor. An hour above, the walls are bluish swarthy streams upon streams of basalt, in all their height, nearly an hundred fathoms. Higher, where opens a side valley, upon the south side, we rode by some ancient ruins. The Arabs showed me there a broken conduit and old plots of buildings: I saw dry-laid masonry of the wild lava blocks and long walls, to the midst of the valley, in this wilderness of stones, terraces, platforms, enclosures of the ancient houses:—but lost is the name of that dead settlement, and they call it *el-Géria*, 'The Village.' Next over the wady stand many rijûm together, they are workmanly dry-built, and further many more barrows appear in a cluster upon the shelving valley side. With the Beduins is no tradition of those who lived of old time in their world: "Builders, they say, of the dead villages were the Yahûd or Nasâra."

Some water-springs do yet remain above, and W. Thirba is not abandoned by Moahîb husbandmen; they are from the valley (over against this) W. el-Aurush, but they had forsaken Thirba this year for dread of Bishr ghrazzus egged on by the Shammar Emir. We rode by their few cleared plots, amidst that huge waste of harra stones, in the ground next the wells; there our Aarab drew bridle, and each household alighted upon these platforms where they would. Year after year, upon their little terraces of vulcanic grit, without any dressing, they raise barley and wheat, pumpkins, melons, and a little tobacco; and all these kinds are better than can be grown in the yellow sand-soil at el-Ally. The watering channels are led down from the springs, whose heads are under a delicious green grove of fruit-

bearing wild fig-trees, *hamâta*. As their slender harvest is up, the Beduin colonists return from these outlying seed grounds to their own tent-village, géria.—W. Aurush is also a stony valley, but with many husbanded palms, watered by a spring above, upon the wady side.

There were solitary nomad tents in the forlorn valley before us, of Towwâla, W. Aly. Leaving their beyts a-building and the hareem, to that fresh grove resorted all our Beduins, to see the springing clear wells, which are pits opened back in black earth of the rising valley-side and walled with dry stone building: the water rises in the ground-rock of basalt.—Oh joyful refreshment to see the paradise covert of a thick green grove, and water fleeting! Here we should be in rest awhile, with springing water to refresh our dried-up veins. Since a day or two, in our journeys, I had not almost tasted food, to-day I dined of these pleasant wild fruits, figs no greater than hazel nuts, and the taste not unlike wood strawberries; but the rind is rough, and they scorch the tongue and throat. Therefore the Beduins would not pluck them, or it might be they think it not becoming their manly dignities; for they willingly ate with me of those which I had gathered. The mid-day heat here in the tent shadow, at an height of 4500 feet, was now in the mean a degree or two above 100 F.; but the great heat was yet to begin, and would be "in the reigning of the dog-star," said the Aarab.

Here was their summer home, the nomads were in rest, having that which they need most for themselves and their cattle's lives, which is water enough. Their provisions were fallen low since the year's beginning, when they had a little money of the haj surra, yet for this they did not trouble their hearts; although, they had not much more to put under their teeth than that little mereesy which remained in their sacks. Of such mingled with water they keep a bowl standing by them, and sup of it often in the long daylight, which is so "long (says the Scripture) without bread."

It were but a short journey, yet none thought of going down to buy food at el-Ally, they would first thither when the sferry, or autumn time, should be nearly in. The hareem of poor households suffer most, for the men can take a turn upon the Harra to keep the camels, and drink their fills, when, they say, they 'multiply the léban.' I called to a poor neighbour woman going by my tent, who with a kerchief had covered her mouth and nostrils, 'did she ail anything?' "Aha, she answered, I am as I think thou art, *khormán*, a-hungred, the Lord send us some relief!" So they are often heard saying, "To-day we have not *loosed the spittle* (their word for breaking the fast), and now the

sun sets!" The flocks and great cattle are in the mountains; every other morrow the dubbush were led down to drink, and their housewives went out to the springs to milk them: but they found daily less in the dugs, and soon almost nothing; for the small cattle were teeming anew, *téghrurriz el-ghrannem.* The camel troops were driven down every third day to the watering. The Aarab mingled then the nâgas' milk with mereesy, and drank, and felt a little refreshment. Since I could not send to the town, I had nothing left but the slender handfuls of rice which some more honourable housewives brought to the mudowwy for medicines. I boiled one good handful in water, and mixed a little mereesy, and it sustained my life for that day; it was like a holiday when I might drink a little milk at the cattle watering. Some days I boiled tea, in which is a cordial perfume that does wonderfully comfort the spirits in great languishing. Sorry were the Aarab to mark my wasted plight; the stranger is a public guest, and when women neighbours saw me go upon the scalding stones to gather stalks for a cooking fire, one or other have commonly proffered themselves, saying to me with kindness, *Khalîl, athan lak oweyish,* "Shall I prepare for thee a little victual?" and the next gossip commended her, saying, "Leave it in her hands, Khalîl, *wa iswat-ha tâyib,* for she can make it very well."

Such was their summer indigence! yet there were households, besides the sheykhs', which fared better than they seemed. The best they found was now a slender mess of bare rice and water, which their hareem cooked secretly, either closing their booths, or else by night, for fear of smell-feasts; since at such times they must bid him who comes to them. The destitute people, as any one is seen approaching whilst they are eating a morsel, say quickly under their breaths, *ghrátta!* "Cover it from sight." Yet if one surprise them, they begin with great instance to bid him sit down and partake with them. A worthy man will refuse then, or if he be a friend of theirs, he seats himself, and tasting only a mouthful rises again, protesting, *wellah ghradeyt,* "I have done eating, and it is enough." Almost as the birds must the poor Beduins live at such times of the year, when the milk is up, until the new dates. As the sun's vast flaming eye rose each day upon us with new bringing of suffocating hours, the remembrance revives in our fainting breasts of our want, with the hollow thought "What shall be for this day's life?"—and the summer I passed thus fasting and Beduin-wise, lying upon the elbow. Yet in this low state, there was hardly a week when some householder had not a sacrifice, whether the year's mind of his ancestors, for the birth of a son, for his recovery from sickness,

or for the health of his camels. Then a man's friends assembled to the distribution of boiled flesh: they look also for the thaif-Ullah, and I went, lest any should forget me; but were they my neighbourly acquaintance, or patients, or the sheykh, they would send me a portion.

Bare of all things of which there is no need, the days of our mortality are so easy and become a long quiescence! Such is the nomad life, a long holiday, wedded to a divine simplicity, but with this often long tolerance of hunger in the khála. The sun returns all too early after the short summer night's refreshment, and wakens the Aarab, who will lie no longer as they see the day is dawning, when good Moslems should say the first prayers. The men come together, at the coffee-booth, to taste the morrow's cup. Children drive their little weanling troops to the next bushes and the valley sides. The hareem take up their spinning: of other housewifery they go now nearly empty-handed; there is no ráhla, there is no butter-making nor daily milking. There is not a handmill heard any more in the menzil; they have no more ado to fetch water.

The sun born above the horizon, the oven-like strong heat is suddenly upon us; in an hour the tent-poles are hot to the touch. The Beduins lie all day in the booths breathless and (in so extreme drought) without sweating: only in those few lingering hours when the sun's eye stands directly over our foreheads, is the day to us, who lie down, very oppressing. The sun at length westing to the valley brow of the Harra, and the comfortable shadows advancing to cover our tents, the day's languishing heat is forgotten. The housewives come abroad to breathe the air, and they sit before the beyts spinning. The men, *ez-zílm*, risen, draw to the sheykh's mejlis and the coffee-tent; there is the "club" of the tribe, and commonly I went to take my place among them till the evening. The wady sides blush, the black Harra seems to blossom in her dire vulcanic hills. The sun looks last askance upon the bald spire of *Sheraan*, appearing from hence through the mouth of W. Thirba; that is a high sandstone mountain backward of the Rikb el-Héjr, and principal landmark at the midst of the Fejîr dîra. When the light forsakes the earth, the day's heat is radiated into the thin mountain atmosphere: a new breathing coolness is come from the Harra, and the serene Arabian night is above us, without dew or chilling. After we had taken somewhat I remained to chat in our menzil; or *amed* went to seek human fellowship at some tent of acquaintance. The Beduw lie couched about their evening hearths,

and are out of countenance if they see a stranger less than light-hearted among them; *eysh b' hu*, they say, 'What aileth him!' They took notice if at any time I fell into a study: "Khalîl is sad and silent! it may be he has seen some mishap to-day (in my books, of second sight), there is one dead, perhaps, of his kindred and fellowship." The Beduins asked me daily if I did not feel a home-sickness? They whispered ofttimes that I were a banished man. "Khalîl, how long wilt thou be missing from thy place and fellowship?"—"It may be ten years." They said then "The time of exile among Khalîl's Aarab is ten years, which ended, Khalîl will go home to his house. Hast thou no blood-guiltiness upon thee; is it not this that brings thee hither? Tell us, art thou an outlawed man? and else, we cannot imagine what thou art!"

—Blood-guiltiness they think to be a misfortune in one's life, rather than a stain in human fellowship. The manslayer who flees to tribe or town, is taken in to the public hospitality; and a lodging will be assigned him if he came so bare that he may hire none: the charitable call him to meat, and the company have no dainty to dip with the homicide hand in the dish. In their sight he is an unhappy fugitive, not an excommunicated person: his fault is human and not divine (which only hath no remission), he blasphemeth not Ullah.—If they saw me stay the head in my hand the Beduins said, "Wherefore thus, Khalîl? it is not well!" When I gazed at the clear beauty of the moon, they said, "Look not so fixedly on him, it is not wholesome." There is no danger, I think, to sleep abroad, with open face in the bright moonlight; for so do the poor nomads all the summer months of their lives: in Syria they have an opinion, that the moon, more than any sunlight, will blacken their faces. If any time I fell asleep, for languishing, after the assr, they roused me kindly, saying: "Slumber not at this hour, Khalîl, it is not for thy health."

Though it be a passion to a liberal conscience, one cannot be too circumspect in speech with the Arabs. Their half-hearings of my simple sayings were often so misreported, that I was amazed to hear my words as they set them forth again: and many a thing they fathered upon me, which I neither did nor uttered; but the sheukh were content, always, with my frank word of denial. A mother brought me her sick child; and since I had taken him kindly by the hand, they said I was skilled in palmistry. It was reported that I fetched treasure from the rijûm, so (said one) "Since thou hast now silver, wilt thou not buy of me a thelûl that I have?" Some young men entering where I sat to read in my tent, because

I let the book fall, they said, "Look you, he has found in it the misfortune of one dear to him!"

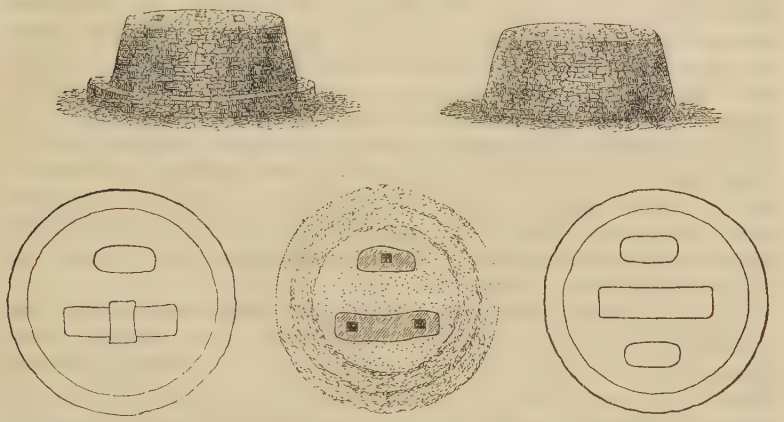
When I spoke with the Beduins words out of the common human conscience, which are for every time under all the aspects of heaven, they heard with a pleased wonder and responded with a comely gravity, *aleynak sâdik*, "Thy saying is very good sooth." The idle Aarab have delight also in any playful word of the understanding; they esteem him whose words move their better minds, and they favour him who is the daily waker of any mirth among them. Men yield half their soul with the smile, nothing is more comfortable to the spirits, nothing so human as laughter; they can hardly another while contend with him, of whom they have any moment enjoyed the happy forgetfulness of themselves.

In our firelight evening talk, the Aarab asked of me a hundred questions; which ever, like the returning wheel, reverted to that which possesses their Semitic souls, the sentiment of religion. The women curiously enquired of that great *sheykha*, the sovereign lady of my nation, 'whom Khalîl affirmed to be of power more than any man in the world!' A child answered, "Wellah, how great is she? tell us is she greater than thy tent yonder?" They asked if I were not a sheykh, and had a mare in my own land? They heard my answers with a pleased suspense; one or other would interpose if they saw me weary and say, "O you that question him, where is your courtesy, why will ye molest the stranger?" But chiefly they admired, when they heard of me the good manners of the Christians. "We have asked Khalîl (they said) the *suâlif* of the Nasâra; and wellah they whom we esteemed kafirs, are God-fearing wellah more than we which are named the people of Ullah: neither is Khalîl hostile, whatso any man say, but of one mind with the Aarab." Sometimes they exclaimed, *el-hâchy Khalîl helw*, 'my talk was sweet' in their hearing. They desired most, as all the Arabs, to hear of the *jizzat en-Nasâra*, or kind of Christian wedlock, and admired whilst I related to them at length, the inalienable chaste bond of the Messianic marriage!

And I have wondered at the darkness of these poor hill-Beduw, in matter of Semitic religion! They said to me, "We are mesakîn and ignorant! in any religious doubt we go to ask the Alowna, that know letters and are readers of the Scripture." Amongst these—they were praying Beduins, more than heir neighbours westward and northward—some had not heard of a life to come after our natural decease! Only they said that those who displeased Ullah "should fall down to Jehennem."

One asked at our evening fire: "Is there aught after a man's death, Khalîl, and tell us, (the thought of an indigent people who, in the sacrifice of hospitality, must many times defraud their own bowels,) if any have given *sádaka*, alms for God, shall he find it again?" Sádaka is the willing God's-tribute and godly kindness of an upright man, spared out of his own necessity, to the relief of another; I answered with that Scripture, "He who giveth alms lendeth to the Lord; and as you sow so shall you reap hereafter."—"We have heard that all shall be a fire, and then what, Khalîl?"—"The Nasâra and Moslemîn believe that the dead shall rise in their bodies, to appear before Ullah to judgment, in a wady that is before the walls of The Holy (City), *el-Kúds*."—"Ah! where is that Holy (City), and where lies *el-Khalîl* (City of 'The Friend,' Abraham's dwelling, or Hebron)? We have heard that the souls shall be gathered into a pit under the 'hanging-stone there': what is this, Khalîl? and when that stone shall fall, is it not the end of the world? Sawest thou that stone, as men say, hanging in the air; and seemed the stone to be nigh unto falling?"—The cavern and its cover, 'the falling-stone,' is a pit, (named in the Mohammedan mythology of Abraham and the Patriarchs,) or inconsiderable ceiled chamber, all hewn in the limestone rock, in the temple precinct of Mount Moriah, and over it is built the mosque of Omar: it is such as a small water-cellar, and like it are many cisterns of the ancient husbandry seen in the country about Jerusalem. —"And the Judgment passed, what shall become of us?"—"The faces of the just shall be clear as the sun-light, and angels lead them into the gardens of God, where, says the book, they shall not remember the sorrow of the world any more; but the wicked shall fall down to the fire, where their torment is never ended."—"Shall we see and know our fathers and acquaintance? also speak to us of your religion. When was Îsa?"—"The religion of Îsa ben Miriam, from the spirit of Ullah, that is higher than the heaven! forbids all evil meaning and dealing, and bids men live in devout fear and love of the Lord which made them, with godly love towards our neighbour; harmless and quietly leading our lives, not hating any as an enemy, and easy of forgiveness." The Beduins repeated the words after me with a religious admiration: but it seemed strange to them, that a man must love his adversary in this malicious world, and indeed not just. "And is tobacco, Khalîl, Iblîs his water; and shall smoke 'drinkers' fall down to hell burning?"—"Childish folly! —what is Iblîs or Sheytàn?" They could not tell, and wondered that these two names were of one meaning:—my lore also seemed to them marvellously quaint!

I went one afternoon to visit those beehive-like rijûm, nigh our camping ground; well built barrows seated upon the waste soil with an enduring weight and solidity. I numbered of them more than one hundred and fifty. Some are partly fallen, all the rest have been broken through. These round heap-buildings,



Rijûm in W. Thirba; section and plans of the same.

or drawn slightly to the oval, are twenty-five feet wide, and ten feet in height. Within are narrow deep cells, one or two, or even three in a rijm, and provided with trap mouths. By those man-holes I let myself down into some of the barrows, where I always found a sepulchral air; but I saw no bones lying in any of them. The cells are built diminishing upwards, and closed over with slabs: upon this is filled in a rubble of loose stones; the tunnel mouths appear as wells in the heads of the rijûm. There is built a ledge, or advancing foot, about the ground courses of some of the barrows (*v.* fig.). They are all of dry building, very well laid of the basalt blocks of the valley. In W. Aurush are other such barrows, some also in *W. Shellál* I saw later, but they are less workmanly built up. Greater than any rijûm in the valley are certain which appear from hence, upon the wady brink, where a giddy sheep-path led upwards to the Harra; but I was too feeble to ascend upon my feet. The sheykhs told me those are but circuits of walling. I asked the Arabs, "Are not the rijûm sepulchres of the ancients?" *Answer:* "We have thought so, but some of us searching the last year, found no bones in them.

Some days I sought shelter in the cool fig-tree thicket, in the hottest hours—not without suspicion of those feverish shadows. There the flocks come to the lukewarm watering, the Beduin housewives return to fill their girbies, and men refresh themselves with bathing. Two are the well-heads, the upper, without the grove, is better; the temperature of the water is 83° Fahrenheit. The well-spring within the grove (a little sulphurous smelling) flows into a small clay pool (birket) of the absent Beduin husbandmen, it is the head of their irrigation. Those wild fig trees (hamât) bear a very small leaf, like the garden mulberry; the sap is so acrid, that touched to the skin it will raise a blister, which burns for a day or two. A few wild fig trees may be found in these deserts, they spring (of the wild birds' sowing) about water. A wild grove as this I have not seen in Arabia: thereby is a mákbara or tribesmen's burying place and, in their belief, a *meẓhel*, or descending place of the angels or fairies.

In these thick shadows, I have seen long whip-snakes, and spiders great as the palm and fingers of a man's hand: little dragon-flies of several colours glanced in that teeming broken light. Over the clay pool, I saw all day a fluttering cloud of the small grey birds of the desert, which fly in to water from the dry wilderness; and there are dun-swallows, and blue roving rock-doves, birds which haunt about water-holes in Arabia. Next below the pool in the open valley is a desert thorn, grown to great timber, to whose thin grey shadows resort the men of the encampment: there they stretch themselves to slumber upon the ground rather than in the close tents, and waste the desolate meridian hours. The basalt valley-steep behind the grove and water is a covert of red-legged stone partridges of the wilderness: we heard them calling with ripe and merry note, the livelong summer's day. Here only I have seen a butterfly in the khála, fluttering forth like a falling blossom in the desert air. The Aarab called it *sherràra*,—*aisûn* say the townsmen of Medina.

In the stony wild of the valley by the grove, is the burying place of the sheykhs of the Moahîb. I saw there some ruined ground walls of old dry building; and among the great heaps of stones lie a few forms of graves and *musullies*, praying-steads, such as we saw that of Ibn Rashîd at el-Héjr, where as much ground as a man may bow himself in is enclosed from the common by a horseshoe of laid stones, whose bent is toward Mecca. In these I have seen tribesmen come, to pray at the graves of their ancestors. The Beduins are loth to pass that way by night, saying ghosts do walk there, which are of the kafirs, dwellers of old time in the valley.

The *menhel el-melûk* is thereby, 'a lighting place of the Power of the air.' But, when they saw I derided their superstition, "Khalîl, said the coffee drinkers, it is true indeed; and though we have not seen them, our fathers have seen them! There are tribesmen now living who will swear upon their faith that they have heard the tread of their feet in the dance, the sound of them, and the song, by night, and have understood their words; and that was sometime when, come hither a-hunting, they lodged alone in these grounds in Thirba;—and they were very sure that no Aarab lay encamped in all the valley." These Beduins say further, "Did one pluck any bough, he should be caught away in the air, and be seen no more; or forgetting his mind, be driven continually, without eating or drinking, through the khála." They told me of the mischief of one not much before, a wealthy Tuâly—he had been well known to most of them,—who (in despite of their superstition) set fire to one of those possessed trees growing in the Jau; "but not much after a grievous sickness took him, his bowels gushed out from beneath, and he ended miserably: his children likewise perished, and his many cattle;" the man had been the owner of forty camels. Here was a sign of the silent heaven in their own times, which put in solemn record of books (had those Beduw the superfluous art of letters), might pass, under all their seals, to later generations! The Beduins always granted me that none living had seen the angel visions,—the relation was come down to them from their ancients. "If such manifestations be not of the melûk, they asked, what were they?" The melaika are seen in the air like horsemen, tilting to and fro; 'in your approaching, billah, they vanish away.'

Some *menâhil* there are in these parts of Arabia, in every nomad dîra. They are commonly trees, and even shrubs of the khála. Thither the tribesmen coming in their ráhlas, the sick person will sacrifice a sheep, for his health, or a goat, with blood-sprinkling. He cooks the flesh in the place, and divides it to his friends, and leaves some hanging upon the branches: then he lies down to slumber full of his superstitious faith that the melaika will descend upon him in vision, and speak precepts for his health. "The sick will awaken whole and sound; but if anyone in health be so hardy as to slumber there, he will rise upon the morrow a broken man." There are two menâhil in the Jau, one of them is a bush *sárhah*, and the other is a sort of evergreen oak *butm* or *thirwa;* the possessed trees are behanged with old beads, votive shreds of calico, lappets of coloured stuffs, and

other vile baggage. Another is that great desert thorn before the kella at el-Héjr. — Is their superstition of the menhel-trees a remnant of the tree-worship, which we know was in ancient Arabia?

The like we may see continued, in field and town, in the Arabic border-countries. Trees, places of accepted prayer, are found thus garnished in the open lands from Syria to Morocco: every returning worshipper suspends a rag for his prayer which was heard in that place. Many you may see are bushes which lend no shadow in the heat to the sun-beaten and thirsty wayfarer, who kneels down there. In the *W. Barada*, near Damascus, where certain heathenish festival customs do yet remain amongst the Moslemîn, I have visited two groves of evergreen oaks, which are *wishing-places* for the peasantry. If the thing fall to them for which they vowed, they will go to the one on a certain day in the year to break a crock there; or they lay up a new stean in a little cave which is under a rock at the other. There I have looked in, and saw it full to the entry of their yet whole offering-pots: in that other grove you will see the heap of their broken pot-sherds. [The groves are in the valley coast westward above the village *Zibdâny*.]—These are common beliefs of the superstitious half-rational human conscience in the whole world. More are the examples than need be numbered, of this kind of apparition of angels, in Moses' books, and in the sacred histories of the first full times of Israel. We have a startling example [though it be an ancient interpolation] in the new Scriptures: at his seasons the Power of the air descended to trouble a cistern at Jerusalem, and who went down first into the water, he was healed of his infirmity.

I questioned these Beduins of their funeral customs. The deceased is buried the same day or, if he die at evening, upon the morrow. The corse is washed, and decently lapped in a new calico cloth: they scrape out painfully, with a stick and their hands, in the hard-burned soil, a shallow grave. The feet of the dead are laid towards Mecca, and over the pitiful form of earth they heap a few stones, to assure the human clay; yet I have seen their graves in the desert mined by foul hyenas, and the winding-sheets lay half above ground. A Mahûby told me that "a man's head is shaved, and the hair is scattered to the wind;" if he spoke truly, it is not known in other parts of Arabia. He said also "a woman's hair is not cut, they bury her comb with her; a stake of the tent is set up at the housewife's grave-head." They sprinkle a woman's bier with perfumes when she is carried out. When one is dead, his

kinsmen sacrifice at his grave a ewe, but without sprinkling of blood; they boil and distribute the meat to the funeral company. In the next religious festival, the friends of the deceased assemble to his next kinsman, who has sacrificed according to his ability—the nomads are in this of a large-hearted piety—it should be a cow-camel; but because their households are so indigent, and it were impossible to cut off this womb of the stock, they buy for three or four sheep or goats some *fâtir*, a decrepid nâga that has lost the front teeth, and is past bearing: this beast they release from all burdens and let fatten for certain months.—For the deceased woman, they keep no sacrifice.

As I sat down some hot after-midday by the *hamât* there came *Miblis*, Tollog's other fair young wife, with five or six water-skins: I asked her wherefore so many to-day? she answered, "To-night Tollog keeps *a liberality*, he slaughters a camel-calf; Khalîl, see thou fail not to be there."—Sitting later in the afternoon mejlis I heard that the sheykh kept the year's mind to-day and would sacrifice for his father and his grandsire. When the sun was near setting Tollog went out, called to bring him a knife, and tucked up his sleeves,—for every householder should slay his own sacrifice: there stood a nâga and her calf before the tent. Some voices cried, "Ho! why thus, Tollog? and the suckling calf is a female. Take a sheep, thou, or else a goat, and sacrifice it in her stead." *Hamed*, the sheykh's son, answered them,—upon whom this charge must one day come to sacrifice for his father yet living before us, "But she refuses the teat, and we have determined to kill her." The worth of such a calf were three or four reals, and every month she rises one in value. These were Pickthanks' words of course, which could not move the old sheykh's bountiful humour. The by-standers, as he bade them, laid on rough hands and flung down the howwâra bleating and struggling. The dam, seeing their hard usage, made up to her young one and, wreathing down her long neck, uttered an affectionate murmur in her vast throat, and was full of trouble. Tollog carved the victim's long neck with a deep gash, next the breast; the miserable mother, tracing to and fro, smelled to the spouting blood; her kneeling calf, with the head upheld, bearing an appearance of life. The brittled carcase was soon in the pots, and the pots bubbling over the weak nomad fire of a few sticks and camel-dung. Tollog's guest-meal, with a mighty mess of rice cooked in the broth, was ready a little before midnight. I had departed to sleep, but the good old man did not forget the stranger; his messenger wakened me, putting in a

savoury bowl under the skirt of my tent; "This is from Tollog, he said, rise and take thy supper." Such suckling meat is sweet as veal and tender. Seldom the nomads eat other flesh than the meat of their sacrifices; but it be some beast that will not thrive, or is likely to die on their hands;—it is little they taste of any game.

—And to speak shortly of their sacrifices in the desert: when a man child is born, the father will slay an ewe, but the female birth is welcomed in by no sacrifice. Something has been already said of their blood-sprinkling upon break-land, and upon the foundation of new building; this they use also at the opening or enlarging of new wells and waters. Again when their ghrazzu riders return with a booty, *feyd* or chessab, the women dance out with singing to meet them: and the (live) chessab, which they say 'is sweet,' is the same evening smeared with the blood of a victim. *Metaud*, a neighbour of mine, sent me a present of the meat of a fat goat which he had sacrificed for the health of a sick camel; and "now, said the Aarab, it would certainly begin to amend." Rubba, the poor herdsman, made a supper to his friends, dividing to them the flesh of a she-goat, the thank-offering which he had vowed in his pain and sickness. Swoysh sacrificing the year's mind, for his grandsire, distributed the portions at his tent, but we sat not down to a dish. They are persuaded that backwardness to sacrifice should be to their hurt. All religious sacrifices they call *kurbân*. I have seen townsmen of Medina burn a little bakhûr, before the sacrifice, for a pompous odour 'acceptable to God,' and disposing our minds to religion.—Where all men are their own butchers, perhaps they are (as the Arabs) more rash-handed to shed human blood. When they sacrifice to the jan they sacrifice to demons. If one sacrifice for health, the death of the ewe or the goat they think to be accepted for his camel's or for his own life, life for life. [So the slaughter of a ram redeemed Abraham's son's life.] The sacrifices eaten in fellowship in the desert a little allay these nomads' almost incessant famine;—and they are as a calling of the Lord the Allgiver, in his guests, a mystical communion of their bread and salt with Him!

I waited to go on to Kheybar. The barren days passed over me, and Kheybar seemed never the nearer, and less daily my ability to travel. The date fruits in those hot valleys were already ripening. Certain Moahîb would have gone thither, with the Fejîr; but we had since word that the

Fukara went not this year to Kheybar, and they durst not, few together, cross a country so infested (at this season) by hostile ghrazzus. Messengers of the Fejîr sheykhs had returned from Kheybar, bringing word that 'great part of the fruit of their trees was devoured by the locusts, also the Medina soldiery were there to take dues of them'; and we now heard that therefore the sheykhs and tribesmen had determined to abandon their harvest. The Dowla tax is a real mejîdy upon six camels, or for forty head of small cattle,—milder and lighter, they say, than the exaction made by the gatherers of Ibn Rashîd, which also is not much; yet it cuts the Beduins to their hearts that have no experience of public burdens.

How might the Fukara sheykhs live without their Kheybar dates?—"By selling away some of their great cattle, for victual, in the villages;" but the poor tribesmen's families, what should they do?—"They can hire out their best camels, to draw wells in the oases, for so many measures of dates by the month." The great infirm brute may not long apply his strength; his hump failing, he must be dismissed to the wilderness; a well-team may, they say, endure to labour not more than an hundred days. There are well-owners who drive the same camels continually, but they are at last very lean and weak. Indigent persons in a low time, must cast themselves upon their more welfaring tribesmen, asking to-day to drink a little léban, in God's name, and to-morrow, for somewhat to eat. I have seen the grudging housewives yield the dole with deadly scarcity; but that little, for the fear of Heaven and the tongues of men, is not ever denied them. Since the Fukara would not go up to Syria, they had devised to pitch this summer no standing camps, but to march with their camels; thus every household might drink milk at evening. There was none in our menzil who would adventure to conduct me to Kheybar. I yet desired to see Kheybar, and, as my strength diminished, I thought there to put the bourn of my voyage in Arabia; wherefore should I macerate my life continually in the greatest jeopardy? or suffer this distress of soul, to kick against the fanaticism of the whole Ishmaelite country?

The Moahîb entreated me to discover for them the old waters. Their desire of such lasting benefit is above their more than Hebrew cupidity of thâhab. For the mine of water, yielding butter and milk continually, they would forsake all transitory advantage. Sitting in the mejlis, some of the sheykhs questioned me, 'Would I not open for them certain dead waters in Thirba?' I asked, 'Had they not attempted this themselves?'—"Ah! Khalîl, the Aarab are affinîn, corrupt, good-for-

nothing." *Tollog:* "So Khalîl find us the water, let him take up what treasure he will and it shall be his own!" There was lately a springing well under the further side of the valley, but it had been stopped by a shoot of stones, and the Beduins could not join themselves to reopen their well-pit. "I will go about the work, so you find me every morning two or three men for my labourers." Tollog answered, "But who will go out with thee? he would first ask to be paid his wages, and we have no power to compel any man."—"If you are so heartless, who can help you?"—"You may well say it,—the Beduw! Khalîl, the Beduw! But at least, Khalîl, show us the head of the water, whose broken conduit you saw that day we rode into the valley by the géria." I said, if they mounted me, we might go and seek it; but even in this they could not determine anything.

I had seen the signs of ground-water in the Thorreyyid, and coveted to leave them some lasting advantage and good remembrance of a Nasrâny's sojourn and guestship in their dîra. Shallow pits to ground-water, which the Aarab may reach with their hands, are called *themîla*, pl. *themeyil*. I said, 'Let them send me with a few upon this expedition, and I asked but the milk of a nâga.' In that languishing heat of the year, there will none be at any pains; many doubted in their illiberal souls, whether—for the sake of a little milk—the stranger would not mislead them, seeing that I had not enquired of their rewards;—for it is impossible they should suppose that a man can wish no other thing than merely well toward his neighbours. I said therefore, "No more of this; and I know, Tollog, that if a spring were opened there would be contentions among you, (el-Aarab *yuhowwishûn*,) for the rights of water." There are factious spirits even in so small kindreds, it is a little will rip up the scars of their old sores; and the sheykh may not always contain the hot-heartedness of his Aarab: I knew they had bickerings over these waters at the grove. Tollog answered: "Ullah! and that is sooth; (he added wondering), but whence has Khalîl all this knowledge of the Aarab!"

Some would persuade me, 'since I was now come so far that I might hardly hope to return to my own country, to remain in W. Thirba, and plant this valley; they would learn of me and I should be as their tribesman.'—'And when the people removed—?' *Answer:* 'They would build me a kella, they would leave some men with me; I should open the hidden waters, and the valley would grow green of our industry.' I enquired, 'Wherefore fetched they not some villagers from el-Ally, and the

fruits might be divided between them ?' It was answered, "The Alowna are too faint hearts to sojourn here."—I have asked also the Alowna, Why, there lying much wady nigh about them where the water is not far under, and garden ground so dear in their close settlement, they did not send a colony into some of the ruined valleys ? *Answer:* "But those would live ever in dread, what for the insecurity of the wild country, and for the small faith of the Beduw."

A grave matter was handled in the mejlis, 'whether the tribe should not submit themselves to Ibn Rashîd ;'—that was the contention of the Serahîn sheykhs. Formerly these Moahîb, Abu Shamah, had yielded the zikâ, or tithing, to the *Jebel ;*—to Abdullah first prince, and in the beginning of Telâl's time. It is but a light real upon every five camels, worth 180 or 200 reals, and the same for thirty head of small cattle, worth 100 reals. Trusting in their Harra mountain, they had ever since withheld this small tribute; and when upon a time the warlike Abeyd, returning from an expedition in the Teháma, lighted on the Moahîb menzil in the flank of the Aueyrid, those sturdy mountaineers ran upon the hill sides and spared not to shoot down upon his hostile squadron. Abeyd, seeing he could not drive them out of the wild rocks, held off, carrying no more away with him than the spoil of one Mahûby beyt ; but "there fell down among them those that had been wounded by the shot of the Moahîb, in all the way to Teyma."

One day when they had long and earnestly deliberated in the mejlis of their policy towards Ibn Rashîd, they descried little before the sunsetting the new moon, *el-hilâl.* Tollog rose, and all the men with him, and coming abroad they gazed at the friendly star appearing ; then looking up to heaven they prayed fervently, 'That in the time of this moon it might be well with them, and that the Lord would deliver them from their enemies.' Afterward Tollog said to me, "And what thinkest thou ? they of the Jebel (the government of Ibn Rashîd), because we deny them the zikâ, call us *mushrakîn,* idolaters ; Khalîl, didst thou see in thy travels any Aarab that pray more than we ? The Beduins that you met with in the north parts, *ahl es-Shemàl,* they pray ?—what sayest thou ?—nay, I think little at all, they be nigher your kin, the Nasâra." I began to answer that I held them to be therefore the better, but the stout old sheykh did not thus understand me : "You judge rightly, said he ; you have seen that we are better than the northern folk ; they pray no more than the kafirs, but we are Moslemîn.

Is it well for us not to pay zikâ to Ibn Rashîd ?"—"Since the zikâ is light, were it not better to secure yourselves thus, in front, than, being assailed upon that side, to lose perhaps at once many camels ?"—"Wellah true ! and we have nothing to fear from the backward, where, besides the Howeytát, they are all our friends."

After their opinion that *all arts are of the Nasâra*, these tribesmen resorted to me in the long hours with swords and cutlasses, asking would I try the temper for them ; this they affect to discern for themselves smelling to the steel, or they breathe upon their blades, and watch the vapour fading away. Some put in my hands their long guns ; and when any inscriptions were upon their arms they desired that I should read them.—To speak in few words of the kinds of weapons among them : the long Arabian guns are always matchlocks. The best according to the superscriptions are old pieces of Europe ; and (saving some made lately in Spain, Barbary and Egypt), they are of the centuries past. It is perhaps half a dozen or half a score of generations since those were in the hands of our ancestors ; by whom cast off, they have been sold far away in the markets of the East. They call the best *el-Lazzâry*,—and I read upon them the trade-mark, in Latin letters, *Lazzarino Cominazzi !* Next after these are *el-Májar*, old pieces named—of which the nomads can give no account—of Hungary, and perhaps brought in by the Turks to the border cities. In the third degree is *el-Englcysy ;* that is also but a name among them, of which they know no more. There is no imprint upon the Engleysy guns. In every kind they esteem a quality of metal, the Arabian smiths are in this very sufficient judges. Of the temper comes, they think, the gun's delivery of the ball ; whether it be, as our fathers said of their bows, quick or dull shooting. "Good metal, they answer, should show always clean and neat, and shining in the mouth as a coffee-cup." The baser metal will foul easily ; but all must foul soon, with their gross charges of coarse-grain weak powder. I have seen their long pieces cast level, a light ill-made bullet to the distance of nearly two hundred yards.

The older the arms, so they may yet serve, the more are they esteemed among the Arabs. The world was stronger, they think, in the old days, but some of their firelocks are worn so nigh that, with any overcharge they must needs burst ; and the owner, giving God thanks, if he escaped scatheless, will carry his gun to the next sâny to have it clouted up again,

and trust in Ullah it will be never the worse. So highly do they value their best pieces, that a gun reckoned excellent is hardly to be had among them for reals. These Southern Aarab are so low in the welfare of the world that you may hardly find three guns or four swords in five men's hands. He who has none is provided with some old pike, not better than a stick of even length and weight, or, although a footman, he bears the formidable horseman's lance, *shelfa*. The poorer nomad, who would be a gunman, may buy him a piece, one of the bastard kinds, for his three or five reals; they are counterfeited Lazzaries, Barbary or Egyptian, with false stamps badly set upon them. The nomad is not an hunter, he has seldom need to fire his gun, even in the ghrazzus when commonly they do but lift cattle from a few herdsmen, and ride away hastily to outgo the pursuit. The guns in the hands of the welfaring and sheykhly sort are commonly of a middle estimation; for such Beduins will pay sixteen or seventeen reals. Other fire-arms amongst southern nomads are a few crazy horse-pistols; I have seen they are European from our grandsires' times; the best of them they call *el-Engleysy*.

Of their side-arms the Persian scimitar and then the Indian, are of fine temper and so much arched as were lately our cavalry officers' sabres; that is held the better shape in the East. They say with truth, "the effectual sword cut is the stroke with a sawing draught." The hatchet stroke they think uncunning; it will not well bite and open. The plain-handed stroke is, they say, weak; but the back stroke is that wherein a man may assemble all his force, and with the finest blades in a valid hand, the neck of a mother's son may be severed at a stroke. I saw also swords among these few Moahîb which were of Occidental countries; two of them ship-cutlasses that long ago "had been taken out of a vessel stranded on the coast." The motto was in Latin, *Pro Deo et patria*. Upon another I read a German legend; it was a scimitar, of iron, and made perhaps for the Oriental markets. Mishwat among the rest brought me his sword. As I turned it in my hand he fixed his eyes strangely, but when I felt with a finger down the edge of his blade, "Khalîl! not so (he cries), it is not well! why handle *el-fumm es-seyf*, the mouth of my sword?" He feared I might weaken the steel with which another day he must meet his foemen in the field. As for other tools a knife, *khûsa*, might hardly be found in three tents of these poor nomads; a little clasp-knife, such as they saw me use, they call *rîsh:* the crooked girdle-knife, *khánjar*, is seldom seen among them, which the Beduins name rather *kiddamîyyah*

and *shibrîyyah:* for all such are wares of the far border lands, and this is a deep wilderness of dearth and misery.

Their camels come again to the watering in the third afternoon. We see in their far-off appearing (that comfortable sight in the dead land) the long ostrich-like necks, and the tall moving dun bulks at the head of the Harra valley, then we hear them lowing as they come: the nâgas bear home full-swelling udders for the poor households, and we shall drink this afternoon a sweet refreshment. Man's body reposing, is preserved with little food in that serene and purest dry air; the hungry gnawing is slowed by often coffee and tobacco drinking, and his flesh is wasted only little and little in this vacation from all labour. It is the slumber by day steeping the spirits, and the clear upland Arabian night's coolness which recomforts our weariness. The herdsmen come in before the beasts to camp, to see how their households fare, and their great cattle pass down of themselves to the watering, *maweyrid:* there all the men are presently gathered of the small Moahîb kindred: the sheukh, save Tollog and his elder son, go down also to the watering labour.

The troughs, *hawd*, are set ready, one for every ownership of camels: the hawds are shallow basins, a yard wide, of seamed camel leather, hanging in a foot-frame of withy rods. The rivelled bucket-bags, having in the midst a cross-tree of wood to hold them open, have been steeped and suppled. Every waterer who stands in a well draws with a chant and heaves his bucket to his fellow's hands, and he answering with the return of their perpetual refrain, runs to empty this water-burden in the hawd. The watermen, to be more expedite, tuck up their tunics; the long wing-like sleeves (once seen in ancient Europe, now the guise of Arabia), which droop to the ground, they have tied upon the nape of their necks. You shall see then the Beduins are lithe bodies, the arms dry and tough, with small brawns: the manly breast, even in young men, is commonly shagged. Very often the weleds wear bracelets, *mathûd*, upon the upper arm: of such there is mention in the old scripture, in the story of the death of Saul. Their bracelet is but a copper band; he will bestow it upon the "uncle's daughter" whom he shall have purchased to himself, in the day of their marriage. The Aarab waterers hearten and quicken themselves to their effort—it is long and they are weak—with this cheerfulness of the song. The more burdenous, say they, of their tasks is the *weyrid:* but every rude labour is heavy upon men in long hunger and languishing. Beduins are

valorous, in this sort, about any endeavour that their necessity may cast upon them. Then they can rouse themselves erect, and magnanimous; whence that saying in the oases, "The Beduw are all heart:" but the famine upon them, it is a short fit, a man's brains unsettle over the fainting stomach, he submits himself to Ullah, and must sit down again.

That loud chant of Beduins at labour is but some stave of three or four words in cadence, with another answering in rime, being words which first happen to their minds, and often with little sense; and when they have sung a couplet somewhile, they will take up a new.—And this is a shepherd's rime which he made of me in the booths: *yâ Khalîl! zêy el-fîl*, "O Khalîl! sib to the elephant."—That beast of another continent is only known to them in name; the like may be said of the lion and the swine, which are names only (and such in sense as we use them) to these middle Arabians. The lion is not found in Arabia proper, unless, as I have heard southern men relate, it be in a province of el-Yemen. The swine is wild in all the high Syrian border: the Aarab often asked me, what beast is that of the prayerless Nasâra, which is forbidden in the Apostle's religion to be eaten; some have answered among them, that had been in the north, and would seem wise, "We have seen his traces, and wellah he has gazelle's feet, with the snout, ye would say, of a hound."—The waterers have asked me in the heat of their labour, why stood I by gazing, and did not come down to help them?—"Fellows, you see these wasted arms? I am weakened with hunger, I cannot draw and drudge; but let my old nâga drink a little which remains in the troughs, and God will requite you." When they heard my words they answered, "Wellah, he says truth; God help thee, Khalîl; and have no care for this, but sit down, that it is we will water her."

The great camels coming from the summer pasture, where they have gone and sweated in the eye of the sun till the third daylight (and therefore the best camels are those, in their sight, that sweat least), will drink long out at the watering, every beast, say the waterers, to the quantity of three or four girbies,—this is less, by a third, than a nomad horse would drink in the same summer days' space; and then swollen and groaning with the swallowed burden, they are driven to the menzil, where the beneficent animals couch again in their troops before the Beduin households. All night the drenched beasts dribble water, and camels at all times, even in the journey and drought, stale more often and little than other animals. It is found in the morning, that they have digested

the water: their great veins are seen no longer starting from the hairy hide, and their vast bodies are returned nearly to the natural figure. The sun risen, they are driven again to the watering, that they may drink a little more; and then turning away of themselves *yusuddirûn*, they "breast" upward, passing on by the way of the mountains to their slender pasture, where in the long hot months are but languishing evergreen plants, commonly of bitter sap or saline, and very little harsh forage. I have asked the Aarab, "Is there no bowel, in these beasts' intestines, for the storing of water?" they answered me, "No, Khalîl, or how (and every camel is finally slaughtered) have we never found it?" From the first days of autumn the camels then *âzab*, or pasturing apart from the menzil, return not to the watering till the *fifth* daylight:—from whence then is that abundance of saliva? that they may swallow their droughty fodder.

The Nomad households watch their beasts departing; and have patience till the third day, when they shall drink léban again. As the water is too little for their troops at once, all the menzils have not the same watering days. Thus in some bye-evenings I might obtain a little milk. One afternoon, where Hamdy showed me, (she was a good hostess careful of my health,) I crossed over the wady to the Serahîn. "It is to Darŷesh, she said, thou shouldst go, the man has four milch camels." This was the Serahîny sheykh, a very fond and scolding splenetic person. As I entered in the dusk, he cried with a braving sour look, "What wouldst thou here?" I pointed silently to the many couched camels before his tent. He smiled with a fool's solemnity, "And why, he said, come hither from thy Aarab?—dost thou not know that there is danger between us, to the cutting off of heads; and what hast thou to do with our léban?"—"The stranger has no cattle, wilt thou not give me a draught for my medicine?"—"Well, well, Khalîl (said the company), sit down till the milking time, and it shall be brought to thee." This dog-face, whom I had often seen in Tollog's kahwa tent, always professed against me a fanatical bitter enmity; he shot through me with his glancing eyes at the mejlis, but had not before spoken with the kafir! "Ha! he said, as now his mouth was open, if I might find thee one day in the wilderness, and my gun were in my hand, then would I shoot thee dead!"—"Take thy gun to-morrow, except thou be'st a coward, and fire thy shot, and I will fire another; by the Lord I think not to spare thee."—"Now look you, how the Nasâra be *ahl kellimy*, a people of the very word; they say not a thing as we and mean it not:—

Khalîl, we are the Beduw and, if I said aught, it was not so in earnest, and I wish thee no hurt." The hind now brought in the pleasant frothing milk-bowls and "Drink, Khalîl, and refresh thyself," said the wooden Darŷesh, setting before me a good one. I went homeward and he showed me the path; but misgoing in the feeble starlight, I fell headlong from the gravel-cliff where their booths stood, upon the torrent stones below.

CHAPTER XVII.

THE MOAHÎB SUMMER CAMP IN WADY THIRBA. VISIT TO EL-ALLY.

Meteoric rumour in the mountain. Women cover the throat. The colocynth. Charms for love. Fair women. Miblis. Hamed's kasîda. The Nasrâny called to name one of their daughters. Beduins weary of the songs of the desert. Names of Beduin women. A childing woman. Strife betwixt young tribesmen. Tollog's apology for his many marriages. A Beduin slayer of himself. The nomads' splenetic humour, and their religious mind. Hamdy. The plagues of Mecca. The summer famine. The old hermits. False war news. Is St. Sergius, since his death, become a Moslem? Wejh. Certain Nasarenes dwelling there. Mahanna arrives to require blood-money. One from Kheybar arrived at el-Aliy. The Nasrâny departs for el-Ally. Horeysh. The Akhna. Summer night at el-Ally. Mûsa's coffee-house. The jummaa or Semitic faction. The hospitable kâdy. Whether the righteous man may 'drink smoke'? Return with Horeysh. He yields the Nasrâny his thelûl. Ghosts in Thirba. Come again to the Beduw. The Nasrâny accused by Horeysh, is acquitted by the sheykhs.

One of these nights, a little before dawn, a sudden awful rushing sound startled the Beduw from their dreams; for a thunder-din resounded marvellously through the waste mountain above us: it seemed as if this world went to wrack. I was awake, and heard it at the full; the sound was double, a loud lasting uproar in the head of the Harra; then some shorter, it might be a vast echo that rumbled in the valley. A moment I dreaded to see the old vulcanic flames, that slumber so long under this soil, and the lava-floods break forth upon us: then I thought some vast rock had fallen in the distant Harra; or was it the noise of a shoot of stones in the abrupt head of the wady? It was a lofty sound such as is heard in the calving of ice in the glacial mountains. The Beduins, with ears full of the strange rumour, were ere day come together at the kahwa. Some neighbours, as they went by, stayed to ask the Nasrâny, "What is it?"—"You do not know your own dîra!"—"But fetch thy books and see; wilt thou not tell us, Khalîl?"—"Was it a rock falling?"—"It was more, there are

wennys in this dîra." The most in the mejlis were of opinion that a "star" had fallen; the sheykh's son at the moment was untying his filly and saw the shooting star, whereupon that thunder-noise followed. An old wife who was sitting up, when she heard the rumour, felt the ground tremble under her.—In every man's memory was a luminous meteor, which five years before had passed "nigh over head, with a loud rumour, at midday, tending north and shedding in the sky a long smoky train: it was seen at one time, in all the country (nearly a thousand miles) lying betwixt Mecca and Damascus; so that in every dîra the people supposed it had fallen within their borders." They remembered another in the last ten years, which shot over the earth in the night-time, casting a noonday-gleam upon the dark wilderness. "The sound of it was *ker-ker-ker-ker;*"—but thus say the Aarab in their talk of all travelling noises.

When there sat down to talk with me at my tent door any of these open-faced tribeswomen, of younger age—they came to enquire for medicines—she drew up her kerchief to cover the throat and the lower jaw. I asked them wherefore thus? "They did so (they said) because it became them, before a sheykhly person." [In Greece, lately under Turkey, it is a custom of the elder women, when they go abroad, to wimple the throat with a kerchief, and the lower face,—the like is seen in European countries, in many older images of Mary.] When absent, I left my tent always open and unwatched, though the Beduins warned me, "Be not so imprudent." I have almost never lost anything in the menzils of the Aarab.

Two drops of my croton oil remedy, now in such favour among them, is an ordinary dose: when I gave four drops to the Aarab they felt no more than a little uneasiness; I gave six drops, nor might this always move the nomad ironsides, and certain of them felt no more, than if my oil had been poured upon the Harra. As I was wondering, they reckoned upon their fingers, and found it was Friday, 'a day, in which no remedy were good to be taken, and therefore the medicine might not work.' Finally, to some of this human brood of the desert, I gave eight drops, without their feeling other than with an effectual purging to be a little indisposed. I complained to them, "Ye ruin me with the expense of medicines; the doses I give you would be death to other persons." "Ay, said they, give, Khalîl, give! it is a strong people the Beduw!"—In the better-dieted Arabian towns, I have found an ordinary high dose suffice. These Aarab purge themselves

with seeds of the colocynth, but it is only when they have great need, and few times in their lives: the pulp is very bitterness. Suppositories made of it, are said to be effectual for sick languishing of robust persons. They know the senna plant, but make little use of it.

These rude Semites have little hope in any skill of human prudence; they wait upon heaven, and desire hijâbs of magical men; and when a man possesses a good hijâb, it is a comfortable suspension of his understanding, a mad confidence that God will do for him as in his dreams. They came to me with *Fattish b'il kitâb ya Khalîl! fécher* (or *fassir*)! 'Search thou, make divination in the book,' because they oftentimes found me reading. "And canst thou not discern there the mind and intents of men?"—"Who have lied to you thus?"—"The Alowna allege such things."—"And was not that to catch your money?"—"Wellah Khalîl knows everything! but mayst thou not see in thy book where are the enemies, and whether one absent be in life or is deceased? See you not your own household, Khalîl, so far off, and how they fare?" Thus there came many in vain to consult me. "Alas! (said a poor forsaken housewife) look in thy book, and tell me shall I recover my goodman's love,—Oh! hast thou no charm for love? give me at least some writing that I may be pleasing in his sight again." And said a young man, "Well, Khalîl, take thy reed and a paper-leaf, and move this upon that but a moment! and wilt thou not receive money, yet for my sake give me the writing, that where I love I may be beloved,—heigh! at the least that she weep for me!" And husbands came to beg a hijâb which should reclaim to them the estranged, the fugitive, the unkind, and yet beloved jâra. "How may paper and ink-blot save you?"—"Yet being written, Khalîl, with the name of Ullah, we have seen them also very availing."

And thus there came to me Miblis, the old sheykh's fair young wife, and fairest of the daughters of the nomads. Among these Moahîb and Sehamma, Billî fendies, are some brown-haired women and even yellowish, they are *mezûnas* or 'beauties'; nevertheless, baked in the sunny drought, and thirsting and hungering continually in a barren country, they want flesh and freshness of colour. A younger sister of Tollog was of a blond womanly beauty, and Shwoysh's housewife of a certain fine-drawn lovely feature,—her amorous looking might trouble a young man's soul. I remember one day to have met near el-Ally with a lone Beduwîa wife and a young maiden, her daughter, that without knowledge of herself, were to our eyes a vision of amiable beauty in that frightful desert. We found them sitting half afraid like partridges in the bushes to await the goodman,

who had walked into the town. "We are, they said, Bíllî of the Moahîb;" but they were not of Tollog's Aarab. An ornament, here, of the younger women is a necklace of dull vitreous beads, which are brought from Mecca.

"Could I bring again the love of her husband?" asked Miblis, with a wayward light in the pleasant assured eyes of a wife:—and whether she spoke or moved there was a grace in all. So when any men, and more oftentimes the hareem, asked me of our hareem, I showed them with my finger Miblis of the sweet voice and nut-brown hair, and said, "She that sits yonder is like them!" Her face of the beautiful perverse eyes, that seemed to lurk in ambush, was drawn beneath the oval, and might be likened to some pleasant fruit, among the iris-sprinkled amber sheaves of her full side-locks. An envelope of gracious clay, but of crude alloy, a mask wherethrough there shined no beautiful light of the spirit.

Tollog was often displeased with the young wife, whom his eye had chosen for the beauty of the body out of a poor house; and the bitter-sweet young woman loved her fresh old lord, who had raised her to this honour among the hareem. She had borne him from her virginity two boys, the fairest in the tribe; yet sometimes, for little cause, she savagely beat them, and seemed then to be nearly without natural affection. A skin-deep beauty is a joyless treasure, and hearty Tollog, himself of a sturdy humour, could not always abide the young woman's headstrong conditions. He had another very goodly young wife that had borne him a son, in the Agorra; to her booth went the old sheykh to lodge, and bade Miblis alight out of his menzil She came to build her beyt with us; and with beautiful rueful smiles besought an hijâb of the stranger, 'because she dreaded her husband might say the word of divorce.' I counselled her the hijâb of wifely meekness, to bear herself without froward behaviour. She promised, and Tollog soon after spoke to her kindly, in a ráhla, and bid her pitch beside him again.

Tollog had lived through three men's ages; and in this last he governed his tribe. He had always taken wives at his list, and feeling his heart yet green, he seemed a father of the tribe, and indeed he was the worthiest amongst them all:—the Arabian sheukh are commonly such. There was no tribesman old enough to remember Tollog's youth; the elder ones had seen Tollog, in their young years a man of middle age. He was the father of three grown sons living, and a daughter, besides the fair children, all males, born to him of the two goodly young spouses in his heavy age. The two elder sons, by one wife,

were young men and fathers. Mishwat the sheykh's next cousin had taken their divorced mother; she was to-day the elder of his two wives. Her sons of Tollog inherited the mother's shrewd conditions; Hamed, the first, was a worthy young man, modest as becomes the great sheykh's son in his father's day, of good counsel in the mejlis, and a valiant leader of the ghrazzus. There was in the dregs of his nature a smouldering bestiality, not common with the Aarab. I have seen him savagely beat his stubborn beast with a stake; this was in his family and these Beduin mountaineers' thick blood.

Hamed I found contrary at first, and jealous of the Nasrâny; he was impatient, with a young man's fanatical opinion, to see me in the *menzil el-Aarab*. The kahwa, which is the guest and the mejlis tent, was now Hamed's booth, the old sheykh and father coveting his own repose, or whether it were for his young wives' sake that he would have it so. I answered Hamed upon a day, since he did me wrong, *ya gomâny!* 'O mine enemy! and why an enemy?' Hamed bit his lip, the sheykh's son is always coy in the lifetime and presence of his father. After weeks his suspicious misliking died, and he became my settled friend. Hamed wreaked himself in the meantime with a mocking rime of Khalîl mounted upon *el-Khuèyra*, that is my poor camel. A long daylight and the summer night, Hamed's head travailed; at the next afternoon coffee-hearth he rehearsed his hard-born kasîda: old Tollog took up the best lines in hearty good humour, and repeated some of his son's conceits with kindly laughter, and said nothing ungenerous. We had amongst us a kassâd, the rimester was of the B. Atîeh; Hamed was his prentice in the gentle skill.

Abdullah, Hamed's brother, his shrewish mother's own son, pitched his booth in her menzil, beside the tent of his "uncle" Mishwat. There the young man had grown up much like them both. At my first coming, with the Semitic caressing, which we see, in stronger countries, among the deceitful arts of women, he affected to be the friend of the Nasrâny; and Hamdy alighting from every ráhla beside her brother, he was continually our neighbour. Seeing a little ruddy boy with him, I asked, "Whose child is this, it is thine, Abdullah?"—"His mother says so," answered the nomad shrew. The young wife was again at her time, and bore a daughter, and now Abdullah said "*sâhiby*, his entire friend, Khalîl must give him a name for her;" some one of those beautiful names of women, which, he thought, must be in the speech of my far country, it should be a sweet word of foreign sound,—he was weary of the Aarab names, they were *muáffin*,

musty-like in his hearing.' "Well, *Miriam*."—"No not Miriam, it is a slave's name in these parts." I said over some more and ended, seeing I could not please their dainty ears. 'Sarah was not ill,' it is a name heard among them; but Khalîl's English names they found too slight and dumb sounding for their full-mouthed utterance: I heard later they would name her *Barma*. The Arabs having a presumptuous opinion of themselves, yet of a high indolent fantasy distempered with melancholy, they are ever dispraisers of their own things. They believe their speech to be above all tongues, and themselves to be the first of the nations, for their warlike valiance. But in their idle lives, the Beduins have a surfeit of the bibble-babble in the byût, where they find not other business than the clapping of tongues in all their waking hours; their heads ache of weaving cobwebs in their very emptiness. They are cloyed with a new-made song, with the sententious ditties of the desert poets, that search a man's wit, and that raise his blood, that counsel his life. Hard to please, they find but one barren artifice in them all; I have heard Beduins mocking that irksome, because never changed, and solemn yawning stave, in the Muse of their desert Nature, which must bring in all riding, *ya ent râkabin*, 'Ah! thou who sittest mounted' (upon a thelûl).—The mind is a kind of corroding mobility, and in a little circuit is bye and bye weary; like the tethered beast which has eaten and stamped down, and would range further.

Some names of the Beduin hareem are: *Sàlema* and *Selma* (of peace), *Hámdy* (of praise), *Khothra* (that was born in a green place), *Umteyra* (born in rain), *Therrŷa* (born in an oasis field of millet, thúra), *Bokhŷta* (of fortune, hap), *el-Fosîha* (the well-spoken), *Auwèytha*, *er-Romla*, *Dalèyel* (of *dalîl*, shewer of the way), *Bussîyeh*, *Furja* (pleasance), *Gorma* (bountiful, which they turn in jesting, *nibs*, or in anger, to *Worma* gorbellied), *Sabera* (of patience), *Atheba* (of sweetness), *Umm es-Sûf* (mother of wool, that is wool-wife), *Hówsha* (scold), *Jáffila*, *el-Háddefa*, *el-Féha*, *el-Fushîla*, *Girtha*, *Gitthera*, *Sebbâ*, *Ateja*, *el-Lejîma*, *Naha*, *Deghrèyma*, *Rakŷyeh*, *Khadŷjy*, *Wajjid*.

I saw Abdullah's wife returning from the desert an hour after child-bearing; she was faintly pacing home, supported among her female neighbours, that had played the midwives: and as she passed by their tents the next housewives ran forth to meet her, silently taking the places of the former, and set under her elbows their hands, and so they will all bear her forward one after other, and the last bring her to her own beyt again. This is women's kindness to women. A day or two after,

I found her standing by the booth; already she went about her household business. The young woman smiled in her pale weakness when I asked how the child did,—her own brother would not have enquired of the babe, which was a female. I asked of a young wife in our menzil, if their hareem brought forth easily? She seemed a little abashed that a man had asked such thing of her, then she said with a smile and a little rueful cry, "I have borne but one; *îh! îh!* it was a smart indeed."

The Beduins told me of an older son of Tollog, *rajjâl*, "a *man* (they said, with an emphasis, so they speak of manly worth), more than either of these, and by another mother:" he died years before, being then almost at the middle age. Tollog had besides a younger son, a sturdy young man seldom seen in the menzil, for he herded his father's and his brother Hamed's camels upon the Harra. One of these morrows, there was a strife in the watering between Tollog's young herding son and another of his own age. They were old haters of each other, and being there without weapons they caught up stones, and each of them in their ferocious contention spilt his adversary's blood. I passed by his beyt and found Darŷesh, who had a daughter of Tollog's, declaiming of the matter—tribesmen are pensive for any blood shed among them—and "Wellah! said this barren hoarse voice, with counterfeit irresolute gesture, who cannot take a man's head off at need, he were no sheykh indeed."

Beduins of the common sort are garrulous tale-bearers, and in this altogether ungenerous: I did not much question of persons, because the word would be quickly blown to them again. That the Nasrâny had enquired of Tollog's marriages was immediately reported in the mejlis. The next day, at my coming into the coffee club Tollog met me with a robust good humour, and the full eyes of a man having somewhat made ready to say, "Ay, Khalîl, wives I have wedded many; yet I would not have thee to think that I take of the hareem *hy Yellah!* the first met and welcome in God's name, but it is upon good advisement; (and, here his voice falling to a sort of comic lamentation) but now it is not so with me, alas, as it was once, also you see that this beard is hoary:" then shamelessly he said, before his grown sons, with the ribald simplicity of Beduins, of whose hap even in this kind nothing can be hid. "I am not very well in the opinion of my jowwar, and this makes all our checking; have you not a medicine that may help a man? were it but to live in peace in mine own household!" Whilst the old wight spoke he smiled heartily, his sons looked merrily

upon it, the company laughed out. Tollog ruled the Aarab, but he could not tame the pride and melancholy of his own jâras. All day in the public tent he smoked of his galliûn, and 'it was when the dear consolation of dokhân failed him (he told me with a broad gravity betwixt mirth and ruth), that the anger came upon him, and he beat his innocent harcem.'

Mishwat was sturdy, but he could not be master with his wives: Abdullah's mother could so daunt him with her tongue! the other, a younger woman, had lately fled from him. Mishwat sighed manly when he spoke of her; she was gone from her place in the household, but not out of his aching heart: "She is beautiful, he said to me, she has horns, that reach down to her middle." Seldom or never have the nomad women very long hair, and it is not thick. Side-locks are worn by men at their natural length: so it is said in praise of a young man's fortunate beauty, "he has great and long horns." Mohammed Ibn Rashîd, the Shammar prince, hardly at the middle age, is of less than princely looks, but the Beduins say, commending him, "It is a fair young man, he has goodly horns." Elder men at length renounce this ornament of their regretted youth, but there are some which do never wear them. Mishwat when I twitted him that it was little honourable not to pay the price of his medicines, answered, "Well, I am thy debtor, but have patience until I am myself again and *èherris*, may prevail over the hareem."

This was Tollog's family: the sheykh had formerly a brother; I learned with wonder that he had shot himself! I could not hear in what bitterness of his own soul; when I enquired secretly it was answered, 'That was long ago, they could not tell.' As seen in Mishwat their cousin, and in the sometimes short humour of Tollog himself and the impatience of his sons, there were natural faults of addled and inflamed brains in that sheykhly family. The soul in these Semites cleaveth to the dust, but their religious confidence is in a heaven nigh them, and the community of human kindness is largely round about them. Seldom is the great offence of man's desolate spirit committed amongst them. How should his soul despise and despair of God's Providence, unto whom there enters not a doubt of the Religion? God's hand lies light upon them in every time of trouble, and born to the unprofitable wilderness, they are by nature long-suffering. The, towards man, sordid and faithless Semitic spirit leans upon Ullah in devout quiescence. They see the Lord's hand working in all about them, the name of God is in their names, they call upon God in every mouthful of words.

—Telâl, the magnanimous prince of Shammar, shot himself in some frenetic melancholy!—for the Emir's miserable death is clear hitherto of other suspicion. I have asked of erudite town Arabians: "What will be awarded to such unhappy soul at the last?" They answered, "He is for the burning!"—In the ferment of our civil societies, from which the guardian angels seem to depart, we see many every moment sliding at the brink. What anguishes are rankling in the lees of the soul, the heart-nipping unkindness of a man's friends, his defeated endeavours! betwixt the birth and death of the mind, what swallowing seas, and storms of mortal miseries! And when the wildfire is in the heart and he is made mad, the incontinent hands would wreak the harm upon his own head, to blot out the abhorred illusion of the world and the desolate remembrance of himself. Succoured in the forsaken hour, when his courage swerved, with the perfume of human kindness, he might have been to-day alive. Many have looked for consolation, in the imbecility of their souls, who found perhaps hardness of face and contradiction; they perished untimely in default of our humanity.

Infinite are the distempers of the human spirit, man is a prodigy of misery. Under other climates there are many beside themselves for religion, requiring in this dulness of the churl of the flesh, the perfect will of the spirit:—but this is not in the elvish simplicity of the Arabs,—they are Naturals in religion. They have so little conscience of the stink of sin in themselves, they see not the leprosy of their own souls. There is an eager blood, a maleficent weakness of some human fibre, that were his Adam in heaven it should not avail him; and as flies lighting upon wounds, so are to such persons the common vicissitudes of this life. Even in the wilderness the inveterate pricks of the world are strewed up and down under their bare feet: within are the inarticulate jarrings of the human spirit, and there is no savour in men's lives. The Aarab are pleasant heads, lightly given, but also full of musing melancholy; and as there is a hairbrained camel in every troop, and in every flock some dizzy sheep, so commonly in their nomad menzils are some scorned and bewildered persons.

The Aarab are in apprehension every hour of the wolf and the enemy, and in thought of their religion. As I wandered in the valley a shrill voice called to me from her tent *Ley tahowwam*, "what dost thou here to wander? art thou not afraid of the cruel wild beast? knowest thou not that *the stranger is due to the hyena* (*hàg eth-thúba*)?"—Kasîm caravaners to Mesopotamia say the like of the lion. Where I entered, this kind of persons wearied me with their querulous religion. "*Khalîl, fen Rubbuk?*

where is thy Lord God? or canst thou say this as we? *yâ Rubby*, ah Lord my God! and pronounce *Ûllâhu akhbar*, God is all might." Then some would cry "Do ye not hear that he can speak these things as well as the Moslemîn? why say they then that he is an heathen man? One word more, Khalîl, recite after me, *Ullah er-Rahmân er-Rahîm*, 'The mild-hearted God, yearning with mercy and pity':—hark, fellows! he says it; how say they then that the Yahûd and the Nasâra cannot utter the Lord's name?"

They prefer the opinion of a stranger in thing beside the religion, as if there should be an happier birth of the understanding, and men's fortunes were better under stars not their own. Often in their splenetic fantasy they speak bitterly of their own nation; my hostess Hamdy, cousin-german of the sheykh, a robust 'sheykha of the hareem,' and full of womanly worth, when many importuned her for a little tittun which her husband had brought from the coast, and seeing them still busy about me; "How long, she cried, will ye weary the stranger? send them away, Khalîl, akhs! the Beduw are altogether *hátab lil-nar*, 'fuel for hell-fire.'" This nomad widow, after her first husband, and before the Moghreby married her, had said her word 'she would not wed with a Beduwy.' She had now of Abu Sinûn two young sons; but born of this mixed blood, they seemed of an ill changeling kind amongst the Aarab. Yet now there was come nigh to her that stress of heart of the Arabian wife in her middle age; the goodman would bring a new bride home to his household.

A diligent wife, and liberal, as she durst be under her Moorish husband, and a good work-woman, was Hamdy; her hands made his thelûl head-stalls, and his white woven saddle-bags, with the long tassels gaily dyed. I saw no other fault in her than a little of that thick-blooded unforbearing, which was in her family, with her own elder son of the former husband. Fair-faced was the boy, twelve years old, well-grown, and of an excellent spirit; he herded the kids and lambs of his "uncle's" household: and naked, since his birth, went the half-orphan child among the Aarab, under the sun by day, and under the cold night stars. The spousal money that the Moor had given to Mishwat, her half-brother, was a she-camel; that was here about the twentieth part of the most welfaring man's stock. Mishwat bestowed the nâga upon his sister Hamdy again. Later, in the day of the calamity of these tribesmen, when they were bereaved at once of all their camels, and saved were those of Abu Sinûn only and Thâhir's household, encamped by themselves upon the Harra, the Moor showed himself a generous

giver: he delivered two good nâgas to the now destitute Mishwat and gave three to Tollog, of his troop of twenty camels. Not only the Beduwîa sheykha Hamdy spoke despitefully of the Aarab, such a checking is often heard among them; a young man coming to ask medicine, another cried out, "Give him nothing, he is a rotten one." "*Yakta umrak*, the other answered him, with a deadly look, The Lord cut thee off! and Khalîl, believe him not:" the former added, "He is as that which I blow from my nostrils, and fuel, wellah, for hell burning!"

All households in this small nomad clan are kindred; for seldom does any tribesman take an housewife from without. The Moahîb are burly bodies, and manly in warfare. Not twenty years past, they had mounted eighty riders in the ghrazzus—now they were but half that number of warfaring men—and were then more rich in flocks and camels. Tollog's brother *Muámer* was in that time sheykh, Muámer's sons died: the small-pox and *Abu tawfish* (they would say the cholera)—the plagues of Mecca—destroyed the Aarab. When the dead is buried, their loss is not held in any bitter remembrance: can Moslemîn dispute with God's Providence? Notwithstanding the affinity in all their wedlock there was none deformed or lunatic of these robust hill-Beduins. When they heard our opinion of the natural inconvenience of marriage within the first degree, some thought it likely. "But at least it is not always so, they answered; for this we see among cattle, and nevertheless their offspring is good."

I suffered their summer-famine with the nomads. They who are brought low by hunger in so serene cherishing atmosphere, without the seeds of ferments, are not soon carried into wasting diseases. The Beduin body is as a light-timbered ship, which may lie stranded till the spring-tide, when with one great eating, he may replenish his fainting nature, and his blood is renewed after many days of evil fare. The Beduw can always tell wonderful tales of some man they knew, who upon a time being very sharp-set, had eaten a mutton. It is, they believe, of that little camel-milk they have to drink, that their bodies are made nimble and light, and hardened to a long patience of fatigue and hunger. When there is none, they help themselves with a little mereesy, but it is so lean, that they confess they laze deadly upon it. It is seldom in their lives that they must make a shift to endure with a squalid diet of locusts; which, they say, may hardly hold life in them until better times. The often abstinences of the less welfaring amongst them enfeeble and corrode the viscera; and there is no

people which are more molested with this kind of diseases: also dwelling in a rainless land they taste not the sap of the timely fruits of the earth. Languor of hunger, the desert disease, was in all the tents. *Mâana lôn*, "We have nothing left," said the people one to another. The days passed by days in this weakness of famine, in forgetfulness of the distant world, and the wasting life of the body. The summer night's delightful freshness in the mountain is our daily repast; and lying to rest amidst wild basalt-stones under the clear stars, in a land of enemies, I have found more refreshment than upon beds and pillows in our close chambers.—Hither lies no way from the city of the world, a thousand years pass as one daylight; we are in the world and not in the world, where Nature brought forth man, an enigma to himself, and an evil spirit sowed in him the seeds of dissolution. And, looking then upon that infinite spectacle, this life of the wasted flesh seemed to me ebbing, and the spirit to waver her eyas wings unto that divine obscurity.—I thought I might number twenty and more flitting meteors in every hour.

And I mused in these nights and days of the old hermits of Christian faith that were in the upper desert countries—and there will rise up some of the primitive temper in every age to renew and judge the earth; how there fled many wilfully from the troublesome waves of the world, devising in themselves to retrieve the first Adam in their own souls, and coveting a sinless habitation with the elements, whither, saving themselves out of the common calamities, they might accomplish the time remaining of their patience, and depart to better life. A natural philosophy meditates the goodly rule and cure; religious asceticism is sharp surgery to cut away the very substance of man's faulty affections; sorting wonderfully with that fantastic pride and maidish melancholy which is also of the human soul, that has weariness of herself in the world, and some stains even in the shortest course. The soul that would rid herself out of all perplexed ways, desireth in her anger even the undoing of this hostile body, only ground of her disease. Mohammed bade spare that pale generation of walkers-apart, men of prayer blackened in the desert, a kind of spiritual Nimrods, going about in fairyland of religion to build of themselves a stair to heaven. And cause was that certain of them, "having the spirit of prophecy," had saluted in the young caravaner the secret signs of his future apostleship. But Mohammed in the koran, with the easy felicity of the Arabian understanding, notes the heartless masking of these undoers, for God, of themselves and the human brotherhood: "Ullah

sent the Evangil by His apostle Îsa-bin-Miriam, unto the Christian nation; but the way of the Eremites is out of their own finding."

Now came Abu Sinûn again; he had been so long that his wife and friends were in much thought for him, nor yet returned he home to rest, but on the morrow must go down, with fresh camels, to draw more rice from el-Wejh. The Moor carried upon his summer journeys besides bare rice, only a little mereesy; he marched by night in the flaming Tehâma lowlands. Mohammed brought us news from Wejh. "The Moslemîn had made sheep-slaughter, killing and taking alive 230,000 of the Nasrânies; only 30,000 were fallen 'martyrs' upon the side of Islam:—hearest thou this, Khalîl! The Lord be glorified!—the Engleys be also of the Sooltân's part! The Lord grant victory to the Sooltân! The armies of the religion have overrun the enemies' country, they are marching upon the great city of the Muscôv, and when that is taken, they will carry away, in chains, the great King of the Yellow, and he shall make restitution of all territory conquered aforetime from the Moslemîn. Not by land only, by sea also, have they brought them to mischance;—seven great battle-ships are foundered of the Muscôv!" Mohammed was newsman to his nomads, (to whose herdsmen's ears there was much in his foreign argument of little or no understanding,) with the easy smiling utterance of a substantial man in knowledge, yielding to teach the ignorant. —How might I interpret the Moor's war news? When I left Syria the Turks were warring with Servia and the Montenegrins. Strange had been the portents then denounced to us in Damascus. 'St. George, who, since his death—they tell you—is become a Moslem, had appeared in Montenegro chasing with his spear the Christian hounds; the mountains had removed at his presence to two hours' distance.'—Not George only, but they believe and affirm that our Lord Îsa also, and his mother Mary are become Moslems; and that the creation had not been created but for *our Lord Mohammed* (confused anciently with the Platonic Word of the Christian Scriptures), *the first before every creature*. One *Sergius* was an old Christian saint at Damascus, "but he is now of Islam;" you may see his shrine in the sûk by a street fountain, the bars of his windows are all behanged with votive rags. Upon a morrow, in the beginning of the rebellion, Sergius his lamps were found full of gore, also his fountain ran blood, prodigies which great learned turbans interpreted to presage 'great destruction of Christian blood!'

The nomads say of the inhabitants of their rice-port Wejh,

" they are inhospitable to the stranger, a people of mis-sounding (Egyptian and mixed) speech." The summer sea-side heat is, to these nomads, of a dry upland air, intolerable. Some tribesmen telling the tale there of 'a Nasrâny wandering with the Aarab, who wrote up their belâd,—and could the sea townsfolk tell them aught of my country people, or where my land lay?' it was answered, 'if the Nasrâny come hither they would receive him.' At Wejh, the Beduins told me, are certain Nasâra, " two or three men together, with great red beards, honest persons although kafirs, they lodge by themselves in a kella, and set on their heads broad hats;—but tell us, is it sooth that no kafir may endure to look upon the *séma?* look up, Khalîl, if thou be'st able." I bade them remember that every year they see Damascus and Persian hajjies, tie a leathern lap upon their foreheads, to shield their eyes from the sunshine.—But this is an opinion which I have found in all my Arabian travels; I came almost nowhither where some children and women have not said to me, 'Lift up thy eyes thou to the séma!' A devout Kahtâny, whom I knew later in Kasîm, said of the townsmen of *Nejrán*, where he had been often: " They are not as the right Moslemîn,—they call not to prayers in (all) the same words that we—but like the Persians, and wear their turbans advanced to cover their eyes, lest (he added) they should see up to the Lord of them."—The three worthy men in a tower might, I thought, be (Greek or Frankish) light-house people.

Now came Mahanna, who had ridden to us over the Harra to require the *midda* for his tribesman fallen in the last year's bickering. The Sehamma sheykh lodged in the kahwa booth, from whence he was morning and evening bidden out with the mejlis company to a guest-meal, which some hospitable Mahûby friend had prepared for him, and they sat down to a mess of rice cooked in water, seasoned with Teyma salt and pepper, and coloured with saffron. These were sheykhly households, the hosts, in these low times, made the magnanimous excuses of nomads; and some there were, I think, who spent then at once nearly all their living. Mild were the man's manners, nice was also his task to touch a fresh healed wound amongst reconciled brethren; and of great natural policy are the sheykhly nomads. They hold fast to that they can have, and with a witty grace forsake the thing which they should never obtain. Mahanna smiled friendly to find me here, he was glad when Tollog praised me heartily; and the good man stretched out his long galliûn asking me for a little tittun.

Mahanna on the morrow sent one back with tidings to

his tribe, the number of nâgas could not yet be determined between them: there lay danger in this difference, which touched the most vehement passions of nomads. Mahanna demanded forty she-camels, the ransom for blood betwixt tribesmen. The Serahîn said that the price should be five camels, as between tribe and tribe in their enmities;—for the man was slain as an enemy, and they had paid at that time five she-camels: now they saw Mahanna return to require of them other thirty and five! Mahanna and Tollog could have agreed to some reasonable composition, but they had to do with Darŷesh the splenetic Serahîny sheykh.

Mahanna having no tittun would *khótr*, go down to buy at el-Ally, Hamed and Shwoysh rode with him. Such an expedition of few men, wayfaring peaceably in the desert, they call a *turkîeh*. Before mounting, they came to ask me how they might avoid the oasis fever,—which is called "the Hejâz fever" in Nejd, and is such in their weak bodies, that one may hardly come to his perfect health again. El-Ally fever is long-lasting, more than deadly. The Beduw are very sensible of ferments and damps, and the unnatural night-chillness, cast by the irrigated plots; and not seldom they bear home invisible wounds of disease and death from their market villages.

When they returned Mahanna told me he had spoken in the village with one come over from Kheybar, who would ride home on the morrow, *bâchir*, and was willing to convey me back with him. Though Kheybar and el-Ally lie but a long thelûl journey asunder, the villagers pass their lives without ever visiting each other, and el-Medina is market-town to them both. A steer had been stolen from Kheybar by Beduins; and when word came to them that the beast was at el-Ally, the villager rode over with a Beduwy rafîk to require his own again. 'I might be in time, said Mahanna, if I set out on the morrow.' It was not easy to find a rafîk to "the medina"; and he with whom I was accorded overnight failed me in the morning.

When the day was light, seventeeen camels, to quit their midda, were driven up to the kahwa tent; yesterday instead of some of the camels Mahanna had accepted as many palm stems in Wady Aurush,—any good stem is valued at a camel. But now I heard Mahanna reject all their proffers, and cry out that 'the Aarab would return to their feud, and there naught remained between them but the black death;—wellah, he would not now be contented with fewer than forty nâgas.' Mahanna mounted his thelûl, and turning the back rode forth without leave-taking towards the valley head, to go home over the Harra.

Such sternness in show was but a policy of the man to draw forth other camels; besides it were not for his honour, without a seeming difficulty, to compose so grave a matter. The Moahîb, who had certainly looked for this event, watched Mahanna depart and dispersed to their watering.

I found Tollog sitting at the spring, with those who awaited their turn at the watering. "Who is there, said Tollog, will ride to the town with Khalîl?" A sheykh, *Seydàn*, who of a certain magnanimity of nature, always favoured the stranger, answered, "If there be none other my own brother shall ride with thee, for his wages." This was *Horeysh*, and we finding him at home the man went to fetch his thelûl, but soon returned to my tent grinning the teeth and saying, I should give him somewhat more, which I granted. A Beduin would have the fee in his hand at the setting out, and will then do his endeavour. My money must be changed at el-Ally, but now said Horeysh with a barbarous malevolence, which his brother blamed, he would not trust me, 'I was a Nasrâny.' I gave him the silver to exchange it there himself, and we departed.

As we journeyed we fell in with another small travelling fellowship, a Serahîny conveying his sister and her young son to the oasis. The nomad woman's husband, an Ally villager, had sent for their boy to be bred up in the settled life. With them went a man driving two or three head of small cattle, I knew him by his duskish fallen visage to be of the town. He was a butcher, come with a little tobacco to sell to the Beduw, and now he returned with live meat. They shouted salaam to some of our shepherds at the wady mouth; and mounting by the low valley coast, we came over to another wady, whose mouth is in the sandstone mountain borders and the upper parts in the basaltic Harra,—waterless, unvisited by the nomad graziers, and lying in a sort of elemental silence. The wooden gait of the camel awakened in me some uneasy hollow feeling of famine, and I hardly remembered that in my life before these Arabian months, I had daily breakfasted. We came on in that huge forest of sandstone undercliffs, el-Akhma, which is the outer border of the Aueyrid. At noon they alighted, as it is the wont of summer wayfarers, under the shadow of a tall cliff, to wear out the hottest mid-day hours. I found there a scored Himyaric inscription [*Doc. Epig.* XXVI. 50]; but dreaded by these unreasonable delays to come too late to el-Ally.

When we mounted again, the summer's day was wasted to the third part. I reached down to take up the butcher's water-skin which he bore upon his back, that he might drive the less wearily, and not be separated from us riders in this insecure

neighbourhood; but the butcher said, 'Nay! he would not be divided from the girby that was his mother.' The Beduins answered him, half wondering, "Ay verily, man, it is thy mother!" —so much the Arabians think of going an hour or two without water! Finally, we had sight of the palms of the village, in the twilight; when we alighted at the gate it was night, and we had ado to drive in our cattle, which smelling the close streets feared to enter the gloom under the overbuilt chambers. My old nâga dashed her head to the walls so cruelly that I thought she must have done herself a mischief. A villager or two returning late home answered our salutation and came on friendly with us Beduins. The narrow ways of the tepid Hejâz town seemed to be full of a sickly sweetness of rose water. We halted in an open place where Horeysh sought an acquaintance *Farhàn;* and, leaving our couching camels knee-bound, the young men who had brought us forward laid my great bags upon their honest shoulders, and went before us to the door. We sat upon the earthen banks, which are made beside all entries, and there they fetched us out a bowl of dates, and another of their unwholesome water;—we had not tasted food in this daylight now past. That was a store-room, where they laid my things, and locked the door upon them for the night. Then we were shown by these friends to the clean terrace of an empty house, where we might sleep.

We arrived, as I had foreseen, *mûbty*, too tardy; the Kheybar villager had departed this forenoon,—which they call, when past the mid-day, *el-beyrih*, "yesterday."—Those few hours lost by the treacherous slowing of Horeysh, were the occasion to me of another year's languishing and jeopardy in Arabia, since my set purpose was to visit Kheybar. Here, the dead night-heat is not sensibly diminished from the noon-day; we lay half-breathless, till the new sun rose, and could not sleep for a moment. There are no beds in this country; wayfarers lie down to rest, with the forearm for a pillow, upon the bare floor matting:—you may oftentimes see poor marketing Beduins napping at noon in the town or village, as the lad Jacob, with a stone laid under their heads! Even the Ally villagers may hardly sleep in this long hot season of the year. The most pass their summer nights in the orchards, where they have bowers of palm-stalks and palm matting. There they guard the ripening fruits, and a little breath rises upon them of the dampish air, and a coolness towards morning. The light come, we took again our camels in the street. The suffering cattle may lie thus empty, at the villages, three or four days, commonly to return overloaded with the house-

holder's provision of dates,—more than they might bear in their health; you may meet with these poor brutes hardly tottering homeward from the inhospitable settlements.

We drove our cattle to the coffee-house of the kâdy Mûsa, a Hejâz man truly of the primitive Moslem mind; and he then coming in from his night's rest in the *busatîn*, received me with the smiles of his hospitable benevolence. The morrow's kahwa fire was kindled, the coffee-server, *káhwajy*, roasted in the flames and pounded with an idle rhythm. The familiars arriving from the orchards to the early cup, men of Mûsa's sûk, shuffled off their sandals in the entry, and when they saw me and my Beduin rafîk sitting at the hearth, they greeted me mildly, "Is it thou, Khalîl,—from whence?" and stepped over to take hands with me. Here is not the bird-like ruffling urbanity of the sheykhs of the desert and the Nejd villages, of whom the words might be said in mirth which Isaiah cast once in the teeth of the daughters of Judah, 'They are haughty, and walk with stretched forth necks and wanton eyes, jetting and mincing as they go.' But at el-Ally is seen the sober and lenient lowland carriage of men homely-wise.

—This is the hall and coffee-club of Mûsa's partiality, his *jummaa*. The jummaa is that natural association of households, born in affinity, that are reckoned to the same jid, or first-father, and are confederate under an elder, the head of their house, inheriting the old father's authority. In these bonds and divisions by kindreds, is the only corporate life and security in an anarchical infested country. In-coming strangers are reckoned to the alliance of their friends. Freed men are clients of the lord's household; and their children, with the children of incorporated strangers, are accounted parentage with the children of ancestry: they are 'uncle's sons' together of the same jummaa.

Political mixed factions do seldom rise in Arabia; for no man's prepotency, even in the towns, can enable him, if he be born without the sheykhly blood, to take upon him public authority. In every oasis-town are many kinships, and very oftentimes of more than one lineage; and he only can rightly rule—as take for example the emir of Aneyza—who is natural head of the old sheykhly house, and namely of those Beduin fathers, that were founders of their palm colony in the desert. In some town a side faction may chance to come up and prevail, as the house of Ibn Rashîd, in Hâyil, then favoured by the Wahâby, and now grown to be the greatest name in High Arabia.—A mingled jummaa was the gathering of the people in Mohammed's religion, which—to-day a partiality of nations—

we see even yet shows forth the canine lineaments of the Arabian faction.

The jummaas in the oases are fraternities which inhabit several quarters. When townsmen fall out, that are not of the same fellowship, their elders seek to accord them friendly; but in considerable and self-ruling oases, as Aneyza, the townsmen carry their quarrels to the emir sitting in the mejlis, as do the nomads to their great sheykh. Until the civil benefit of the Wahâby government, the villagers were continually divided against each other, jummaa against jummaa, sûk against sûk, in the most settlements of Upland Arabia.—I heard in my jeopardy at Kheybar that, 'if the stranger's life be endangered in one sûk and he flee to another, they would defend him.'

Mûsa brought a piece of a water-melon to refresh us, and soon he led us to breakfast; such at el-Ally is buttered girdle-bread, with a bowl of their sulphur-smelling water. Disappointed of Kheybar, I was in some perplexity. It is perilous for a man not of the religion to return to the short tolerance of the Moslemîn, therefore I everywhere to my possibility prepared also a retreat to their fair remembrance. Should I abide in the town? where all day the sweat fell in great drops from our foreheads, with a stagnant air, and the nights unrefreshed. In the oases is food in abundance; but I chose to put back into the airy wilderness. Good old Tollog had said at my departure, foreseeing we might miss the Kheybary, "So thou art a man to stay with the Beduw, turn again, Khalîl, and remain with us until the new pilgrimage." And now said the kâdy Mûsa, "Khalîl, wouldst thou dwell in the town, remain here with me, and welcome."—I had chosen Mûsa for my host, and he indulged towards the Nasrâny guest his natural benevolence: mildly he questioned with me of many things, and gave always a pleasant turn to my answers, in the public ear. When some friendly hand reached me his galliûn, another began to raise the old question, 'Whether the upright might drink smoke?' Some honest bibbers, *sherràb*, made answer, 'they thought a man did not much amiss in it;' other neighbours, who were more superstitious, murmured it could not be altogether blameless; and one looking very crabbedly upon it, the next sitter spoke to him, with an elbow-dint, "Dost thou not sow tobacco thou, and raise it in thy field, that is joining to mine?"—At his word he of the formal countenance made a shift to excuse himself, 'Well, he did but sell some to the Beduw; were not the Beduw (he asked us) kafirs already, and fuel for hell-fire?' Mûsa, beginning now to think

that ours was some too fine-drawn and brittle observance in religion, asked me, "And how say the Nasâra?—is smoke-drinking a fault among you? is it harrâm!" I answered with a sudden word, "Ullah created the harrâm!" which falling from the mouth of the Nasrâny, was very welcome to the mild religious humour of this Hejâz sheykhly villager: he was besides a brother of the galliûn, and he went on a while repeating under his breath the pious sophism, that "Ullah created not forbidden thing."

When I asked Horeysh for my silver, he answered with grinning horse-teeth, 'he had laid it out for barley in the town.' I responded, since he had spent my money, he should carry back my heavy bags upon his thelûl, and I would ride upon her. The kâdy said my word was just, and so said the bystanding villagers, who are disposed of themselves, as the people in Job, to cry out upon the deceitful Beduw,—and they all misliked this brutish fellow Horeysh. Even the young Serahîny, who had ridden down with us, coming by, gave his voice against his own tribesman. So finding the world was contrary, Horeysh (as Beduins will always) submitted to them with a good grace.

As we were departing in the cool of the day, I conceded that he should mount his own thelûl awhile, that bore my baggage, and we rode forth from the hot stagnant air and plague of flies in the oasis. The lofty mountain shadows already fell upon our path: we came in face of the sepulchral cliffs of el-Khreyby, and rode on under the Harra, leaving the Héjr way ascending to the right hand. Before us lay low glistening clay grounds, grown up with tall knot-grass; there we must pass a thicket of tamarisks, often a covert for land-loping Howeytât: Beduins therefore spur on their beasts to come by them at a trot. My old nâga could only run as a camel; I rode at foot pace, hardly for faintness maintaining myself upon her, and Horeysh trotted out of my sight. When we were far come in the Akhmar, I saw my rafîk again, and called to him, 'Since he would save himself alone upon the thelûl, would he lend me his cutlass?'—My pistol was bound in the camel-bags which were upon his dromedary. Horeysh answered, 'He would escape in any danger, without regard of me; why should he lend me the sword? and could I not ride faster, he would abandon me.' The fellow would not linger a moment. This brought us nearly up to the Howwâra;—the black platform head is a pan of basalt, which has flowed out evenly from the Aueyrid, but lies now sundered from the mountain by the distance of many hundred yards!

The sun setting, I bid my rafîk await me, and, dismounting, I lay down faintly in the sand. He granted then that I should mount upon his thelûl, but my heavy bags must go upon my own nâga.—"My loaded nâga cannot bear a rider, but mount behind me."—"It is not far now, and I will drive on foot." He helped me to the saddle, but, as ever I was up and moving, he ran to take his beast's bridle again. With the heel I chased her quickly from him, and being now at my ease, and fortune in my hand, and the night coming on, I would maintain my advantage with this Horeysh, who was an uncouth carl, very strong, and armed with a cutlass: I might, at need, find my way to the Aarab in Thirba, or over the plain to the kella of Medáin. When I looked round, I saw this heavy Beduin had got silently upon the back of my distressed nâga. I bade him descend and mount with me radîf; but goading the jaded brute, he passed by me, in his wild riding. I called to him to come down; and when he heard the swift footing of his own ponderous dromedary which bore me upon him, Horeysh let himself slide to the ground from the narrow croup, and standing upon his feet he cast back a deadly look, dreading (he afterward affirmed to the Aarab—yet not knowing me to be an armed man,) that a shot from the Nasrâny would have pierced his sides.—He went now on foot, and sometimes he ran out on a sudden to catch his thelûl's bridle, but I swerved yet more swiftly from him. *Aly houn-ak, aly houn-ak, ya Khalîl!* 'Stay! have a care with her,' cries the great sot who would do thus, although I offered him peaceable riding. The Beduwy thought, as a Beduwy, that the Nasrâny bereaved him of his thelûl and would ride away with her. "If I were a robber, man, I know not the paths in a strange country, or how should I forsake my nâga with the things on her?"—"Wellah it is sooth, Khalîl."—"Are we not companions?"—"I did but wish to drink a little water."—"Come drink thou, and mount behind me." I drew up, and taking my counsel, when he had drunk his draught he mounted, and we jolted on together, driving the baggage camel.

At the mouth of our wady, Horeysh instead of riding under the near cliffs, led me over among pathless beds and banks of rolling stones, and worn seyl channels. The cause I could not guess, till Horeysh asked in a small voice, 'Were the ghosts in this wady ghosts of the Nasâra or ghosts of the Yahûd?' The wretch was now in ghastly fear of the Nasrâny, whom a little before he had offended, lest the bogles here of some of my ancestors should have set upon him.—"Aha! he answered with chattering teeth, the melaika!" About midnight we drew nigh to the

desolate menzil, where the first black booths were Hamdy's: the watch-dogs were awake, and sprang up with open throats against us. I said (their names) *Rushdàn!* *Âdilla!* and they came cowering and fawning upon me.

When I had alighted Horeysh shouted in despite, as he rode forth, "Ho people! I bring ye again the—I wot not whether—Yahûdy or Nasrâny." The day-slumbering nomads are light night-sleepers; the old quean Sàlema, came presently out with other women neighbours, and they helped me to unload;—this is a good turn of the hareem to a man come home from wayfaring, and they will ask of thee a little tobacco. "Gossips!" cried she,—her vein was inextinguishable of the nomad ribald hilarity, "Ah-hî-hî-hî! This is billah your eye-salver come again!" A man or two soon stept over from the next booths and sat down by me to enquire tidings of the oasis, and to receive of one returning a little tobacco. They came shivering out from slumber, their striped mantles closely wrapped about them; and here is a difference between the daylight and night temperatures of more than thirty degrees: one mixed me a bowl of mereesy, and the hareem would have set up my tent, but I thought it easier to lie down immediately under the shining stars,—the hot dawn would be all too soon rising upon us.

At daybreak the Beduins are stirring; when little after I opened my eyes, Mishwat was standing over me, and then came Wâyil, a just and friendly Serahîny sheykh:—they went to sit together at Hamdy's tent; when I joined them they began to question with me, asking what was it had chanced betwixt me and Horeysh.—I now perceived that not without danger I had lain abroad dreaming. Horeysh had accused me to his sheykhly brother, 'the Nasrâny would have taken his sword from him, and have broken away upon his thelûl, and (which was not so) had cursed their father.' Seydàn swore, in the first heat of his short-minded resentment, to make sharp work for his brother's wrong, and he rose 'to hew the head off, he cried, of that Nasrâny;' the sheykhs hardly appeased him, saying it were but just that Khalîl's answer should be heard. Mishwat was a friend to me in his sober mind, he hated in his doting humour "the God's adversary"; it had done his heart good, and yet the man had been sorry, to see his sister's guest overtaken by any mortal accident: Wâyil, a true man, one who ever favoured my part in the mejlis, were it only with his kindly-looking silence, was come over to enquire of this thing from me and to put off any iniquitous violence. He assented to my words; even Mishwat showed by his eyes to consent in his unstable

mind to my defence. Seydàn now arrived; he seeing me already befriended came solemnly and sat down beside us. I greeted him with peace, but he turned away his face. Wâyil bade him think reasonably upon it, he should find that Khalîl was not in fault; but Seydàn answered hardly, "The man is a Nasrâny, I say cut his head off, and there is none that will require his blood at our hand." In the midst of his big words, his heart began to relent. There came over to us the men of the next byût, to see this strife, for Seydàn was a perilous man in his anger. I perceived then their minds without disguise, as they cried for and against me; amongst other of Abdullah, the unworthy son of Tollog, who with a fanatical malignity, gave his voice that 'my mind had been to have done Horeysh a mischief.'—Is it not a saying of the wise to "keep no company with a fool"; but what shall he do who may not choose? it is better, sometime, to go guided by a fool than not to go at all. The fellowship of Horeysh cost me my then missing Kheybar. There I should have been a guest of Motlog, sheykh of the W. Aly, to whom I had been long since commended, and from whose menzil I might have set out peaceably to Hâyil. —To Kheybar I afterward attained only at the price of long pains and perils, and suffered there an intolerable captivity. The Aarab, who love to be suddenly out of hand in any matter and return to sit out their indolent humour, when they saw there would be no contention, rose to go their ways again.

With my pistol hidden under my shirt I led down my nâga to the watering: but come again I deposited the weapon in my tent, and walked over to the coffee club, where the sheukh sat. Tollog I found, and Hamed and Mishwat and Wâyil and Darŷesh, only Seydàn was absent. I sat down, and then they bid me 'tell my adventures to the sheykh,' and with rising good humour they began to smile. So said Tollog, "And how seest thou Horeysh?"—"I should not wonder if his head were not *matîn bi'l-hail*, a very sound piece," which word set them all heartily laughing. *Tollog:* "Wellah Horeysh is *fâsid*" (one depraved in his life and understanding). "And Khalîl, give me thy hand," cried Hamed; "and Khalîl, give me thy hand," cried Wâyil; and "thy hand here, Khalîl," and "thy hand," said Mishwat and Darŷesh:—they were all the sheykhs of the Moahîb besides Seydàn. They could not forbear this Beduin jollity and, between mirth and good will, as every man took my right hand, he wished me health and gave me thanks, *àfia*, upon it. And said Wâyil, "He speaks sooth, by God, Khalîl lies not."—"Ay, Billah! (answered Tollog), and now we are reconciled again we with thee, Khalîl, are one, and thou art

wellah as one of mine own sons:—and, he added kindly, it is not only thou that art a stranger in this dîra, but all we are incomers, and Khalîl is *ikhtiyâr* (that my heart was not divided from them in mirth and affection), and he is of el-Aarab *et-tayyibîn*, the Engleys are good Arabs." *Wâyil:* "But tell us something of your second sight, Khalîl, read me what is written here in my palm" (he stretched out his hand). *Tollog:* "Ay look, Khalîl, that some say *Solomon* is written there."—"I see nothing, but you will not believe me." And they: "Wellah, Khalîl deceives not the Arabs."—*Tollog:* "Khalîl, what seest thou of our filly tied yonder? I had her a weanling of Annezy, for three camels."

CHAPTER XVIII

THE FUKARA SUMMERING AT EL-HÉJR.

Tollog removes with the most households. Thâhir. The Simûm. Alarm in the night. The ghrazzu. Locusts again. The son of Horeysh assails the Nasrâny. Thâhir casting bullets. His words of the Melûk. *Bride-money. Blood-money, how discharged. Phlebotomy. Set out to go to Tollog in W. Shellâl. Salâmy. The Khuèyra nâga finds her way. The Aarab in the valley. Reconciled with Horeysh. Malicious tale of Abdullah. How dare the Nasâra make war against el-Islam? A maker of lays. Fable of an enchanted treasure. Thâhir's daughter wife of Tollog. The grinning looks of Nomad herdsmen. Mishwat's sacrifice. Strife of tribesmen at the weyrid. A lonely passage to Medáin Sâlih. Portrait of a Fejîry sheykh. Come again to the Fukara. Visit Haj Nejm in the kella. A fanatical W. Aly sheykh. Motlog and Tollog's words to the Nasrâny. Ibrahîm the Haj post. The Héjr monuments. A foray of Mahanna. Lineage of the Sherarât unknown to themselves. Moahîb sheykhs ride to make their submission to Ibn Rashîd. Warmth of the air at night. Marriage with an uncle's divorced wife. El-Ally revisited in the first days of the new dates. Howeychim. Ramathán month. The summer heat at el-Héjr. Motlog's eldest son Therrŷeh. A Syrian hajjy living with our Aarab. The Kella palms. Evening with Haj Nejm. A new journey to el-Ally. Alarm in returning by night. Darŷesh and Doolan find the footprints of Horeysh.*

The unlucky adventure of Horeysh confirmed me with the sheukh, for he was an unwelcome spirit among them; but it stirred up enmity of the fanatical common sort who thought they had now a cause to be avenged upon the Nasrâny. Tollog soon after, with most of the households, removed three hours distant to the W. Shellál; but the people of Hamdy's menzil, and of her cousin *Thâhir's* menzil, remained still in Thirba. The day after, for dread of night thieves, we joined our menzil to Thâhir's, which was in face of the upper spring. Our housewives would build their tents nigh by the water, where all the ground is a dunghill, but one, when I counselled them to alight further back, taking in her palm a piece of camel-dung, answered me, "What ill is there! I smell to this, and we would put it in our mouths; it is the smell of our livelihood, and sweet to the Beduw." I went therefore to pitch my tent beside Thâhir.

This was a worthy man, of a liberal natural conscience, now advancing in years, strenuous of soul and body as any I have found among nomads; I had treated his wife for ophthalmia.

The listless lazing of the booth at home was not for Thâhir, he must be doing, and he was ready to take upon himself every hardy and even public enterprise. He wore the long Arabian tunic, as the herdsman, cut above the knee, not to encumber his valiant limbs. Alone upon his thelûl, or else with a chosen rafîk, he often rode to view the empty wilderness in advance of the nomad tribesmen; sometimes he lurked in ambush to cut off the wild beast, or even the strange human life that passed within the stroke of his gunshot: his sons told me he never spared any,—and so necessity whets their teeth that the Beduw have little or no conscience in what violence they do abroad. Thâhir, who became now my "uncle" and homely friend, had as likely been my murderer had he met with me before in the wilderness! This desert man was an hunter as none other of his tribesmen, and only few among Beduins. That was his goodly daughter, fairest among the younger tribeswomen, who had borne to Tollog a son in the Agorra;—the old sire had said in espousing her he hoped in Ullah to beget a man of mettle to the likeness of her father. In Thâhir's company I spent now the most of my hours: he was of the riper sort of fresh understandings, full of pithy talk, of an even hilarity; and passing his years, a nomad and solitary hunter, in the Titanic wilderness, he had gotten of his own meditation in that contemplative kind of life more than a great inheritance of natural knowledge. He was keen of eyesight, and of no less hard vigour of bodily endurance, and one of the few among Beduw who had grown by the ghrazzu: he had won so many camels, that of a man "weak" in the beginning, he was now among the first for the number of his great cattle; and Thâhir with his forcible integrity and not less prudence of mind, was like a leader to the poorer part of his tribesmen. "Khalîl (said the strong robber with a manly smile) wherefore go about for milk? when it is I who have the many nâgas." Yet in the day of the camels' coming home again, he used somewhat of the hunter's sleight in the performance. Thâhir when he had allayed the precious humour with water, although in my debt for his wife's medicines, brought me only a niggard draught of this thin milk; but that was with a manly grace which became him well.

Thâhir roused by famine would take his long gun, and a handful of mereesy to stay the yearning of hunger, and he

wandered immediately out of sight; I have known him thus a summer daylight and that night absent, and return very weary on the morrow from some great distance where he had lurked to meet with a wild goat or thobby;—and besides he would spy out the signs of all that had passed of late in the wilderness. The dust was not laid of the late adventure with Horeysh, and it was well to dwell in this man's friendship, who maintained my cause and feared not to blame the other.—A strong simûm one of these nights blew down upon us,—it is the hot breath of the Tehâma flowing over the Harra: that thin tepid air cannot fill the gasping chest nor quicken the blood, and there follows some uneasiness and head-ache. These hot winds, which the Aarab call thus, "infected," are common in the long summer half of the year; but no Beduin of the many I questioned had ever heard speak of any man suffocated in them.—I found the simûm the most days blowing in the high desert between el-Kasîm and the tropical Mecca country, where I passed in the hottest of the summer season, and when all the atmosphere was on fire in the sun: I have felt for an hour or two very faint upon it. Camels, it is said, may die, for want of breath, in the hot wind: the feeble brutes are then in their worst plight; and so huge bulks living only of weak fodder, may the sooner perish. Shortly after my passing W. Fâtima, I heard reported in Jidda, that many of the villagers' camels had since died in the simûm of the unwholesome provender.

In the night-time I startled from sleep, at a rumour in Thâhir's tent,—men were coming and going in the starlight: what this should be I knew not, but let it pass, since my lot was cast in with Thâhir's; and, turning to repose, would not break our life's only refreshment. I heard before the morning a strange sweet cadence of a woman's voice (like that blithe whistle of the wood-grouse in Northern Europe) which is even now in my remembrance. As the stars were paling, I looked up and saw one standing over me, an ill-looking Beduin; he bore in his arms a great basalt block, and feinted, when he saw my open eyes, to let his load fall upon my breast. "Cursed one, he craked, ho! thou Nasrâny that sleepest here! if now I let this stone slide it should do away the life of an enemy of Ullah." I knew the malignant wretch, one of a broken-witted brutish behaviour, and unwelcome at every coffee-hearth. He had a good will to wreak upon me the despite lately done to the religion in Horeysh. As he marked me take no heed of him and his burden was heavy, the fellow bye and bye cast it

from him, and went his way with a less mad opinion of Nasrânies; he never troubled me more.

Word had been brought over the Harra in the night-time from Tollog in W. Shellál;—Darŷesh with *Haleyma*, a certain Fejîry dwelling with us, riding out in quest of the Fejîr had seen a ghrazzu, more than an hundred men, upon thelûls with some led horses, passing in the Héjr plain! they could not tell what tribesmen those were,—they might be the dreaded Bishr. I asked Thâhir, "Are they not gone by, what now do you dread?"—"Lest they should put in to Thirba to water." "*Nuhéj*, said his housewife, 'we will flit' at afternoon, as ever the bearing camels—they had sent for them in the night—be come down."—"What if ye be taken tardy?" —*Thâhir:* "We will climb to the valley sides and shoot down upon them; the Moahîb spare for nothing, it is well known, in the presence of their enemies." Afterward they thought the great ghrazzu must be passed from us, and when the camels were come, they sent them up again to the Harra.

This day, the last in July, we felt cool and refreshed, yet I found in the shadow 97°. Already the Beduins began to say the midsummer fever of the air abated, but Thâhir, more learned in the nomad school, said that certain hot stars were yet to rise in the horizon; the greatest heat of all that hot year was nearly a month afterward. The people were troubled on the morrow with the remembrance of the ghrazzu, and sorry that they had not removed; their cattle being now in the Harra, they would have lost, at the worst, all their household stuff. The black booths, standing in uneven vulcanic ground, could not be discerned from the valley mouth five miles distant. I asked Thâhir if that armed troop might not be of the Fukara? We afterward knew them to be the Fejîr indeed, that in a long time had not forayed; they rode out then, and some men of Bishr with them, against the Beny Atîeh. We had word later that thirty camels had been taken by them. I asked "And no more?" They sheykhs answered, "But it is very well." In the autumn I heard Motlog, their leader, boast that this ghrazzu had been a ghrazzu indeed, "ay, wellah! a ghrazzu."—They fell upon a hamlet of their enemies' tents at evening; and those in the byût forsook them and fled at the sight of their foemen. The Bishr drew off by themselves, and rode through the Jau, to rob cattle in the Tehâma; late in the day, finding Billî children keeping sheep-flocks, they compelled the little herdsmen to tell over the owners' names, and took to slaughter whose beasts they would, killing "fifty head to their suppers,"—but being here far (above an hundred

miles) from home, they drove away none of the slow-footed small cattle.

We saw "pillars" of locusts again, the desolation of the land that is desolate, reeling high above the soil in the evening wind, from the westward and driven towards el-Ally and Kheybar: the deep clouds of flickering insects passed without dimming the waning sunlight.

At the next watering, a lad (one of those come down from the mountain with the cattle) ran upon me with his spear; but the bystanders withheld him. He was the son of Horeysh, and would have avenged his father's despite upon the Nasrâny; —they think it no felony to assail an unarmed man. The lad sat afterwards in Thâhir's tent, they were his cousins and he was better than his father; whilst I spoke with him he laid down his ruffled humour. Another day when I was bathing, a young man started up in a bush and stood threatening me with a great stone and his Beduin mace, in one and the other hand. When I reviled him as an impudent coward, he sneaked back again; and finding him at the evening watering I drew him out before the people,—the fellow would then have struck at me with his cutlass, but was derided by the bystanders. He was a son of the old ribald quean Sàlema; they were of the absent herdsmen, and I had not known their faces before.

Thâhir sat casting bullets. Their lead is bought in the haj market, or fetched from Medina. The ingot was hollowed between two stone plates, he had shaped them himself; such hammering work in stone is (as said) of the nomad Arabs, and rude was the form, as is all the handywork of this most unhandsome Semitic race. For every ball he put in a pebble, and upon that he cast a thick film of lead. I said: "Your bullets are too light and not well centred or round, how should they fly true?"—"But lead is dear in this country." With these starting balls he thought he could shoot within an arm's length at the distance of two hundred paces; but he allowed that his penny was not well spared, if he missed a gazelle or a wild goat worth two or three reals. Thâhir, with a frank liberty of mind, which becomes the strong man of good understanding, doubted not to answer my questioning of his country (so far as I have found) faithfully. In these and the like discourses, I wore out the long hours of the languishing summer days, yet even Thâhir's talk reverted every hour to the religion, the factious passion of their Semitic souls. Clear was the sight of this man's spirit; and when I spared not to say to him, "Is not the people's menhel-worshipping a dishonouring of God, a rem-

nant of the heathen superstition in your nomad dîras ?" Thâhir, musing a moment of that opinion of angels, in which he had been bred up, answered hardily, "Nay, wellah, it is not good, it is superstitious." Thâhir, at the hour when others rose to pray, was not of so forward mood ; and some religious wretches chiding with the worthy man, he gave them as quick a word, "Go pray ! (and yawning) *wellah ana ajizt*, but I am weary, I, of this pray-praying,"—Adam in all his days waiting upon a kind Providence above him, and empty still !

Some of the Beduins found an idle pleasure to enquire my mind of such and such persons:—as in all small familiar fellowships, the malicious sparkles of human hearts are rife amongst them. I have sometimes, in safer hearing, tried answers with them ; as *Selím*, Thâhir's elder son, asking me, "What is Mishwat ?"—"Is he not a little broken headed ?"—and like words, which meeting their hearts in the midst, were received with merry laughter and wonder.

Selím now returned to us from W. el-Aurush, whither he was gone a-wooing. His mother told me they had not to pay bride-money, the daughter-in-law being one of their own kinsfolk : his father would endow their son's marriage with two of the cow-camels and a few head of the lesser cattle. The most Beduins are of too slender livelihood to give payments for wives, the price is seldom to be delivered. There is a kind of honest fiction used among them, and a man who is bound to pay camels shall be able oftentimes to acquit himself for as many reals. When one would discharge himself of a heavy blood money—it is forty camel kine for the killing of a tribesman—and, poor soul, his stock all told is not perhaps four or five camels, he is happy who has many honest friends, for they will all then intercede for him. His gun, that cost three or four reals, they will procure to be taken at thirty, in the stead of one camel, his cooking pot to be reckoned at fifteen, his cutlass, hardly worth three dollars, let it go for ten. Every friend will be instant with the heir of the blood to release to him somewhat for his friendship and good acquaintance sake, as "O *Murtaad !* thou son of Abdullah, yet one nâga, I say remit him this one, for the love of me." But the kinsman "owner of the blood" will make it wonderfully strange and has merchants' ears for them, since this is both to his honour and advantage.—The crime is now past, and the many indifferent persons will give their voices for the faulty tribesman, that peace may be restored with reason : if anything yet remain, his friends may undertake for him that he will acquit himself by determinate payments.

Thâhir felt some megrims, and would have his son Selím let him a little blood in the neck. The young man, who had inherited the witty hands of his hunter father, came with the end of a cow-horn which was pierced in the tine; by this Selím, who had made with his knife a few scotches, sucked up the skin, and with a stop of leather, ready on his tongue, he closed the hole. Thâhir, cupped in the head, neck, and back, felt lightened, he covered the blood with a little heap of dust, and one who came in asking "What is this heap?" he answered, "Blood which I have buried." (So it is read in Ezekiel, that blood should be covered with dust.) There are such phlebotomists, cauterizers, tooth-drawers, and barbers to find in all the greater menzils. Not seldom their cauterizings leave slow sores; some ill-blooded patients have shown me such breaking forth again after many years. You may see young women that have not spared branding their faces for an headache!

Abu Sinûn came safely again;—and now he had accomplished three summer journeys between Tebûk and Wejh. Seven days he was a silent man; and after that, finding the air of the tent too close for him, he was ready to ride in a ghrazzu, of which Hamed should be the leader, in a few days. "But why wear out thy life thus? *is Mohammed a Beduwy* to go cattle lifting?" At this word he looked up, and "*Tóma*, Khalîl, said he with a weary breath, *tóma!* it is the desire of having, and more having, thus the world is made; I live with the Beduw, and I do as the Beduw, also I may win a camel."—I determined to go with the first wayfaring company, to the Aarab in W. Shellál, before I perished here with hunger, for that which I brought from el-Ally I had given to Hamdy. In the lower wady I should be nearer the oasis. Mohammed, who would ride in a day or two to the town, might leave me abreast of that valley.

On a morrow, as the great drenched cattle yusuddirûn, were "breasting" up from the watering, we took our riding camels. Thâhir bade me friendly farewell, with "peace"; we rode forth and I lost soon the fresh sight of the green grove in the desolate valley. With Abu Sinûn went *Salâmy*, a brother of Thâhir, but very unlike him, and one *Hâdy* a Tuâly, wedded with a sister of Seydàn. It was the first day in the month *Shaabân*. In the way a lad awaited us, who asked one of our company to take him up, he went also to the wady; the ill-faced fellow was a son of Hamdy's former Beduin husband. It is a good turn not denied to tribesmen, he appealed to

Salâmy, who answered " Nay ! " but called him anon, " Come and ride." From near the wady mouth we ascended by a sheep-path that lay over the skirts of the Aueyrid, where the tread was perilous for camels. All theirs came empty : as we went on foot I looked every instant that my decrepit and burdened nâga would slide and fall from the precipices.—There might be some malice in this of Salâmy, a finely depraved counterfeit fellow, who against all their wills had led us upon the dangerous passage.

We passed down after an hour into deep valley grounds ; where I found a tall shrub like the myrtle, which I had not seen before. Then crossing more ridges and the next great valley, we came nearly up to the wady. I was riding a little advanced with Salâmy.—" Lend me your pan, said he, to drink a little water, and in that reach me a little dokhàn."— " They are deep in my saddle-bags, I am deadly weary ; but I will make my nâga kneel, so come thou and take them thyself." The man, hitherto full of smiling dissimulation, received my simple answer, when few steps remained till our parting company for ever, with malignant speech.

There we came to a mountain cleft which opened, above the mouth, into the W. Shellál : and the lad alighting, Salâmy prescribed to him not to show the Nasrâny the way to the Aarab, but pass on hastily before the weak pace of my nâga. The dizzy camel strove to follow with the rest, but making her couch down I bound her knees whilst they were in sight. The passage by which the lad had entered gave into a plain-like vulcanic valley, in whose hard black soil I could perceive no traces of the nomads' cattle ; and the boy, covered by the uneven ground, was already gone out of my sight. I made forward where the wady seemed to rise, and a sharp soil strewed with prickly burrs was under my bare feet. When I got upon my dizzy nâga again I saw the boy before me and the large wady divided in front. I gave the Khuèyra her head, and when she had gazed all round she was still and paced securely, so that it seemed to me the poor beast must know her path. The brute had been taken years back in a foray upon the Harb. One of her former owners, a Bishry whom I met with afterward at Hâyil, told us that such was her beast's knowledge of all the country, that in certain expeditions 'she had served them for dalîl or shewer of the way :' and whether we wandered in the Harra or how wide it were towards Nejd, she seemed to have this land-knowledge everywhere. Putting her to the trot I passed the unlucky lad, *Kreybîsh* by name, who crouched for dread and had covered

his face. Riding towards the main arm of the dividing valley, where many tolh trees appeared, the Khuèyra mended her pace; then I saw rijûm, and ruinous dry walling of an old dead settlement. I passed some rocks and beheld the first Beduin booth. The sitters within pointed for me where I might find the rest, and where Mishwat lodged, Hamdy's half-brother; it was in his menzil I should set up my tent.

Trees and stones had dispersed the old order of the nomad hamlet. I found Mishwat's menzil by a piece of his wife's tent-cloth weaving, it was stretched as in Thirba upon the desert soil before the booth, which was shut close for the immoderate ground-heat. "*Márhaba*," welcome, said a lively voice within; it was his housewife who, looking under the tent skirts, bade me alight and enter out of the sun. She came abroad immediately, bringing me a bowl of water, 'for, said she, I must be nigh dead of thirst:' the burning heat of the earth whilst I was unloading my few things baked my bare feet. If the Aarab, in their fanaticism, had not received me well, the very hounds of their menzil welcomed my coming again: here was a lost dog of Hamdy's which had followed the Aarab from Thirba, and Rushdàn ran with casts of joy, making much of me in such terms as he could. The mind of Nature in the poor brute discerned much better than his half-rational masters, that there is no difference between a Nasrâny and the Moslemîn.

Now came Mishwat and Abdullah, who had seen me arriving, from the coffee-tent. Mishwat, feeling the weight of my medicine box, "Here, said he, are Khalîl's bundles of reals!" I opened the box before them, in which were some heavy drugs as sugar of lead, and I said if he found money he might keep it himself. Mishwat drew back, he would not stain the honour of an host.—"But why linger here, Khalîl?" He led me into the tent's shadow, where his wife mixed for their alighted guest a bowl of mereesy; then she went to cook for me a little mess of rice in water. I had nearly not eaten in many days; and it was famine-time with the Aarab.

When I had visited the mejlis, where the sheykhs received me friendly again, I walked over to Seydàn. "Call Horeysh, I said, and let this quarrel fall, for I am not in fault, my friend." Horeysh, whose booth was nigh, came to his brother's voice and, seeing me there, he sat down apart. "Come, Horeysh, answer me by God, *Bullah ana khalaft aleyk:* Have I wronged thee in the road, as we came from el-Ally?" Thus conjured to answer another, in the hearing of God, the Beduwy durst not forswear himself. Horesyh's tongue tottered a little, "Well, he answered, I cannot say thou didst." *Seydàn:* "*Bess!* it is

enough.' —"Reach me then thy hand, and though thou didst deceive me." *Seydàn:* "Ay, Horeysh, give Khalîl the hand, and now well! Khalîl and Horeysh are again friends; thou art true, Khalîl, to the rafîk, but so are we."—"Beduins are commonly the best of way-fellows."—"Yet not all, and there are few besides us, with whom a stranger might trust himself; of all the tribes about us, there is none whose name has not been blotted with such manner of crimes; but it was never told of the Moahîb, that a man had betrayed his rafîk."—"Yet to-day I suffered something like this of Mahuby companions." (The sheukh had not heard that I arrived alone.)—"Ah I tell thee that Salâmy is always false." Of another he said,—the young Serahîny, of my former company to el-Ally, called, for his long sidelocks, 'Father-of-horns'—"Well it was thou didst not journey home in my brother's stead with Abu Krûn, for he is *néjis*, of a foul impious spirit, and God wot he had not spared to kill thee." The same Salâmy, lately visiting W. Shellál, had been bearer from me of a bundle of tittun for Tollog, but the sheykh had never received it. "How strange, quoth the old man, and the dog was here! he has 'drunk' it himself, but when was there any good in Salâmy?"

Abdullah related to me maliciously that he had been these days on a visit in *W. Jâida*, a valley of the Hareyry, where he found a great ghrazzu of Bíllî, three hundred and eighty horsemen—the Aarab, in such tales, commonly multiply by ten—come in from an inroad they had made upon the Saadîn, Harb tribesmen upon the haj way next above Medina. *Abdullah:* "And as I was telling them of the wandering Naṣrâny, who wrote up the béled, they said, 'If he come to us, by God we will do for him!'"—I answered, I had not met with more hospitable and friendly Beduw than Bíllî.

The cattle were upon the Harra and here being no pasture bushes, I went to keep my nâga a mile or two higher in the valley. Having hoppled the fore-legs with a cord, I loosed her out in the Beduin manner, and, shadowing in the hollow bank of the seyl, I soon fell asleep. When I awoke it was past mid-afternoon, and I had ado to find my nâga again, which was of one colour with the wild wady ground; so mounting upon her bare croup I rode homeward. But the sheukh laughed, where they sat in the mejlis tent, to see the stranger come riding by them in the herdsman's manner: "Look! I heard them say, wellah Khalîl is become altogether a Beduwy."

The Beduins lay here pitched about a pond-like water-hole, which, drawn to the dregs in a morrow's watering, is risen again by the half-afternoon; that water is, they said, "of the winter,"

that is the (autumn) rain sinking in seyl ground, for there is no spring under. When the nomads are absent, this is a drinking place for birds and wild creatures from the mountain wilderness, and thereby I saw was made a hunter's shroud of rudely laid stones, and covered with felled acacia timber. One morning, when the sheykhs were gone to the weyrid, only Hamed remained with me in the kahwa, and a Serahîny, and their ignorant thoughts falling upon the Sultan's warfare, Tollog's son asked of me, 'What were now those great wars in the world, and how is the power of el-Islam weakened? so that the Nasâra durst in these days make war upon the Sultan of the Moslemîn!' I showed them, rolling the coffee-cup box, that 'this world's course is as the going round of a wheel. The now uppermost was lately behind, and that lately highest is beginning to descend.' Such kind of sententious talk to the ears and eyes is always heard with childish assent by the Arabs.

There came in a stranger, that poet of the Beny Atîeh, so poor a man that in this world he had nothing besides his bare shirt; he lately lay sick of a fever, and was this summer guesting with the Moahîb. The poor soul cast upon them is not contemned by the Beduw: his place is still at the coffee-hearth, sitting amongst the sheukh. The best of them are clad not much better than he, and he will be serviceable to them in what little offices he may. *Aly* was a maker of ribald lays; such are much tasted by the Aarab,—and where is not a merry vein well accepted in the world? All are glad to forget themselves and the long hours. Aly made well; I have heard his staves quoted by old Tollog himself smiling hugely, all the company were pleasant upon it; and the sheykhly housewives answered them, freshly laughing, with merry words from their apartment.

The poor gleeman, chopfallen, and hollow with hunger, sat down wearily, of late he had found no more to eat than a cricket; all this week, he told us, there had passed through his gullet no more than the smoke of a little tittun, and water. The sheykhs now returning, "Alas! said he, and is it thus the Moahîb deal with their guests?—I die, and ye shall bury me here in Shellál; for wellah I may never have strength to go from hence, except I set out to-morrow,—and I had departed before, but was in dread to be met with by some of the Fukara." The Aarab hearing his sorrowful complaint, sat silent: then Tollog said kindly, "O Aly, we are sorry for thee, but seest thou intc what straitness we be fallen ourselves:"—an ungenerous word was not cast in his teeth, for that were against the reverence of God's hospitality.—The Beduins willingly plead for each other,

and one will make a vaunt for another, it is but the cost of breath, saying, (that biblical sentence) "He is better than I," so Hamed had praised his poet to me, that I might bestow upon him fever medicines. "This, he said, is Aly, poor, but a man of such a principal sheykh's fellowship, in much account with the haj pasha."—"O Aly, I know the Pasha had as good see your tribesmen all hanged." Aly smiling set a good face upon it, the Beduins would be taken for sons of the valiant, though it were with some expense of their honesty. "Also I heard in the Haj that some of you are savages: say, what kindred is that of B. Atîeh, which go all naked, and they know not bread, and there is none other world, they say, than that they see about them;—cold the elves must lie of a winter's night!" Aly answered with a pleasant lying wit, "Ay, billah, they are reckoned to us, but yet we hardly know them: at the fall of the day they dig themselves down in the sand to the necks, and sleep warm enough."

The poor merrymaker reported to me the fable of *Gerŷeh*, which is a journey to the north from Tebûk: there is but the ruined ground of a walled village, lying in such heaps as the Khreyby. Great treasures are fabled to be there buried, and that every Friday the money pieces roll out of the ground, and run of themselves over the desert plain till sunset. Beduins have asked me with a grave curiosity, "Could this be sooth?" Beduins are clear-sighted in their short natural horizon, and they easily incline in worldly things to incredulity. Another B. Atîeh man added, "In the neighbourhood is a sandstone cliff (he had not visited it), and therein a gateway, and beyond that a gallery hewn in the rock, in whose walls are side-chambers, wellah, as the shops in a bazaar, and a great treasure lies behind a door impenetrable, which (where all is enchantment) is kept by a black man with his drawn sword.—Come thou! said the Beduwy, and take up the treasures, and they shall be freely thine, so thou wilt show us the hidden waters!"

Tollog rose and beckoned me out with him: the old sire led me to his own booth, where he brought me into the closed apartment of his comely young housewife, Thâhir's daughter, justly reckoned a beautiful woman amongst them. She lay fostering her babe, and leaning, elbow-wise, on a Turkey carpet of cheerful colours. The young wife looked up with mild eyes: in that with a graceful gesture she reached forth a bowl full of dates, and with womanly pensive voice gently persuaded me to eat. Tollog went out to the camel troughs, and brought the guest water to drink; so the old sheykh left me with Thâhir's daughter to dine, and returned himself to the mejlis.

This covert hospitality of a bountiful sheykh was a sign to me how low were the chief households. Seldom was there lack in Tollog's tents; a sheykh of Aarab, he received also a khûwa, two camel-loads of dates, from Tebûk, and as much from Teyma. —At Teyma some of these tribesmen had possessed a few stems of palms, but whilst they were enemies of Ibn Rashîd, they could not come thither; notwithstanding, their rights in the plants remained inalienable. My hostess said gently, 'She heard that I had pitched by her parents; and their treatment of me, was it well?—but, Khalîl! eat, eigh me! why dost thou not eat? or maybe thou canst not?'

Horeysh had taken upon himself the káhwajy's office. "And how dost thou, Horeysh?"—"Right well; and how is *Ayûn bilâ sinûn*, eyes without teeth?" he said this maliciously of my nâga jade: but his pleasantry did not call a smile upon any of their faces.—Why did not his housewife tell him that his two jaws were such hedges of tushes, as might have become a camel? The nomads have very often great horse-teeth and white as if they were scoured by the sour milk: many young cattle-herders in the Beduin tribes show them with an incessant dog-like grinning. Herding all days from their first childhood, companions of rocks and bushes and the cattle in the wilderness, they grow up almost void of human understanding. Under the day-long beating of the sun their brow is frounced out, the lips are drawn up, and by stiffening of the muscles become set in that posture; the light heart and natural wit of the Beduins is fallen in them for lack of human fellowship into a kind of imbecility.—I remember a young Syrian Nasarene who told me he had found in the scripture a terrible saying against the Beduw; and fetching his (missionary) bible, he turned me up a leaf and read that 'the locusts which proceeded from the pit bottomless had hairs as the hair-locks of women, and their teeth were as the teeth of lions!' The poor marketing Beduins I have heard compared in the Kasîm town-speech to a flight of locusts, *míthil el-jerâd*.

In W. Shellál was a mountain wind, flowing down as the plains below were heated, which dulled the scalding beams of the summer day's sun, and increased till the half-afternoon, blustering then so strongly from the Harra head of the valley, that I have had my little tent overblown.

We had word that the Fukara were about to encamp at el-Héjr, as every year they lodge one autumn month about those waters. I thought then to return to them, they would soon journey to Teyma, from whence I might pass to

Hâyil. When Mishwat found me as I sat under some ruinous walling, in the lee of the tepid blast, reading, "Khalîl! he cried, now deny it not, thou wast here to take up some treasure." At evening, he offered a young sheep for the health of his camels,—*mesquin!* unwitting of the Will above, and the event determined against him! a month later they were in the power of the enemy. The ewe he had cast silent and struggling to ground (the head of every sacrifice is turned towards Mecca); the Mishwat, kneeling upon it, in the name of God, drew his sword across her throat. Some of the spouting blood he caught in the bowl, and with this he passed devoutly through the troop; and putting in his fingers he bedaubed with a blood-streak the neck and flank of every one of his couching great cattle. The mutton went to the pot. When any beast is slaughtered and brittled, the great bowels are borne out and cast away at little distance by the hareem; the small fatty gut and chitterlings, hastily roasted in the hearth, are divided as sweet morsels by the nomad lads and children. The slaughter-blood, which has flowed upon the ground, is smelled to but refused by the nomads' hounds. Pieces of the liver, amongst the Fejîr, I saw cast into the fire-pit, and eaten broiled by the minors of the household, before the guest-supper. The head is likewise cast in and roasted, the brain is eaten only by women, the men have a superstition that it should dull their eyesight.

The morrow was of the weyrid, and then there arose a scolding contention among them. The Aarab could not agree about the price of a thelûl in heads of small cattle, whereof a Serahîny owner would quit his contribution to the midda which must be paid to Mahanna. The Arabs are iniquitous in any bargain, and the frenetic clamouring of Darŷesh soon set all the waterers by the ears; I saw from my tent the Serahîny sheykh casting his wooden arms and that the capon and his adversary had lifted their drawn swords. Old Tollog went out from the coffee-tent to appease them; but he re-entered bye and bye, shrinking the shoulders, when his voice was not heard in their strife. The Moahîb are heady and sturdy, and angry Darŷesh was a nettle to have stung them all into a garboil. After the first breath spent in shouting, peaceable men's words began to prevail, and the Arabs drew off, every man to his own, with their cattle. Wâyil, as he came, shouted to his housewife that she should strike the beyt, he would remove at the instant; a little after he suffered himself to be persuaded to his quiet and the common good.

This morning the sheukh would ride to the Fukara en-

camped at el-Héjr, to treat of the common welfare, and do away a coldness which was grown between them since the Haj; they desired to be accorded with Motlog, and joining his Aarab to make one camp with them. Tollog mounted with Hamed, Wâyil and Darŷesh: Mishwat, contrary to his overnight words, would not ride, and my nâga was now 'breasted up' with his cattle towards the Harra. A young shepherdess, *Gottha*, daughter of the widow *Thanwa*, proffered herself to run and fetch her:—many times the poor Beduins lend themselves to this kind of service, for the sheykh and the stranger. An hour passed ere the camel could be led in again; though the sheykhs had long since departed upon their thelûls, I thought I might adventure to ride alone as I came. Mishwat said over quickly the last counsels, what landmarks I should 'put upon this or leave upon that hand:' I gave his housewife, as she desired, some 'fever medicine,' and they bade me speed well.

The desolate valley yawned out widely, the footprints were insensible, on the hard vulcanic bottom, of those that had ridden before me. I looked therefore ever to the lower soil, —so I must find a natural outlet of the torrent water; in this sort I came through, without failing, to the Howwâra. Thereabout lie small balls upon the sand of some mineral matter fallen from the wasting sand-cliff, the most are in clusters which resemble the dropping of ruminant animals; those which may roll in their guns, are taken up for bullets by the poorer tribesmen.

Badly mounted, a man might now overtake me on foot:—I hoped not to be met with by habalîs; it was in this short passage to the kella that Abu Sinân had been "taken." Besides a wild contention for life, it would be published that the Nasrâny carried a manner of dangerous pistol; and were that seized from me, I should be left naked in all my travels, amidst armed enemies. The way was full of such hollow rocks as might serve ill-meaning wretches for lurking places;—and who, finding me here, and his deed unespied, would spare the Nasrâny! The spires and pinnacles of mount Ethlib were soon after in sight; then troops of the Aarab's camels, that were driven slowly over the plain. Having passed those few miles, I came to booths of some Solubba under the kella, and learned that the sheykh's tents were pitched at the wells under the Borj rocks.

Riding further, I overtook some sheykhly tribesman: seen from the backward, I already guessed him by the smooth side-sweeping, square from the shoulders, of his stiff striped mantle, and the delicate and low bare-footed gait, to be a coffee-fellow

of Zeyd's:—the head is elated from a strutting breast, arms kimbowed from the hips, the man holds a mincing womanish pace. This is sheykhly carriage in the wilderness, and of the principal personages. They are noblemen born, lapped in the stern delicacy of the desert life, and sit, as men-gossips, sipping coffee-cups in the mejlis, all the day-time of their lives. The housewives do all for them in the tents, these tent-dwelling men find nothing abroad to do, and they seldom ride in a ghrazzu. Under his gay kerchief you shall see perhaps a politic man's visage, with a smooth feminine grace, great sharp-set ambitious eyes, watching with an indolent wildness under those severe and comely brows. In all the Fejîr sheukh, that, as said, are germains, is a family likeness of the voice and bearing

I alighted before that booth where I found couched the thelûls of the Moahîb sheykhs, who had arrived before me. There sat a great assembly within, and that was Motlog's tent. The Fukara saw me again with a cold fanatical countenance. This humour of theirs was for their companion Zeyd's sake (the hablûs); and besides, as told, no kafir may return among the Moslemîn and be welcome: only a young man coming in after me took me, with hearty greeting, by the hand, and he was a Mahûby, in exile, one of Tollog's Aarab. The Moahîb sheykhs cast upon me silently their friendly looks, and nodded with smiles of cheerful remembrance. Said Tollog, "Ha, Khalîl! had we known thou wast coming, I would have awaited thee;" then turning to those malevolent Aarab, he said, "Khalîl has been living this while with us, and wellah his talk is very reasonable and pleasant; although he be a Nasrâny, he is a weled very well minded toward the Moslemîn."—The Moahîb did not love the Fukara, whom in despite they call *el-Fúggera* and Yahûd Kheybar. Tollog now spoke of their affairs, "Wellah, O thou Motlog, and you the Fukara, I know it has been said 'the Moahîb and the Fukara be not well together.'"—The Teháma was in these days full of Aarab, and the summer pasture was scant, therefore Tollog desired now to wander awhile with the Fukara, which Motlog, for certain respects (due to Ibn Rashîd), heard unwillingly. Also Tollog came to take counsel with the Fukara, for his tribe's submission: Wâyil and the Serahîn would otherwise make their several peace. They felt they might no longer live safe from Bishr, whom Ibn Rashîd egged on incessantly to infest them. At noon a great breakfast heap of cooked rice was borne in, which had been long a-cooling in the woman's apartment. The breathless heat in the Héjr plain was now immoderate.

The sheukh rose from the dish to go drink coffee in the

kella, and visit Haj Nejm. The old man was astonished and smiled to see me again: I found there, Zeyd, Méhsan, and other friends. The guests were soon seated in a long row, upon Nejm's holiday carpets, under the west wall of the gallery: but the Beduins could not forbear debating some of their petty differences, and I saw Wâyil twice called out to swear in a disputed matter upon his sword; a formal oath of which they have a wholesome superstition. The Beduin soldier lad Mohammed cried bravely, in presence of the Moahîb, 'Wellah! except he bound one of them, the first (after this) upon whom he might lay his hands!' Tollog the sheykh answered him with a fatherly gravity: "My son, we have nothing at all that is thine." The Beduins rose again when the sun was setting, to return to the menzil. Motlog killed a sheep for his guest-meal; but a third of the night was spent, when the seethed flesh (with the best pieces laid above of the great tallow-tail and the liver), was served upon a mighty mess (the whole might be a barrow-full) of Wejh rice. The guests draw nigh, and reaching forth the right hands, in the name of Ullah, they begin to eat—rending their first morsels of the tail (*thail*), which, in the live sheep, is a swagging foot-wide lap, that may nearly cover the hind quarters, and many pounds weight;—they think it very sweet and wholesome. The Aarab, as often as I told them that our small fleeced-cattle had but wiggle tails, have answered me, "Then the sheep of the Nasâra must be of evil kind." When they have done, the guests rise, blessing their host (who by nothing is so well paid as to hear his hospitable performance commended); in this wilderness-life, where is no superfluity of water, they wipe their greasy hands upon the next tent-stuffs, or rub them upon their scabbards, the tent-poles or any saddle-tree by them. Nomads sip not whilst they eat, the bowls of water or milk are set apart for their drinking after meat. Only much later, a caldron was fetched in, full of the mixed mutton broth and camel milk; and the guests poured out for themselves in bowls.

I wondered with a secret horror at the fiend-like malice of these fanatical Beduins, with whom no keeping touch nor truth of honourable life, no performance of good offices, might win the least favour from the dreary, inhuman, and for our sins, inveterate dotage of their bloodguilty religion. But I had eaten of their cheer, and might sleep among wolves. The fortune of the morrow was dark as death, all ways were shut before me. There came in a W. Aly sheykh, and principal of that tribe's exiles, he was an hereditary arbiter or lawyer

among them, in the custom of the desert: the arbiter sitting by and fixing upon me his implacable eyes, asked the sheykhs of the Moahîb in an under-voice 'Why brought they the Nasrâny?' They said, 'Khalîl was come of himself.' Then turning to Hamed he whispered a word which I well overheard, "Why have ye not left him—thus?" and he made the sign of the dead lying gaping upright. Hamed answered the shrew in a sort of sighing, *Istugfir Ullah*, "Lord, I cry thee mercy!" *Târiba* (the man's name,) was of a saturnine turning humour; and upon a time afterward, with the same voice, he defended me at Teyma, against the splenetic fanaticism of some considerable villager, threatening me that 'except I would convert to the religion of Ullah and His Apostle, as I carelessly passed by day and by night in the lanes and paths of the oasis, a God-fearer's gunshot might sometime end my life.' Târiba answered him with displeasure, "Wellah, the Beduw be better than ye!" Târiba's cavilling was now also for my greeting (as they use), *salaam aleyk*, 'peace be with you.' It is "the salutation of Islam and not for the mouths of the heathen, with whom is no peace nor fellowship, neither in this world nor the next:" also he would let the people know that I was a *khawâja*. This is the title of Jews and Christians in the mixed Semitic cities of the Arabian conquest.

Motlog said in the morning, "*Henna rahîl*, we are about removing: and thou, Khalîl, canst not remain with the Aarab, neither do I permit thee, nor is there any of them who will receive thee."—"I tell thee they will all receive me; do you account me an enemy?"—"Well, I do not take thee for an enemy, but the life of the Beduw is uneasy, and in this summer heat thou wast best remain in the g(k)ella." The Moahîb sheykhs answered friendly for me: "Khalîl is no novice, he is like one of the Beduw, and we have heard it of Abu Sinûn that his Aarab are of the Sooltân's alliance."—"Here is Zeyd, Khalîl's 'uncle,' said Motlog, let him go with Zeyd." But Zeyd answered, "Khalîl is now out of my hands, and I will no more answer for him; besides when he was with me, and we were so much friends, Khalîl called me *hablûs!*" The Aarab now dispersed from the morning cup, and Tollog rising, called me apart. "Khalîl, said the good old sheykh, if you do not like this people, we now are going, and you can return in our company; or else later, when you find it well for yourself, come again to us and welcome, and be with us till the returning Haj."

—The Moahîb sheykhs loosed the thelûls' knee-strings and let their beasts rise, which lay before Motlog's tent, fasting

since yesterday. They climb to their saddles, as the tall cattle are standing; only Tollog, in his unwieldy age, got him upon his kneeling thelûl: so they rode forth. There was but a last shouted word of their affairs, without turning the head, and no leave-taking. This is school to depart on the morrow betimes: —the overnight's full-fed guest is dismissed upon his morning way empty. I remained uneasy at Motlog's tent, for his W. Aly housewife was shrewish, so that her own step-children called her "gipsy woman," *Solubbîa;* my last handful of provisions spent, I walked over to the booths about the next wells, where that W. Aly sheykh lodged, *Ibrahîm es-Sennad*, who was the haj post: the man, a little fanatical humour apart, was of friendly worth and of my acquaintance.

I found him reposing in his summer tent, for the gaila heat was soon upon us. Surprised to see me enter, he bade the housewife take away the falcon on the perch, and to set me his thelûl saddle for a leaning pillow. The man who had received me at first with a half-averted look, now said friendly, "Thou art welcome;—and hearest thou, wife, make ready, that Khalîl may breakfast, and let it be immediately." In our talk I enquired of the guestship of the Beduw. "A guest, he answered warmly, whoso he be, and the stranger, is the guest of Ullah, and *azîz*, as one dearly beloved." Of Motlog's housewife he said, 'She came of no good kin, a sheykh's daughter among them of small estimation:' he added a little after, "Hearken, Khalîl, if you have spent all, although my credit be low at el-Ally, where in these days I have laid up my sword in pawn for a little barley, I will be thy surety to Haj Nejm for a few reals until the coming Haj." Yet in our talk he indulged his self-pleasing fanaticism, 'one Moslem in the exchange of prisoners, in the jehâd, he affirmed to be rated against ten Nasâra.' He would ride before Ramathán with Khálaf and Mohammed the Sherâry, for their affairs to Damascus, and return with the Haj, and bade me be of their company.

Lodged now, the third time, before those ghastly grinning ranges of the Héjr monuments—like rat-holes, in the distant aspect, under mountain banks of squalid sandstone rock—I found nothing in them which I had not viewed already.

Mohammed ed-Deybis was willing to accompany me to Kheybar, for large wages; there he might take up a load of dates for his poor household, and return with the Aarab: but on the morrow he excused himself, saying, "Khalîl, it is for this he clapped his hand to the neck-bone)! and I am a father of children." I found another, *Jâzy*, but afterward he drew back, saying, "It would be too rash riding." I found a likely

young man of the Khamâla, who had a good thelûl; for ten reals he would mount me upon another, and for the price I might leave him my nâga. But he likewise failed at the time; and in all this was Zeyd's hand that hindered, he alleging himself still careful of my safety as he would answer for me to the Dowla.

We had word that Mahanna foraying nigh Kheybar with eight companions, had lifted fifty Heteym camels, of which there fell seven to his share:—yet we heard afterwards that these had been restored to their owners, as taken upon Aarab not their declared enemies. So the Beduw will many times be fair-policy men and magnanimous, for any sufficient cause. But it is a marvel how in the languor and heat of the year, these weary Beduins, taking no more than handfuls of mereesy with them, can foray many days together, certain of deadly fatigue, uncertain to bring anything home, or even to come again alive to their worsted menzils. Another guest of Motlog's was a young Sherâry, who arrived to treat about some reaved camels. When I enquired, who was the jid or father of his tribe? he answered, "The Aarab have no remembrance of antiquity, but you may find it in your books; look if it be not there." There was a guest also of the half tribe of W. Aly in the north, who in the last Haj came down riding upon his thelûl to visit the southern kinsmen. These months he had guested it with them as a fugitive, and now lodged from tent to tent with the Fukara, till the next ascending pilgrimage.

The fourth day the Moahîb sheykhs returned to us, leading a dromedary; the younger men, Hamed and Wâyil, would ride with this peace-offering to Ibn Rashîd. Motlog made again a guest-supper; and, when the morrow was light, the two friends, for such they were, took their beasts to set forward. All the Aarab of the Emir's jurisdiction being yet hostile before hired, they hired a Fejîry rafîk, who though of Tollog's ancient acquaintance, made it strange with him to bargain for this voyage: and yet the fellow was sure of a change of clothing, besides, at Hâyil. From hence they counted seven days riding (of nomads) to "THE JEBEL." So old Tollog returned with a lad back-rider, alone, to the W. Shellál.—Cool seemed the nights after the great heat of these daylights in the close Héjr plain; yet I have found at the lowest (in the dawning), 73° Fahrenheit, more often 76°. Girbies hanged to the air from the sunset, as they incessantly sweat out humour, in an hour or two yielded water which seemed to our drinking of an icy chillness,—tried by the thermometer I found 52°. The water in the wells under the Borj is cooler and much better than water drawn from 'the nâga's well' in the kella.—Tepid and flat is

every water that I have tasted in Arabia, and unlike the good ground-waters of our climate, as the simûm wind is unlike any wholesome air!—After these wells have been drawn out at a camel-watering, the water is risen again in a few hours. The savour to their palates is not one in all; the water of the well two hundred paces north-west from the kella is the better tasting. If the waterers lose any of their gear in the pits, I have seen them let down a child for it—to-day it was a son of the sheykh Motlog—tying him under the arms: the Arabs, as said, have excellent heads to adventure themselves thus, and the boy went down cheerfully into that dripping depth and darkness.

Some marketers descended to el-Ally, and I rode with them. The most were Fehjât, a beggarly crew, carrying loads of wild hay upon their camels, which they would barter for dates. In the company, went some tribeswomen on foot: one of them, a poor creature, had been a wife of Rahyêl, Motlog's brother; and when she was divorced, his elder nephew Therrŷch had taken her, it seemed in a sort of adulation. To Motlog's son the poor jâra had borne a daughter, and then, because unlike his springing years, he had put her away. Now, a lone woman, she carried a tinned bowl of two or three shillings, to buy a pair of sheep-skins for new girbies in her widowed booth. Another time I asked Therrŷeh himself of his not convenient marriage, "Is it well?" He answered, "Ay, it is well;" but his father Motlog, in whose tent we were speaking, responded with an emphasis, "Nay wellah! it is not well." As we rode in the Akhma among crags and cliffs, there was a sudden cry of a ghrazzu at our backs; but soon those thelûl riders were known to be tribesmen, and marketers to the town.

At el-Ally I went to buy some provision of Sâlih the Moslemany; but now I found him no truer dealer than another, and his wife came running after me in the street to make restitution. The Alowna are sordid in their dealings. If you buy a thing and they receive a greater piece of money, it is likely they will refuse to render the difference, or to receive their own again, saying only, "You may have the rest in goods;" and they lie in their answers, that they have not a thing, which afterward upon better hopes they bring forth. A thirsting stranger may pass by many of their doors asking to drink a little water, and they answer, "Here is no water," though he see the full girby swinging in their entry. We found the villagers' prices risen thirty per cent. since they had notice that the Fukara were encamped at el-Héjr.

Beautiful is the green pageant of the oasis, after the burning barren dust of the desert. I saw the thousand crowns of palms now richly loaded with purple-ripe, and yellow and red clusters of this land's food-fruit; the first gathered were yet good cheap, twenty sahs for a real. In their thick orchards only the cry of some gay fruit-eater bird startles from time to time the teeming stillness of a tropical vegetation, where I found but a midday heat of 93°. The sun rises late, and is early set behind their deep valley coasts; but all the nights are of heavy heat without refreshment. In the most garden grounds I saw a leafy riot of great-grown pumpkins and sweet-smelling kinds of water-melons.

I re-entered the town at mid-afternoon, when the villagers assemble, to sip the cup in the kahwas of their sheykhs. At the first found I stepped over the threshold; room was made for the stranger, and I sat down amongst them.—A voice soon said to me in the taunting vein of these villagers, which is their shallow half negro, half feverish mirth, "Here sits an uncle's son of thine, and thou dost not know him!" I saw it was a lithe young man, with a countenance between shrewish earnest and light scoffing humour, his skin was white and ruddy in comparison with these sweeps' visages of the Alowna. The fellow sat in a new Turkey red cap, with great swinging tassel of blue silken,—many of these haj-way villagers affecting the Damascus usage. His father, a Nasrâny, was come trading, or a fugitive, hither from Egyptian parts, and at el-Ally they had made him a Mosleman. This was *Howeychim* his son, who now saluted me, "How dost thou? and I, as thou, am Engleysy (he would say, of the free Nasâra). My father was of those countries: when he was here, they were too many for us, they caught him, and they beat him, till he confessed *Mohammed rasûl Ullah.* Khalîl, the dogs had the upper hand, and here am I, the Lord be praised, a Moslem:—and say thou 'There is none other God than the Lord, and His apostle Mohammed,' and inhabit amongst us, and palms shall be given thee." The coffee drinkers answered for their parts, "We do promise this; and hearken, Khalîl,—what were two little words? pronounce them with us, and it shall do thee no hurt. Khalîl, believe in the saving religion, and howbeit thou care not for the things of this life, yet that it may go well with thee at the last.—Neighbours, Khalîl is an honest man, but blind, it may please Ullah to give him light; and if no, it is His will, and here is a town of the Moslemîn, he is free to come and go without question among us."

Howeychim invited me to his garden, saying he would give

me some water-melons, but being there he made me pay for them beyond the market price; and when we returned with these in our hands, he answered the infirm gossiping humour of all who met with us, "Wellah they are *bakshîsh* which I have bestowed upon the Nasrâny!" The impudent Harebrains went half-leaping before me! and when he saw me come feebly dragging after, "What is this! he cries, thou art a young man, and I have fifty years upon my back:" and this seemed likely, the fellow considered, though he might have passed for twenty years younger. "But thou art a pretty boy, and can skip it more than a wild goat."—"Ah, sayest thou this because I am beardless? it was the rats came and bit off my beard by night." Howeychim had besides, a busy working head to attempt a thing. Not many years past, he had imagined to plant the empty soil, of profitable loam, which lies half a mile above the oasis, under el-Khreyby; and there he built a redout, wider than a house or two, which yet remains, and is called after his name. Such a "kella" is a close of four high walls, for surety, wherein the husbandmen may quickly shelter themselves, from the incursions of hostile Beduins. But Howeychim found few of his stomach at el-Ally, such pithless townsmen would not follow the projector, and his stirring hopes were fallen to the ground. More than all, in his heart brooded an impotent ambition, to climb one day over all their heads to be captain of the town. The year before he had been to see Kheybar, and finding one there [afterward my entire friend], Mohammed el-Nejûmy of Medina,—of whom, in his robust mirth, I had this tale—a hardy strong man, he had opened his purpose to him, and namely, that they twain should return to el-Ally, and make themselves masters there by the sword. Said he, 'his townsmen the Alowna were such very natural cowards, that the same would be toys to them, wellah, but the swapping off a few heads, and over the rest they might lord it at their own list.'—When I found that my nomad company would not move before morrow, I returned to Mûsa's kahwa, where I had alighted, and that good man strewed down garden stalks to my camel: the night I passed, dreading the dampish air of the palms, upon his terrace roof.

More of our Beduins came in the morning, and among them Zeyd. They told us that the Aarab removed yesterday (after our departure), and were now at the wells el-Atheyb, nearer to the town. I had left my bags standing before Motlog's beyt; but my friends bade me be easy, for the hosts "must in honour have carried them with them." I returned to the Aarab with Zeyd, who had taken up dates and rice upon credit till the next Haj.

—The nomad people lodging here dispersedly, on a long ascending sand, between high cliffs of the Akhmar and the Harra mountain, we rode by their menzils for more than three miles. The next evening came Mahanna, to treat of his conveying another kúfl to Wejh. He had alighted at Motlog's tent, but Rahŷel made the guest-supper, killing at sunset a good sheep; late in the evening, he called us all and we rose from Motlog's, to go over to his booth. Mahanna, as we sat about the dish, observing me with a friendly eye,—"Is it always thus, he said to Zeyd, who sat and supped by me, that Khalîl eats not? how hard must it be for a man, as he was bred, to lead the life of the Beduw!"

Ramathán, the fasting month, was nearly in, which kindles in Moslem spirits, even of the wild Aarab, a new solemnity of religion; the Beduins, aping the town guise, which they had seen at Medina, now stood out from the byût at the hours, and making ranks, they rehearsed the formal prayer, bowing the empty foreheads and falling upon the petticoated knees together. If the sheykh Motlog were there he prayed not as an Imam before the rest, but standing like a truant amongst them. All the Moslemîn are equal in the performance of their religion. A lewd, mad and lousy derwish may savagely reprehend his prince in such matter, and the great man must take all in godly patience. Motlog, whose manly breast savoured not of mumming, was oftentimes molested by some abject calling upon him that 'now was the hour; *goom yâ, súl!* ho! to the prayers, up thou Motlog, rise and pray!'—the zealots being such that he might have said of them with Job, "I would not have set them among the dogs of my flock!" Yet rising with a patient submission, Motlog, the great sheykh, went then to acquit himself of the duty in religion. The greatest sheykh durst not do otherwise; it is for his peace and safety among his Mohammedan brethren,—intolerable among them were the reproach of irreligion. Such few of the nomad hareem as are taught, kneel down in this religious month before their beyts, to say the formal prayers; and seldom at other times is any woman seen praying.

The heaven showed all that night, in the full of the moon, a beautiful day-like blue depth and nearly starless. The moon, near the morning, was totally eclipsed, and the Arabs told me, they had seen the sky red as blood, which they took for "a token of great heat." At sunrise I found 83° F., the day followed without breath of air, at half-afternoon I found 40·5° Cent., the heaven was overcast, and the Aarab, full of languor, lay down in the great mountain shadows. The day after the heat rose

to 41·5° C. (110° F.); in that afternoon the Beduins removed, and we returned to el-Héjr. In the way, seeing that my loosely-girded baggage was sliding and falling, a poor woman riding nigh me alighted of her own good will, and she came barefoot in a place of thorns, to help the stranger:—there is this natural goodness in the Aarab.

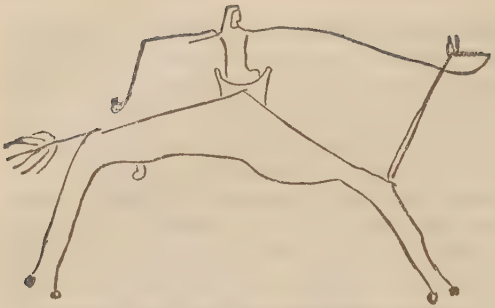
Alighting again at Medáin, the nomad households pitched in their old steads, and made the evening fires upon the ashes of their former hearths. At the next sunrise, the coolest hour of the natural day, I found 86° F. and the afternoon heat was again 41·5° C. The noisome flies of el-Héjr, everywhere a swarming plague, as much in the shadowing of lofty cliffs as in the tent's feeble shade, made it not possible in the whole daylight to find rest. I went to shelter by the Diwán, a cliff passage in which the sun never shines; but even there was the cloud of sordid insects. Where I sat, there came tripping a little fly-catcher bird, slender and slate-coloured and somewhat as our common wagtail, which coursing nimbly upon the tormenting flies, snatched her prey without ever missing: I spread upon her my kerchief, and took and caressed the little friendly bird without hurt, and let her go from my hand: but for all this she only removed a little and did not fly from me.

Motlog's wide booth was a common afternoon napping place of loitering tribesmen: there the impertinent tongues of Ramathán zealots often barked upon the Nasrâny, till I called upon a day to Therrŷeh, "Oh the plague of flies, the heat, and the barren words of these dubbush; they know even what is good for man better than the Lord that made them."—"Thou sayest the truth, they are dubbush."—"But what worship they? the aphrodisia and the galliûn!—these be your hallows, O Aarab."—"Ah-ha-ha! Khalîl, wellah, they could not deny it, upon these all their vain thoughts be set; the Beduw worship the one and the other." He was the sheykh's elder son, but Sâlih his next brother, a robust young man of a sturdy turbulent humour, was best beloved in their father's eyes, and born of a more sheykhly mother; in her father's right he already inherited a principal sheykh's surra. Motlog favoured Sâlih, who began to be considerable in the tribe, and Therrŷeh seeing himself supplanted at home, had learned to be a courtier. Every day he was busy to visit his father, (little warm to him,) and this seemed to be in way of adulation: Therrŷeh had made himself a great beyt as Motlog's, and his menzil was apart with Aarab; he had many camels, and the young man was a valiant leader of the ghrazzus. I have heard him say among his friends with a kind of melancholy "—but I am no sheykh!" They answered

cheerfully, "Thou art *sheykh es-sheûkh*, a sheykh of sheykhs." Sâlih yet inhabited in his father's menzil, where his tent, new woven of the best, was but a modest hejra.—Therrŷeh taking carelessly in his hand the book in which I was reading, he pleased himself with my pencil to draw upon a leaf—in their manner—figures of men and animals. (See next page.)

Of the many slumberers out of the sun in the sheykh's tent was one whom I perceived to be no Arabian; 'some lost derwish (I thought) of the haj caravan:' and yet his visage was swarthier than the most of their Beduin faces. He told me he was a gardener of Beyrût, and had remained here with the Aarab from the third Haj before: with the money he then had he purchased a couple of camels, the Khamâla bestowed upon him a housewife, and she had borne him two children in the meanwhile. His mind, he said, was soon to return home, and he would carry up his Beduin family with him. He was weary in the desert; he thought this summer heat was no greater than in his Phoenician country. He was an ill-eyed fellow,—there go many criminals with the Haj, and escape justice: and surely a dull-spirited peasant would not forsake the plenty of his good things, without cause, for the deadly life of the Beduw!

Zeyd would now have received me more willingly than I had any mind to return to him:—said Méhsan, who was a good man, "Ay wellah we have neglected thee, Khalîl, but why stay longer at Motlog's, where thy baggage is left in the open, and the dogs rip up all with their sharp claws, when thou art absent, to devour your few provisions; but we are as thine own household, and the stuff will be in surety in our beyt." I gladly removed to their tent; and at evening we went together to drink coffee at the kella, where this sheykhly man of mild and friendly manners, and a patient player of the Arabic draughts, was always welcome to the techy Moghrebies. Though we had supped Haj Nejm would have us taste his rice mess; and they ever welcomed me whether I came to sit in their stone porch, where is some draught of air, at noonday, or I visited them at the coffee-hearth in the cool of the evening. Those few palms which Haj Nejm had defended from the spring locust, now stood with full burdens ripe to the harvest; I saw the yellow fruit-stalks bowing under the beautiful leafy crowns, all round, in goodly great clusters: the weight of these, tree-mammels, under that female beauty of long leafy locks, was in every stem, they reckoned, a camel's burden (3 cwt.). The Héjr dates are ready at one time with the dates of Teyma, which is not till twenty days after the ingathering at el-Ally, which lies four hundred feet lower.



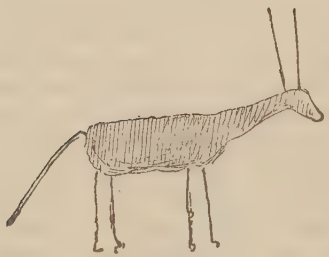
A thelûl and rider with the driving-stick in his hand.

Ostrich.

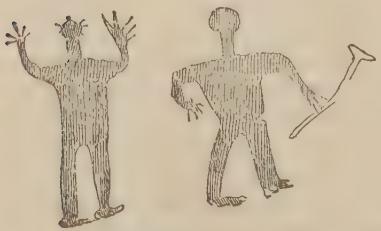
Wild goat (bédan).

Gazelle.

Mare and rider with his sword.



W'othŷni.



A sheykh and his wife.

A woman (showing the long "horns" and the *haggu*).

—This last evening Haj Nejm fell into his old argument of the western countries. He said generously to the gaping audience, "Ye ought not to esteem of Khalîl and those like him as kafirs, for they believe as we in the most things necessary. *Saiduna Îsa* (our Lord Jesu), son of our Lady Miriam, the Lord of them, is indeed an holy prophet of Ullah. So have they Mûsa, Daûd, and the ancient prophets; and they say like the Moslemîn, that Ullah is one God, and beside Him there is none other. Mark ye, this only remains between us, that they say not, as we, of our Lord Mohammed,—whom magnify Ullah, and give him peace—that he is the Apostle of Ullah. And wot ye, Khalîl's people, the Engleys, are the friends of Islam, and neighbours to us a little way over the narrow sea, from Fez and Marâkish and so nigh that either coast country appears to the inhabitants of the other beyond the water: the speech of the Engleys is *waar*, rugged-like"—[yet called *helw*, sweet, in the Syrian countries, and even *loghrat et-teyr*, 'a tongue as the chittering of birds.'] Then he returned to murmur, with homely affection, of his West Country, 'full of fresh springs under an wholesome climate, whose fortunate and peaceful inhabitants' lives are drawn out to an extreme old age!' He counted upon the fingers of his two hands, 'how many days a man might wander to what part he would and not see an end of palms! and lastly, the rough and barren desert spreading out two months' journey southward to the Sudân (land of black men); whither went great yearly caravans of Morocco merchants, calling at Timbuctû, and the adventurers to the deep country beyond, for the rich traffic in slaves, and gold and ivory, and ostrich feathers.' He said over the many good seabord towns: and extolled the great capital cities. 'In Fez, the mosques were three hundred, so that in the hours of prayer you may hear a crying upon all sides of muétthins from the many steeples; the hammàms too in like number: a river flows through the town, of which they draw pure water. It was a fair sight to look upon the lines of high-built streets, and the houses made so that a family may lodge apart [with the Mohammedan household jealousy,] in every stage; the sûks also well garnished with all things needful to the daily life, and where every craft is lodged by itself, so that in one short passage ye may be provided with all you lack without lost labour of seeking hither and thither.'—"*Esma!* hearken!" answered the Arabs, assenting with a grave attention to every new taking of the old man's breath; and when he had done they said, "Haj Nejm, thou hast many marvellous things to relate, and of thine own knowledge: Eigh, wellah! he who has travelled has seen much, and

which of us, except he heard it, had ever thought on all this? Large is the world, it is no doubt, and wonders be therein, more than we wot of:—ay! Haj Nejm, what are we the Beduw, but dubbush, a silly drove of small cattle!"—In our coming home, Méhsan said to me, "I like Haj Nejm, and pleasantly he talks, if one might always follow him, but, billah, what for his Moghreby terms, I understand not much better than the half of his speech." I found no need of an interpreter: the strange names of foreign countries and alien things had perplexed the lively simple wit of the desert-bred Beduwy.

The heat seemed already less; these were like the first days of autumn, yet I found in the afternoon, as before, 40·5° or 41° C. Old Nejm had finally thrust the half Beduwy lad, Mohammed, from the kella; he came to harbour for the night with us in Méhsan's tent, who, for the boy's falcon, granted to carry him on the morrow to el-Ally, from whence he might go over to his nomad mother's kindred. In the dawning Méhsan mounted, with the lad radîf, and I mounted to visit the town with them. The Beduin boy let his wife fare on foot, until some marketing tribesman coming by us on his thelûl took her up, unwillingly, to ride behind him. We went by a lone Beduin grave, set round with wild flags of sandstone,—a great W. Aly sheykh, said they, rested there. Near the end of the Akhma, they showed me a hollow cliff, *Makhzan el-Jindy*, "the soldier's ware-room:"—whereby the former haj-road had passed to el-Ally. "A soldier's wife travailing in the march, died, and her husband hastily buried her there; and because no woman was in the caravan to give it suck, he forsook her babe under the rock's shadow. The father as he came by again in the ascending pilgrimage (seventy days after) found his child yet alive, which had been suckled by gazelle dams of the wilderness."—We drew bridle in the town, at noon, before Mûsa's kahwa: the kâdy lay now sick of fever. I visited the good man in his house, and left some quinine with him.

Finding Howeychim I went home with him to buy provisions, and he brought me to his ware-room, where I saw great heaps laid up, after their kinds, of the new in-gathering of dates. He bade me sit down before the best and break my fast; and brought a little samn in the foot of his lamp-dish. Whilst we were talking there was some noise in the street and shuffling of feet at his outer door, Howeychim caught up his tin, to hide it from any hungry Beduwy that might break in upon him. A goat had run into his entry, and the poor desert man who came driving this meat instead of money to town made two steps after his own in the villager's doorway. But Howeychim outrageously reviled him and cried,

"Out, Beduwy hound, from my house, thou and thy goat together!—curse thee, and God curse thy father that begat thee!" The poor man excused himself, 'he did but seek his cattle;' not daring to dispute in the oasis, where any contentious nomad would be followed with hue and cry and even scornfully mishandled. Howeychim said of the Fukara, *ma fî árzal minhum,* "There are none viler among the nomads."

After nightfall I went out to seek our Beduin company among the palms; they would depart about midnight, at the moon rising. I found Méhsan and a few with him, napping upon mats spread in his merchant's plantation, and coffee drinking.—We journeyed upward in the night, and after long riding, being come in the open before el-Hejr, and the old moon showing little light, we saw fire struck with the flint before us, as if some had waylaid us, and in this kindled the matches of their long guns;—the Arabian life is full of such apprehensions. Then our Beduins fled fast upon their thelûls; the hareem on foot ran hither and thither; two men who came with us driving back a few head of sheep, beat their cattle furiously to the rocks' dim shadows. I looked round in the doubtful light for Méhsan, my rafîk, and saw him scouring over the plain: I hastened after him, and since our tribe held the country we were all gone down unarmed. My old nâga running and bellowing, with a very hard snatching gait, twice sank down under me, and as I had her up again, she held on so vehemently that I feared she might cast the young, said to be of a few months in her. A skin of dates, which I carried for a poor woman, broke from my saddle. I asked "What is this ado, Méhsan?"—"The habalîs!" said he; yet by and by, by the counter shoutings, we understood that all was a false alarm. But Méhsan's strong thelûl roused, and feeling the freshness of the night, broke away mainly, and ran on under him to Medáin Sâlih. Arriving there a moment before the dawn, I found Méhsan sitting pensive in his beyt where he had alighted half an hour before me. Surprised in this folly—he had forsaken his rafîk—he blessed, in an irony, the fathers' kin of such scatterlings as were come along with us, calling them all "Beduw," and "mad bodies." The cause of this trouble in the night was a young negro, Motlog's freed man, who passing late, had but struck fire to his galliûn, when he heard us coming, thinking to return now in some friendly company.

Mishwat, Shwoysh, and Seydân of the Moahîb friends visited our menzil: Shwoysh, who had so fair a wife at home, would persuade a fugitive housewife that he had among the Fukara to return with him. Also Darŷesh, removing with his house-

hold from Tollog, was come in to pitch under the kella. He had of late ridden out with Doolan and another far in the north to the Ruwàlla dîra 250 miles distant; and they now returned from beyond Jauf weary men and empty handed. In riding near Thirba, they had found my nâga's and the thelûl's footsteps, and the print of Horeysh's bare feet. Darŷesh told them the tale, and they alighted to consider them: and now Doolan laughed to me, "ha-ha-ha! Khalîl, yes, hî-hî-hî! we found it all wellah in the sand, and there we sat down for mirth. *Afuah* (*el-afu*) wellah, *aysht* Khalîl, gramercy, God give thee health upon it:" and the poor man putting the hands upon my shoulders, his knees sank for laughing. It did their hearts good that the Nasrâny had unseated the bully Horesyh (and in their eyes, taken his dromedary). "Wellah, thou art mine own uncle's son, Khalîl,—and how seest thou Darŷesh?"—He could not forbear to go and tell Darŷesh, that I had answered "A coxcomb, a proud fellow"; and the Serahîny sheykh when he met me again, seemed to stand higher in the neck, and found it not amiss that the stranger had taken knowledge of his magnanimity. Doolan now went lame, his camel had kicked him, and heavy is a stroke of the great-limbed brute's padfoot; he was very low in the world, and the herdsman's place was given to another. "*Ma n' ash*," said the poor Fehjy, "we have nothing left," and crackled his thumb-nail behind the vacant teeth. The Moahîb were again in Thirba. The well-spring flowed more weakly, and that was, some of them ungraciously said, since the Nasrâny's bathing and his "writing" the water; yet had I not laboured there a morning to clear the channels? and the current was stronger than before, so that the Beduins said "The stranger merited, billah, that every waterer should milk a goat for him."

In the serenity of this climate I read in the barometer, the daily tides of the atmosphere. The height of Medáin Sâlih [mean of 105 observations] may be 2900 feet, nearly.

CHAPTER XIX.

TEYMA.

Final departure from Medáin Sâlih, with the Aarab. An alarm at sun-rising. Disaster of the Moahîb. Journey towards Teyma. Watching for the new moon. The month of Lent begins. Teyma in sight. Husbandmen. A distracted poor woman. An outlying grange. Ramathán. The new ripening dates. Townsmen's talk at our coffee fire. A troubled morrow. A wayfaring man may break his fast. Hásan. Ajeyl. *Visiting the sick. The custom of spitting upon sore eyes.* Khálaf *sheykh of Teyma. Lenten breakfast after sunset. Lenten supper at midnight. A Beduin's 'travellers' tales.' A nomad of the north discourses favourably of the Nasâra. An exile from el-Ally. A fanatic rebuked. Antique columns. A smith's household. Teyma is three oases. A mare of the blood upon three legs. Fowling at Teyma. Migration of birds. The Nasrâny observes not their fast. Méhsan pitched in a hauta or orchard of Teyma. A pastime of draughts. Women fasting. Méhsan's impatience with his household. The autumn at hand. "El-Islam shall be saved by the Beduw." Their opinion of the Christian fasting.*

Finally, after other days of great heat, which were the last of that summer, the 28th of August, the Aarab removed from el-Héjr. Once more their "faces were toward" the Teyma country, and I mounted among them with such comfort of heart as is in the going home from a scurvy school-house;—delivered, at length, from the eye-sore and nose-sore of those mawkish mummy-house cliffs, the sordid kella and perilous Moghrâreba of Medáin Sâlih. Now, leaving the Turkish haj-road country, I had Nejd before me, the free High Arabia!

We passed the enclosed plain to the south-eastward. I saw many falcons carried out by the thelûl riders in this ráhla; they had purchased the birds of the gate Arabs; and there are Beduin masters who in the march carry their greyhounds upon camel-back, lest the burning sand should scald their tender feet. Four days we journeyed by short marches to the eastward, and the nomads alighting every forenoon dismissed their cattle to pasture. The summer heat was ended for us in those airy uplands. At the morrow's sunrise whilst we sat a mo-

ment, before the ráhla, over a hasty fire, I read the thermometer, 73° F.; yet it seemed a cold wind that was blowing upon us.

I would leave now the wandering village, and set out with Méhsan, and a company of poorer tribesmen who went to pass Ramathán at Teyma, where the new dates were ripening. The tribe would come thither a month later in the last days of Lent, to keep their (Bairam) festival at the village and in the date gathering to buy themselves victuals.

When the sun rose of the first of September, and we were departing from the menzils, we heard cries, in the side of the camp, *El-Gôm!* Tribesmen ran from the byût girded in their jingling gunners' belts, with long matchlocks, or armed with pikes and lances. The sheykhs went to take their horses, foot-farers hastened forward, and shouted. Only a few aged men remained behind with the hareem; by and by they 'thought they heard shots yonder.' Now Zeyd went by us, a little tardy, at a hand gallop. Stern were the withered looks of his black visage and pricking sheykhly upon the mare to his endeavour, with the long wavering lance upon his virile shoulder, and the Ishmaelite side-locks flying backward in the wind, the son of Sbeychan seemed a martial figure. Even boys of mettle leapt upon thelûls which were theirs, and rode to see the battle: this forwardness in them is well viewed by the elders. Méhsan cast down his load and followed them, unarmed, upon his mad thelûl. It was not much before we saw the head of our tribespeople's squadron returning:—the riding of an hundred mounted upon dromedaries is (as said) a gallant spectacle; they come on nodding in the lofty saddles to the deep gait of their cattle, with a glitter of iron, and the song of war, in a sort of long flocking order.

Then we heard a sorry tiding of the calamity of our friends! The herdsmen first abroad had found strange camels in the desert; they knew them by the brand ⋽ to be cattle of the Moahîb and shouted, and the cry taken up behind them was heard back in the menzils.—Therrŷeh leading out the armed band, the keepers of those cattle came to greet them—with '*Gowwak ya Therrŷeh*, we are of the Auwájy and have "taken" the Moahîb yesterday; wellah, all their camels in the Héjr plain, beside Thirba.'—The Fukara being their friends upon both sides, could not now go between them; but if the Moahîb had been removing and encamping with the Fukara in their dîra, the Bishr might not have molested them. Silent and pensive our Teyma company gathered again, we were forty riders; and many a man went musing of his own perpetual

insecurity in the face of these extreme slips of fortune. Our familiar friends had been bereaved in one hour of all their living; and their disaster seemed the greater, since we have seen their sheykhs had ridden—it was to have outgone this danger, but they came too late—to make their humble submission to the Emir. The Aarab sigh a word in sadness which is without contradiction, and cease complaining, "It has happened by the appointment of Ullah!"

After two hours' riding we come to drink and fill our girbies at a solitary well-pit of the ancients, cased with dry stonework; there grew a barren wild fig-tree. In that day's march we went by three more small well-pits, which are many (wherever the ground-water lies not deep) in all the waste emptiness of the Arabian wilderness: these may suffice to the watering of their lesser cattle.

Sultry was our journey, and we alighted at half-afternoon, where we found shadows of some great rocks with tolh trees, and pasture for the camels. The men rested and drank coffee: the housewives also kindled fires and baked scanty cakes, under the ashes, of their last barley meal. After an hour or two, when men and beasts were a little refreshed from the burdenous heat, we mounted and rode on again in the desert plain, till the sun was nigh setting; then they drew bridle in ground where an encampment of ours had been in the spring time. "Companions, I exclaimed, this is Umsubba!" but it dismayed the Aarab, with a sort of fear of enemies, to hear a stranger name the place, and though it is marked by that tall singular needle of sandstone (*v.* fig. p. 303).

At the watch-fires they questioned among them, had they well done to break their fasts to-day, which some of these Beduin heads accounted to be the first in the holy month: but Méhsan, who was of an easy liberal humour, held that no man were to blame for eating 'until he saw the new moon (it is commonly at the third evening), and then let him fast out his month of days.' Some answered: "In the town they reckon now by el-Hindy (Indian art, arithmetic), and they say it is unfailing, but what wot any man of us the Beduw!" Now in the glooming we perceived the new moon nigh her setting, and of the third day's age: the Beduins greeted this sign in heaven with devout aspirations, which brought in their month of devotion. The dwellers in the desert fast all months in their lives, and they observe this day-fasting of a month for the religion. But Ramathán is to the Beduins an immoderate weariness full of groans and complaining; so hard it is for them to abstain from drinking and even from

tobacco till the summer sun sets: in those weeks is even a separation of wedded folk. The month of Lent which should be kept clean and holy, is rather, say the nomads and villagers, a season of wickedness, when the worst sores break forth and run afresh of human nature. Not more than a good half of these fanatical nomads observe the day-fasting and prayers;—the rest are "ignorants,"—this is to say they have not learned to pray, yet they cherish little less fanaticism in their factious hearts, which is a kind of national envy or Semitic patriotism. —For herding-men, fried all day in the desert heat, it is very hard and nearly impossible not to drink till the furnace sun be set. Men in a journey have a dispensation; the koran bids them fast to the number of days omitted and hallow the month, at their home-coming.

We set forward very early on the morrow, long and sultry lay the way before us, which to-day the Beduins must pass thirsting; and when the morning heat rose upon us, we were well advanced towards Teyma,—the landmark J. Ghrenèym now appearing—and came to that bald soil which lies before the town, a floor of purple sand-rock with iron-stone and shingles, where the grassy blade springs not and you may seldom see any desert bush. We perceived in the early afternoon the heads of the oasis palms, and approached the old circuit of town walling. The first outlying orchards are nigh before us,—an Eden to our parched eyes from the desert; then we see those full palm-bosoms, under the beautiful tressed crowns, the golden and purple-coloured food-fruits. Locust flights had passed this year over all the villages, and hardly more than half their trees had been saved at Teyma. The company dispersed, every fellowship going to pitch upon their friends' grounds. I followed with Méhsan's fellowship, we made our camels stumble over some broken clay walls into an empty field: the men as we alighted cried impatiently to their housewives to build their booths; for the thirsty Beduins would be out of this intolerable sun-burning.

Some labourers, with hoes in their hands, came out of the next gates; I asked them to fetch a twig of the new dates (their Semitic goodness to strangers), and to bring me a cup of water. "Auh! what man is this with you, O ye of the Fukara (said the villagers, wondering), who eats and drinks in Ramathán, and the sun is yet high!—for shame! dost thou not know Ullah?" and the torpid souls gaped and fleered upon me. One said, "Is not this Khalîl the kafir, he that was here before? ay, he is he."—"Upon you be the shame, who forbid my eating, that am a wayfaring man, *musâfir*."—"Ha! (said the voice of a poor woman, who came by and overheard them)

this stranger says truth, it is ye the men of Teyma, who fear not Ullah," and she passed on hastily. Bye and bye as I was going in with them, she, who seemed a poor Bedlam creature, met me again running, and took hold without saying word on my mantle, and opening her veil, with a harrowed look she stretched me out her meagre hands, full of dates and pomegranates, nodding to me in sign that I should receive them; she lived where we went in to water.—The poor woman came to me again at evening like one half distracted, and shrinking from sight. "Stranger, she said, eigh me! why didst thou not eat all my fruit? I ran for them as ever I heard thee speak. Know that I am a poor woman afflicted in my mind.—Ah Lord! He who has given has taken them away; I have lost my children, one after other, four sons, and for the last I besought my Lord that He would leave me this child, but he died also —aha me!—and he was come almost to manly age. And there are times when this sorrow so taketh me, that I fare like a madwoman; but tell me, O stranger, hast thou no counsel in this case? and as for me I do that which thou seest,—ministering to the wants of others—in hope that my Lord, at the last, will have mercy upon me."

—The Teyma men had thwacked their well-team, with alacrity, and made them draw for the guests. Our host's place was a poor grange, lying a little before the main orchard walls of Teyma. In the midst was his house-building, *kasr*,—dark clay-built rooms about a long-square space, which was shadowed from the sun by a loose thatch upon poles of the palm leaf-branches. His was a good walled palm-orchard and corn ground, watered day and night from a well of two reels and dullûs: yet such a possession may hardly suffice to the simple living of an Arabic household from year to year. Of the uncertain fruits of his trees and seed-plots, that which was above their eating, he sold for silver to the Beduw; he must pay for timely help of hands, the hire of well-camels, for his tools, for his leathern well-gear; and the most such small owners will tell you, what for their many outgoings and what for their old indebtedness, they may hardly hold up their heads in the world.

The Arabs very impatiently suffering the thirst of the first Ramathán days, lie on their breasts sighing out the slow hours, and watching the empty daylight till the "eye of the sun" shall be gone down from them. When five or six days are past, they begin to be inured to this daylight abstinence, having so large leave in the night-time. If their Lent fall in the corn harvest, or at the ingathering of dates,

the harvesters must endure for the religion an extremity of thirst: but in Ramathán the villagers give over all that they may of earnest labour, save the well-driving that may never be intermitted. Their most kinds of dates were ripe in the midst of the fast; but they let them still hang in the trees.—The owner of the plantation, to whom I said again my request, delayed, as it were with unwillingness. "It is a pain (one whispered to me) for men, weak with thirst and hunger, to see another eat the sweet and drink water;"—the master lingered also to make a little raillery (as the Arabs will, for they love it) at that contempt in the stranger of their high religious custom. Then he went out and gathered me date-twigs of the best stems, upon which hanged, with the ripe, half-ripe purple berries, which thus at the mellowing, and full of sappy sweetness, they call *belah;* the Arabs account them very wholesome and refreshing. Even the common kinds of dates are better meat now than at any time after,—the hard berry, melted to ripeness in the trees, is softly swelling under the sun with the genial honey moisture.

We returned to our cottage friends at evening, when the Arabs refreshed, and kindling their cheerful galliûns, seemed to themselves to drink in solace again. Fire was made in the cold hearth-pit, and coffee-pots were set, a drink not often seen in that poor place. Later came in some persons from the town, and their talk with us new-comers was of the ruined haddàj, 'The Teyâmena, they told us, were persuaded that the pit fell-in after my having "written it," and when they saw me again in their town, wellah, the angry people would kill me.' Because they had thus drunk with me in fellowship, they counselled me not to adventure myself in Teyma;—let my Beduin friends look to it, as they would have my life saved. Méhsan answered (who was a timid man), "As ever the morrow is light, Khalîl must mount upon his nâga, and ride back to Zeyd."—"Consider! I said to them, if I were guilty of the haddàj falling, I had not returned hither of my free will. May our bodies endure for ever? ancient house-buildings fall, also that old well must decay at some time."—"But after it was fallen, we heard that you refused to rebuild it!"—So we left them for the night.

The first moments of the morning sun, were of those which I oftentimes passed very heavily in Arabia, when I understood of my bread-and-salt friends, that my lonely life was atrociously threatened, and they earnestly persuaded me to sudden flight. Some of our hareem came to me when I awoke,—Méhsan was gone out in the cool, before dawn, to sell a

new saffron gown-cloth in the town; and the men were abroad with him—Zeyd's sister, my hostess, and the women besought me to depart in haste, 'lest I should be slain before their eyes.' —The nomad wives had been over-night to visit their gossips in the settlement, and in their talk they said the Nasrâny had arrived in the company. "The Nasrâny! cried the Teyma housewives,—is not that, as they say, a son of the Evil One? is he come among you! Now if ye have any care of Khalîl's life, let him not enter the town,—where yet would God! he may come, and be slain to-morrow: some of our men are sworn upon the death of him."—"And why think ye evil of this man? now a long time he is living among the Beduw, and other than his name of Nasrâny, they find no cause in him." —"Yet know certainly that he is a wicked person, and of the adversaries of Ullah; they say moreover, he is a sorcerer. Heard you not tell that the haddâj was fallen? and men do say it was his eye.—Ye have not found him maleficent? but what he may be no man can tell, nor wherefore he may be come into the land of the Aarab. Who ever heard before that a Nasrâny came hither? and our people say he ought not to live; it were also a merit to kill him."

"Khalîl, said Méhsan's wife, the Teyâmena are determined to kill thee for the haddâj, and if they come, we are few and cannot resist them. They are not the Beduw, that have a good mind towards you, and a regard for the Dowla, but the head-strong and high-handed people of Teyma, so that whilst we lodge here, we live ourselves wellah in dread of them: the Teyâmena are treacherous, *melaunnin*, of cursed counsels!"—Said Méhsan, who now arrived, "Akhs! while Khalîl sits here, some of them will be coming; Ullah confound the Teyâmena! Mount, Khalîl, and prevent them!"—The women added, "And that quickly, we would not have thee slain." The children cried, "Ride fast from them, uncle Khalîl." Sâlih the old grey-headed gun-bearer of Zeyd's father, and Zeyd's own man, was very instant with me that I should mount immediately and escape to the Beduw, "Our Aarab (he said) are yet where we left them, and my son and another are about to ride back with the camels; mount thou and save thyself with the young men; and remain with Zeyd, and amongst thy friends, until time when the Haj arrive."—"And if all this cannot move thee, said the old man and Méhsan, Khalîl, thou hast lost thy understanding!—and companions, this man whom we esteemed prudent (in his wise books), is like to one that hath a jin: up now! that thy blood be not spilt before our faces. When they come, we can but entreat and not withhold them,

—wellah it is a cursed people of this town.—We know not what he may have seen (in his books); yet stay not, Khalîl, rise quickly, and do thou escape from them with the lads! Ah, for these delays! he does not hear the words of us all, and sitting on here he may have but few moments to live:—and yet Khalîl does nothing!" *Another voice,* "It may be that Ullah has determined his perdition; well! let him alone." I blamed them that trusted to the fond words of silly hareem.—"And what if the Teyâmena come, I might not dissuade them with reason?"—"They that will be here presently are hot-heads, and hear no words."—There is an itch between pain and pleasure, which is such a mastering cruelty in children, to see one shaped like themselves overtaken in some mortal agony, and his calamitous case not to touch them; and now, as I looked about me, I saw a strange kindling in some of this ring of watching wild eyes, there a writhing lip, and there some inhuman flushing even in those faded women's cheeks. "Eigh! what and if the Lord have determined his death!—we see, he cannot hear, or hearing that he cannot understand! We say but this once more; mount, Khalîl! whilst there is any space. Wellah we would not that thy blood be spilt beside our byût, by the rash-handed people of Teyma, and we cannot deliver thee."—"Friends, when I was here before, I found them well disposed."—"Then thou wast in company with a great sheykh, Zeyd, and now there is none here to shelter thee!—but since we have endeavoured and cannot persuade thee, may not the event be such as we would not!—it is now too late, and Ullah will provide."

In this there approached two younger men of the town, and they spoke pleasantly with us. One of them, Hásan Ibn Salâmy, the Beduins told me, was of the principal town sheukh; that other was a Shammar Beduwy of the north, lately become a flesher at Teyma,—he brought this new trade into the Beduin-like town. The Shammary boasted to be a travelled young man, he had visited Sham as well as Irâk, and now he looked for the praise of a liberal mind. Being one of the most removable heads, he had gone out at the first rumour of the stranger's arriving, and led that sheykh, his neighbour in the sûk, along with him. The weled would see for himself, and bring word whether that Nasrâny were not of some people or tribe he had visited, or it might be he had passed by their béled in his caravan journeys: besides, he had a thought, there might be a *shatâra,* or mastery in the hand of the Nasrâny, for building up their haddâj, and he would win a thank for himself from the village sheukh. The Teyâmena had built their well-wall, since the spring, now three times, and the work was fallen. The best village archi-

tect of the spacious and lofty clay-brick Teyma houses was their master-builder in the second and third essays, for not a small reward,—fifty reals. As ever the walling was up, the land-owners had mounted their wheel-gear; and the teams were immediately set labouring upon the distempered earth, so that the work could not stand many days; the weak soil parted forward, and all had fallen again. The Teyâmena knew not what more to do, and when Ramathán was in, they let it lie: also the workmen (seeing their time) demanded higher wages,—and they labour in Lent only half-days.

The last ruin of the walls had been a fortnight before. 'If I had a shatâra to build, said the Beduwy, the sheykhs would enrich me, giving me what I myself would in reason.' Hásan confirmed the word, being himself *râiyat*, or one of the principal owners, with his sûk, of the haddàj, and namely of that part which was fallen. I said, 'I would go in to see it, if they thought the town was safe.'—"Fear nothing, and I am *thâmin* (said Hásan) engaged for thee to these friends here; and if thou art not fasting come down to my house, where I will have thy breakfast made ready; and we will afterward go to visit the haddàj; but as for the wall falling, it was from Ullah, and not of man's deed." I was fainting from hunger, and had my weapon bound under my tunic, so hearing they would lead me to breakfast, I rose to follow them. "And these thou mayest trust," said the Beduins; nevertheless, Méhsan's wife took me by the sleeve as I departed, to whisper, "Khalîl, we know him—a great sheykh, yet he may be leading thee to destruction: have a care of them, *iftah ayûn-ak*, open thine eyes, for they are all treacherous Teyâmena."

As we were entering at the town's end I called to him, "Hásan! art thou able to defend me if there should meet with us any evil persons?" And he, with the slippery smiling security of an Arab, who by adventure is engaged for another, and in the Semitic phrase of their speech: "There is nothing to fear, and I have all this people in my belly." We came in by alleys of the town to the threshold of Hásan's large dàr. We sat down on a gay Turkey carpet, in the court before his kahwa, and under a wide sheltering vine, whose old outspread arms upon trellises, were like a wood before the sun of sappy greenness: there came in a neighbour or two. Water from the metal, *'brîk*, was poured upon my hands, and the host set a tray before me of helw dates—this kind is full of a honey-like melting sweetness—gathered warm out of the sun, and pomegranates. —They wondered to see me eat without regarding the public

fast, but as smiling hosts were appeased with this word: *Imma ana musâfir*, "but I am a wayfaring man." They smiled when I told of the nomads' distrust of them, for my sake, and said, "It is like the Beduw! but here, Khalîl, thou hast nothing to fear, although there be some dizzy-headed among us like themselves; but they fear the sheukh, and, when they see I am with thee, *khálas!* there an end of danger."

We walked forth to the great well-pit, where I heard such voices, of idle young men and Beduins—"Look, here he comes, look, look, it is the kafir! will the sheykhs kill him? is not this he who has overthrown the haddàj? Or will they have him build it again, and give him a reward, and they say it shall be better than before." Hásan bade me not mind their knavish talk; and when we had passed round he left me there, and said that none would offer me an injury. This butterfly gallant, the only ornament of whose bird's soul was a gay kerchief of a real, would not be seen in the kafir's company,—it was not honest: and where is question of religion, there is no sparkle of singular courage in these pretended magnanimous, to set one's face against the faces of many. So I came to some grave elder men who sat communing together under a wheel-frame: as I saluted them with peace, they greeted me mildly again; I asked would there be any danger in my walking in the town? "Doubt nothing, come and go, they said, at thine own pleasure in all the ways of Teyma, and give no heed to the ungracious talk of a few blameworthy young men."—The Shammary was gone with word to "the *Emir*"; thus he called the chief sheykh in the town (under Ibn Rashîd), *Khálaf el-Ammr*.—He (for the Arabs) is Emir, in whom is the word of command, *amr*: thus, *emir el-kâfila*, ruler of an Arabian town-caravan; and in arms they say, likewise, 'emir of ten' and 'emir of an hundred.' The Beduwy told how he had found me willing, and he made them this argument, 'Their ancient well is of the old kafirs' work, and Khalîl is a kafir, therefore could Khalîl best of all rebuild the haddàj.'

I asked my way to *Aj(k)eyl's* dàr, he had been one of those Teyma merchant-guests in the kella (before the Haj) at Medáin. With a sort of friendliness he had then bidden me, if I came afterward to Teyma, to lodge in his house. Homely was his speech, and with that bluntness which persuaded me of the man's true meaning. Nevertheless the Beduins bade me mistrust Ajeyl, "a dark-hearted covetous fellow that would murder me in his house, for that tháhab" or metal of money, which Arabians can imagine to be in every stranger's hold. Zeyd had said to me, "Ajeyl killed his own

brother, in disputing over a piece of silver!" Therrŷeh added, "Have a care of him, that certainly Ajeyl is a churl."—Zeyd said then a good word, "Thou art too simple, Khalîl, if thou hast not discerned it already, that coveting of money is before all things in the Aarab: having this in mind, thou wilt not be deceived; trust me, it is but upon some hope of winning, if any man bind himself to further a Nasrâny. It is hard for thee to pass the distance from hence, to the Ghrenèym mountain; but this must thou do,—I tell thee, Khalîl, thou mayest travel in the Aarab's country only by tóma;"—that is in casting back morsels to their sordid avarice.

I went now to see if after his promises I might not lodge in some room of Ajeyl's house. 'Every place, he answered, is taken up, but he would speak with his father.'—A young man of the town led me away to visit his sick mother. In another large dàr I found the woman lying on the ground far gone in a vesical disease, which only death could remedy. Thâhir the householder promised me much for the healing of this old wife, and would have the hakîm lodge in his house; but the man was of such a grim inflamed visage, with a pair of violent eyes, and let me divine so much of his fanatical meaning (as if he would have made me a Mosleman perforce), that, with a civil excuse, I was glad to be abroad again and out of their neighbourhood.—Another led me to see a dropsical woman near the haddàj; the patient was lying (so swollen that those who entered with me mocked) under a palm, where her friends had made her an awning. She promised, she would not fail to pay the hakîm, when he had cured her. In visiting the sick I desired in my heart to allay their heathenish humour with the Christian charity; but I considered that whatso I might do, it must ever be unavailing, and that it would endanger me to empty a part of my small stock of medicines;—my only passport when all else should fail in this hostile country.

A young mother, yet a slender girl, brought her wretched babe, and bade me spit upon the child's sore eyes; this ancient Semitic opinion and custom I have afterwards found wherever I came in Arabia.—Meteyr nomads in el-Kasîm, have brought me some of them bread and some salt, that I should spit in it for their sick friends.—Her gossips followed to make this request with her, and when I blamed their superstition they answered simply, that 'such was the custom here from time out of mind.' —Also the Arabians will spit upon a lock which cannot easily be opened.

Ajeyl excused himself saying 'a Beduin woman of their acquaintance had alighted here yesterday, who occupied their

only room, and that to dismiss the guest became not his beard: yet he would help me, so that I should not be deceived, when I would buy anything in the town.' Nevertheless, as I bought wheat another day of himself, the sahs which Ajeyl numbered to me were of short measure.

I thought if I might lodge at Khálaf's, it would be well. He had spoken of my rebuilding the haddâj; I might resolve that simple problem, when I should be a little refreshed,—so to wall up the great water-pit that it should stand fast, more than before, and leave them this memorial of a Christian man's passage; also the fair report would open the country before me. Khálaf with the men of his household and certain guests were sitting crosslegs on the clay bench at his own court door in the street, whereover was made a rude awning of palm branches, and silently awaiting the sun's going down, that he might enter to his evening breakfast. I saw him a slender tall man of mild demeanour, somewhat past the middle age; and have found in him a tolerant goodness and such liberality of mind as becomes a sheykh: he was a prudent householder, more than large in his hospitality. Khálaf's world being this little palm village in the immense deserts, and Hâyil the village capital, and his townspeople fewer than the souls in a great ship's company, yet there appeared in him the perspicuous understanding, and, without sign of natural rudeness, an easy assured nobility of manners (of their male society), which may be seen in the best of nearly all the Arab blood. The Arabs are never barbarous, they are of purer race than to be brutish; and if they step from their Arabian simplicity, into the hive of our civil life (as it is seen in Bombay), their footing is not less sure than another's, and they begin bye and bye to prosper there.

I sat down in his company, and few words were spoken besides greetings; they were weak with fasting. When I rose to be gone he beckoned me friendly to sit still: as the sun was sinking, Khálaf and they all rising with him, he led me in, 'to drink coffee, the evening, he said, was come.' Within was his pleasant house-court, the walls I saw decently whitened with *jîss*, gypsum; we sat down upon long carpets before the hearth-pit, whited as well, in the Nejd-wise, and where already his slave-lad stooped to blow the cheerful flames, and prepared coffee;—this, when the sun was gone down, should be their first refreshment. You will see a bevy of great and smaller tinned coffee-pots in the Nejd village fire-pits which they use for old coffee-water store, pouring from one to another. They sat now, with empty stomachs, watching earnestly the fading sunlight in the tops of the palm trees, till we heard the welcome

cry of the muétthin praising God, and calling the devout Moslemîn to their prayers. It is then a pious man may first put in his mouth a morsel and strengthen himself; the coffee was immediately served, and as one had drunk the cup, he went aside, and spreading down his mantle evenly before him towards the Sanctuary of Mecca, he began to recite the formal devotion. After prayers there is fetched-in the first night-meal *futûr* or breakfast; this was, at Khálaf's, bare date-stalks fresh gathered from the tree. They took their food, though they had been languishing all day with thirst, without drinking till the end; and after the dates slices were set before us of a great ripe but nearly tasteless melon, an autumn kind which is common at Teyma.

Two young men of Tebûk sat here as guests, clad in their holiday apparel; they were come to buy Teyma dates in the harvest. They told me 'there is no well named after Moses in their hamlet.'—Those poor villagers reckon themselves to the Beny Sókhr, once masters of so wide a country. Wherefore their poor clan should be called Kaab'ny they could not tell, "unless it were, of the Kaaba at Mecca." The distance they reckon all one from them to Wejh, Teyma and Maan,—five journeys with loaded camels. They draw their rice from Wejh; but corn and (Syrian) clothing stuffs are better at Maan. Between Teyma and their village, they told me, is an even sandy khála with no seyl strands.—That Shammary also sat down with us, and entertained the company with tales of his travels; he boasted to be come to a people that worshipped Sheytân and The Evil, and he had heard such words spoken among them: "Let me alone, that I with this lance might rake down Ullah out of his throne in heaven!" As a Beduin truant he laughed strangely himself at this blasphemy; and "akhs! akhs!" answered him the village audience, grinning their teeth with elvish horror. Later in the evening came in some Fukara, *Weyrid, Jèllowwy, Feràya*, that arrived after us, and they being men of my friendly acquaintance, we sat coffee-drinking till late hours. It was not well to go out then in the moonless night, to seek my Beduin fellowship that had removed I knew not whither, and I lay down with my arm for a pillow by the hearth-side to sleep. It seemed to me little past midnight when the company rose to eat the second night-meal, it was of dates only,—this is a wretched nourishment; and then the Arabs lay down anew under the cool stars, till the grey daylight of the returning fast, when they rose to their prayers. I spoke to Khálaf, on the morrow, and he said, 'He would give me a chamber in his house-building, in a day or two:'—but at that

time, he answered, 'It was a store-room, full of corn, which his housewife said could not be voided at present.'—His superstitious hareem might think it not lucky to harbour the Nasrâny in their dàr.

The open space about the haddàj serves for a public place. Thither come the citizens of the desert town, freshly clad, with their swords in their hands, when the sun descends in the afternoons, to sit upon the clay banks a long hour; and it is the loitering place of any idle nomad strangers in the oasis. There I oftentimes found a man whom I supposed by his looks to be a sâny: "And have I not, he said, seen thee in Syria? it was such a year at Keriateyn" (that is the last inhabited place before Palmyra). One day when many came about us, he began to speak of the Nasarene religion; his tribesmen, he told them, had daily dealings with the Nasâra upon the borders of Syria: "Ye may trust them before all men, and when we are among them, if they see any of us not rise to prayers, they say: *Goom, sully ala dînak ya Musslim: goom yâ! sull!* 'Up, Moslem, and call upon the Lord after thy religion; to the prayer, man, go pray!' and else wot well they will not trust us." This nomad touched then, with a word of understanding, the insociable nature of those twin bodies of religious faith. Said he, "It is a little thing that divides us; they believe in Ullah and the prophets, only they account not Mohammed to be a prophet of Ullah: for all the old prophets, say they, have been of the blood of Beny Israel, but Mohammed is from without, and not one of the stock of the prophets." And saying again they were good folk, he repeated that common Mohammedan word, 'Sup with the Jew (when thou comest in a country where the unbelievers be) but sleep under the roof of the Nasrâny.' This man was come down two years before in a company of his poor Annezy tribesmen, es-Sbâa, whose wandering ground stretches in the northern Syrian dîras toward Aleppo. His tribe were of the old Annezy inheritance at Kheybar, and—the Beduin landowner's rights, although long forsaken, are inalienable—they had come to wander in the south with Bishr, that they might eat of their own palms at Kheybar: they were now about returning to Syria, and he invited me to go up along with them.

Another stranger whom I found living in the town was from el-Ally, Selím, a banished man for homicide, yet every year he received his own fruits from thence. Some day, as we were speaking in Ajeyl's yard, *Greyth*, father of Ajeyl, a fanatic of sour embittered blood, began to insist with me, that the Nasâra were "uncle's sons (tribesmen) of the Yahûd."—"Why this

malevolence, O Abu Ajeyl, only for my name of another religion! consider man, am I not born in it by the will of heaven? but if thou canst show me that your religion can make a man better than mine, then I will become a Mosleman. We are not Jews, but ye, believe me, who are ignorant of these things, are of one stock, of one parentage, and one tongue—with whom? I say with the Yahûd." Greyth winced; I turned to the half negro Selím, a lettered man, and he testified for me out of their scriptures, dividing the descents from the fathers of the new world, Sem, Ham, Yâfet.

There was a young smith *Seydàn* who sought me out; and many an Arabian sâny imagined he might learn a mastery of the Nasrâny, since from us they suppose the arts to spring and all knowledge. When a lad he had come with his family, footing it over the deserts two hundred miles from Hâyil his birth-place, to settle at Teyma. He was one of those who last winter passed by the kella of Medáin to el-Ally. I entered their workshop to bespeak a steel to strike fire with the flint,—a piece of gear of great price in the poor desert life, where so cheerful is the gipsy fire of sweet-smelling bushes:—there is a winter proverb of the poor in Europe, "Fire is half bread!" Their steel is a band of four inches, which is made two inches, the ends being drawn backward upon itself. When he had beat out the piece, the long sunlight was low in the west. "We may not all day labour, said the young smith, in Ramathán;" and rising, with a damp clout he wiped his honest smutched face, and as he shut up the shop he invited me home to drink coffee in his dàr. He led me round by the way, to see some inscription that was in a neighbour's house. There I found a few great antique embossed letters upon the threshold of dark bluish limestone, in the kind which I had found before at Teyma. [*Doc. Epigr.* pl. XXVII.] The smith's house was the last in going out of the town beyond Khálaf's, small, but well-built of clay bricks. The former year he and his brother had made it with their own hands upon a waste plot next the wilderness, and in Hâyil wise; they thought but meanly of the Teyma architecture.

Another time he brought me a little out of the town (yet within the walls) eastward, to see some great antique pillars. We came to a field of two acres, wherein stands their great clay-built mesjid. I saw certain huge chapiters, lying there, and drums of smooth columns, their thickness might be twenty-seven inches, of some bluish limestone, and such as there is none (I believe) in a great circuit about. The sculpture is

next to naught; we found not any inscription. These mighty stones have not, surely, been transported upon the backs of camels. I thought this might be the temple site of ancient Teyma; and wonderful are such great monuments to look upon in that abandonment of human arts and death of nature which is now in Arabia! A stranger in these countries should not be seen to linger about ruins, and we returned soon.

Seydàn was telling me great things by the way of Hâyil: he supposed his Arabian town (nearly three thousand souls), for the well-purveyed sûks, the many dàrs of welfaring persons, the easy civil life and the multitude of persons, who go by shoals in the public place, and the great mesjid able to receive them all, should be as much as es-Sham [Damascus, 130,000]! We sought further by the town and through the grave-yard, looking (in vain) upon all headstones for more antique inscriptions. There was one till lately seen upon a lintel in Ajeyl's camel yard, but it had fallen and was broken, and the pieces they told us could no more be found; also a long inscription was on a stone of the haddàj walls, which were fallen down. [Since writing these words in 1879 the haddàj inscription has been seen by Huber and the learned epigraphist Euting some years after me. Euting supposes the inscription, which is dedicatory, and in the same Aramaic letters as the other inscriptions which I found at Teyma, may be of four or five centuries before Jesus Christ.]

Sometimes in these Ramathán half days we walked a mile over the desert to an uncle of his, who with the gain of his smith's labour had bought a good *hauta* (orchard) in the *Ghrerb*, or outlying little west oasis. When we came thither the sâny, who would have me cure his son's eyes, fetched lemons and pomegranates, and leaving me seated under his fruit-tree shadows, they went in to labour at the anvil, which the goodman had here in his house in the midst of his homestead. One day the young smith, who thought vastly of these petty hospitalities, said to me, "Khalîl! if I were come to your country wouldst thou kill a sheep for me, and give me somewhat in money, and a maiden to wife?" I said, 'I would not kill any beast, we buy our meat in the market-place; I would give him money if he were in want; and he might have a wife if he would observe our law; he should find that welcome in my dàr which became his worth and my honour.' We sat at Khálaf's; and the young smith answered; "See what men of truth and moderation in their words are the Nasâra! Khalîl might have promised now—as had one of us—many gay things, but he would not." To reward Seydàn I could but

show him the iron-stone veins of the desert about; he wondered to hear that in such shales was the smith's metal;—but how now to melt it! Their iron, which must be brought in over the desert five or six hundred miles, upon camels, from the coast, is dear-worth in Arabia.

Teyma oasis is three (*v.* the fig. p. 287): the main, lying in the midst, is called of the Haddàj; outlying from the two ends are *es-Sherg* and *el-Ghrerb*, the "east and west hamlets," and these are watered only from wells of the ancients which have been found from time to time. In all of them, as the "man of medicine," I had friends and acquaintance, especially in the Sherg; and whereso I entered, they spread the guest-carpet under some shadowing greenness of palms or fig-trees: then the householder brought the stranger a cooling cucumber or date-stalks, and they bade me repose whilst they went about their garden labour.—Cheerful is the bare Arabic livelihood in the common air, which has sufficiency in few things snatched incuriously as upon a journey! so it is a life little full of superfluous cares. Their ignorance is not brutish, their poverty is not baseness. But rude are their homes; and with all the amorous gentleness of their senses, they have not learned to cherish a flower for the sweetness and beauty, or to desire the airy captivity of any singing bird.

Shâfy, one among them, led me out one morrow ere the sun was risen (that we might return before the heat), to visit some antique inscription in the desert. When we had walked a mile he asked me if I were a good runner.—"Though (he said) I am past my youth, I may yet outrun a thelûl and take her; see thou if I am nimble," and he ran from me. While he was out I saw there came one with the ganna or Arab club-stick in his hand; and from Teyma a horseman sallied to meet me. I began to wish that I had not gone to this length unarmed. Those were men from the Sherg, though they seemed Beduins, who came to see whether we found any treasures. The rider with a long lance came galloping a strange crippling pace; and now I saw that this mare went upon three legs! her fourth was sinew-tied. The rest laughed, but said the cavalier *Atullah*, 'his mare was of the best blood, billah, and he was thus early abroad to breathe her; she bred him every year a good filly or a foal.' The inscription was but a rude scoring in Arabic. Atullah, a prosperous rich man and bountiful householder, would have us return with him. His orchard grounds were some of the best in Teyma: and besides this fortune he had lighted lately upon the mouth of an ancient well nigh his

place, in the desert. The welfaring man brought me a large basket of his best fruits, and bade me return often.

Where I walked round the oasis I found some little rude buildings of two or three courses of stones, thatched with sticks and earth. They are gunners' shrouds, that may contain a man lying along upon his breast. At a loop in the end his gun is put forth, and a little clay pan is made there without, to be filled, by the hareem, before the sun, with two or three girbies of water. The wild birds, wheeling in the height of the air and seeing glistering of water, stoop thither to drink from great distances; their gun is loaded with very small stones. Commonly five birds are killed from such a kennel, ere the half-afternoon, when the villagers, that are not labourers, go home to coffee and think the busy-idle day is done: I have seen nearly all their dead birds were buzzards and falcons and the rákham, in a word only birds of prey,—and yet it is seldom one may perceive them riding aloft in the desert. I asked of some "Do you eat these puttocks?"—"We eat them, ay billah, for what else should we shoot them? if they be not very good meat, it is the best we may take; and what we would not eat ourselves we may cast to the hareem, for the hareem anything is good enough."—The Teyâmena are blamed for eating vile birds; most nomads would loathe to eat them. So the answer was easy when Arabians have cast it in my beard that the Nasâra eat swine's flesh. "If God have commanded you anything, keep it; I see you eat crows and kites, and the lesser carrion eagle. Some of you eat owls, some eat serpents, the great lizard you all eat, and locusts, and the spring-rat; many eat the hedgehog, in certain (Hejâz) villages they eat rats, you cannot deny it! you eat the wolf too, and the fox and the foul hyena, in a word, there is nothing so vile that some of you will not eat." These young villagers' pastime is much in gunning. They pace with their long guns in the sunny hours, in all the orchard ways, and there is no sparrow sitting upon a leaf that possesseth her soul in peace. You hear their shots around you, and the oft singing of their balls over your head. Here also in the time they strike down certain migratory birds. I have seen small white and crested water-fowl, and a crane, *saady*, shot at this season in their plantations; the weary birds had lighted at the pools of irrigation water. The Arabs think these passing fowl come to them from the watered Mesopotamia (four hundred miles distant). In the spring they will return upwards. Being at Tôr, the Sinai coast village, in March 1875, I saw a flight, coming in from the seaward, of

great white birds innumerable,—whether storks or rákhams I cannot tell ; they passed overhead tending northward.

When certain of the town were offended with the Nasrâny because I kept not their fast, others answered for me, " But why should we be hard on him, when billah the half of the Beduw fast not, whom we grant to be of el-Islam ; Khalîl is born in another way of religion, and they keep other times of fasting. Are not en-Nasâra the people of the Enjîl, which is likewise Word of Ullah, although now annulled by the koran *el-furkân*."—In the Medina country I heard their book, besides *furkân* (' the reading which separates the people of God from the worldly ignorance '), named more commonly " The Seal," *el-khátm*, a word which they extended also, for simplicity, to any book ; for they hardly know other than books of the religion. As I walked about the town some from their house doors bade me come in ; and, whilst I sat to speak with them, dates were put before me ; —yet first to satisfy their consciences they asked, " Art thou a musâfir (traveller)?"

Méhsan, Sâlih, and our nomad households' booths were now pitched in an orchard field of Féjr's, my host in the spring, when with Zeyd I had visited Teyma. The camels being in the wilderness, they had removed upon asses borrowed of their acquaintance ; and commonly if one speak for an ass in the Arabian villages (though no hire will be asked) it is not denied him. [Comp. Matt. xxi. 2, 3 ; Mark xi. 2—6 ; Lu. xix. 30—34.] In this hauta at the walls of the oasis I pitched my little tent with them. Here were corn plots, and a few palm trees full of fruit ; yet the nomads and their children will not put forth their hand to the dates which are not fallen from the trees. Méhsan, when his last real was spent, knew not how longer to live ;—these are the yearly extremities of all poorer Beduins ! They must go knock at men's doors in the market village, to see ' who will show them any good ' and lend them at thirty in the hundred above the market price, till their next tide, which is here of the haj surra. Méhsan purchased upon credence the fruit of a good date tree in our field to satisfy his children's hunger this month ; and when they were hungry they climbed to the palm top to eat.

Méhsan was a sickly man, and very irksome was the fast, which divided our Beduins all day from their galliûns and even from the water-skin ; they slumbered under the palms from the rising sun, only shifting themselves as the shadows wore round till the mid-afternoon. The summer heat was not all past, I found most mid-days 97° Fahrenheit under the palm leaf awn-

ings of the coffee-courts of Teyma houses. At noon the fasting Beduins wakened to rehearse their formal prayers, when they feel a little relief in the ceremonial washing of the hands, forearms and feet with water—which they need not spare in the oasis—and to cool their tongue; for taking water into the mouth they spout it forth with much ado again. Coming to themselves at vespers, they assembled after their prayers under the high western wall, which already cast the evening shadow, there to play at the game of *beatta*, which may be called a kind of draughts; the field is two rows of seven holes each, *beyts*, which in the settled countries are made in a piece of timber, *míngola;* but with these nomads and in the Hejâz villages they are little pits in the earth. I have not seen this playing in Nejd, where all their light pastimes were laid down in the Wahâby reformation, as dividing men's souls from the meditation of The Living God. In every hole are seven stones; the minkala was the long summer game of Haj Nejm in the kella at Medáin, and these Beduins had been his patient playfellows. "Ay wellah (said the old man Sâlih), Haj Nejm is *min ashîraty*, as mine own tribesman." Instead of the clear pebbles of the Héjr plain (which are carried even to Damascus), they took up bullets of camel-dung, *jella*,—naming their pieces gaûd (camel foals), and the like. I never saw right Arabians play to win or lose anything;—nay certes they would account one an impious sot who committed that (God-given) good which is in his hand to an uncertain adventure. We saw carders at el-Ally and shall see them at Kheybar, but these are villages of the Hejâz infected from the Holy Cities.—Galla slaves have told me that the minkala game is used in their country, and it is doubtless seen very wide in the world.

Who had the most pain in this fast? Surely Méhsan's sheykhly wife with a suckling babe at her breast; for with a virile constancy Zeyd's sister kept her Lent, neither drinking nor eating until the long going-down of the sun. For this I heard her commended by women of the town,—'her merit was much to admire in a simple Beduish creature!' Even religious women with child fast and fulfil the crude dream of their religion, to this they compel also their young children. She was a good woman, and kind mother, a strenuous housewife, full of affectionate service and sufferance to the poor man her husband; hers was a vein like Zeyd's, betwixt earnest and merry, of the desert humanity. The poor man's sheykhly wife was full of children; which, though the fruitful womb be God's foison amongst them, had made his slender portion bare, for their cattle were but five camels and half a score of dubbush, be-

sides the worsted booth and utensils:—hardly £60 worth in all. Therefore Méhsan's livelihood must be chiefly of the haj surra. Because he was an infirm man to bear the churlish looks of fortune, he snibbed them early and late, both wife and children, but she took all in wifely patience. There is among them no complaining of outrageous words (not being biting injuries as *ent kelb*, 'thou an hound!'); such in a family and betwixt kindred and tribesmen have lost the sound of malevolence in their ears. Now this child,—now he would cry down that, with "Subbak! the Lord rip up thy belly, curse that face!" or his wife, not in an instant answering to his call, he upbraided as a Solubbîa, gipsy woman, or *bàghrila*, she-mule (this beast they see at the kellas); and then he would cry frenetically, *Inhaddem beytich*, the Lord undo thee, or *Ullah yafúkk'ny minch*, the Lord loose me from thee! and less conveniently, "Wellah some bondman shall know thee!" But commonly a nomad father will entreat his son, if he would have him do aught, as it were one better than himself, and out of his correction. When he had chided thus and checked all the household as undutiful to him, Méhsan would revert to the smiling-eyed and musing nomad benevolence with us his friends.

A light wind rising breathed through our trees,—first bathing, after the many summer months' long heat, our languishing bodies! We were thus refreshed now the most afternoons, and the sun rose no more so high; the year went over to the autumn. At the sun's going down, if anyone had invited us, we walked together into the town; or when we had supped we went thither "seeking coffee" and where with friendly talk we might pass an evening. The tent-lazing Beduins are of softer humour than the villagers inured to till the stubborn metal of the soil, with a daily diligence:—the nomads surpass them in sufferance of hunger and in the long journey. As we sit one will reach his galliûn to another, and he says, *Issherub wa keyyif râs-ak*, Drink! and make thy head dream with pleasance. All that is genial solace to the soul and to the sense is *keyyif*,—the quietness after trouble, repose from labour, a beautiful mare or thelûl, the amiable beauty of a fair woman.

Some nights if any nomad weleds visited us, our hauta resounded, as the wilderness, with their harsh swelling song, to the long-drawn bass notes of the rabeyby. I asked, "What think ye then of the Emir's letter?" [his injunction to the Teyâmena to put away the viol.] *Answer;* "Ibn Rashîd may command the villagers, but we are the Beduw!"—As this was a great war-time, their thoughts fell somewhiles upon that jehâd which was now between Nasâra and Islam. A Beduwy

arriving from Jauf brought in false tidings,—'The Sooltàn of the Moslemîn had sallied from Stambûl, to take the field, and the lately deposed Murâd marched forth with him, bearing the banner of the Prophet!'—"But wot well (sighed Méhsan) whenever it may be at the worst for el-Islam, that the conquering enemies *shall be repulsed at the houses of hair!* [the religion of the Apostle shall be saved by the Beduw.] Wellah *wakîd!* it is well ascertained, this is written in the book!"—also the poor man was recomforted since this end of miseries was foretold to the honour of the Aarab. I said, "Yet for all your boasting ye never give a crown, nor send an armed man for the service of the Sooltàn!"—"What need, they answered, could the [magnific] Sooltàn have of us *mesakîn* (mesquins)?"

Sometimes the Beduw questioned me of our fasting; I told them the Nasâra use to fast one day in the week, and they keep a Lenten month; some observe two or even more.—"And what is their fasting?—till the going down of the sun?"—"Not thus, but they abstain from flesh meat, and some of them from all that issues from the flesh, as milk and eggs, eating only the fruit of the ground, as bread, salads, oil of olive, and the like;—in the time of abstinence they may eat when they will." "Ah-ha-ha! but call you this to fast? nay wellah, Khalîl! you laugh and jest!"—"But they think it a fasting diet, 'as the death,' in those plentiful countries,—to eat such weak wretchedness and poor man's victuals."—"God is Almighty! Well, that were a good fasting!—and they cried between wonder and laughter—Oh that the Lord would give us thus every day to fast!"

CHAPTER XX.

THE DATE HARVEST.

Damsels to wed. Fair women. The people of Teyma untaught. Their levity noted by the Beduins. The well camels. Labourers at the ruined haddâj. Beduins swimming in the haddâj. Project to rebuild the haddâj. Ibn Rashîd's Resident. Ibn Rashîd a Hâkim el-Aarab. *The Medina government cast their eyes upon Teyma. Unreasonable patients. Oasis ophthalmia. The evil eye. Exorcism. Zelots in Ramathán. The ruined site of Mosaic Teyma. Reported necropolis of antique Teyma with inscriptions. The seven ancient boroughs of this province. A new well-ground. African slave-blood in the Peninsula. The Arabian bondage is mild. Ramathán ended. Bairam festival A whistler. The music of Damascus. The Fukara arrive. Beduins of Bishr flocking into the town. The date-gathering. An Harb dancing woman. Misshel's words. Better news of the Moahîb. The visit of Hamed and Wâyil to Ibn Rashîd. Nomad butchers. Méhsan's petition. The "wild ox" or wothŷhi. The ancient archery. The Aarab friends are slow to further the Nasrâny's voyage. The Bishr at Teyma. An Heteymy sheykh. Dispute with Zeyd's herdsman. Last evening at Teyma. Zeyd.*

In the field, where we dwelt, I received my patients. Here I found the strangest adventure. A young unwedded woman in Teyma, hearing that the stranger was a Dowlâny, or government man, came to treat of marriage: she gave tittun to Méhsan's wife and promised her more only to bring this match about; my hostess commended her to me as 'a fair young woman and well-grown; her eyes, billah, egg-great, and she smelled of nothing but ambergris.' The kind damsel was the daughter of a Damascene (perhaps a kella keeper) formerly in this country, and she disdained therefore that any should be her mate of these heartless villagers or nomad people. We have seen all the inhabitants of the Arabian countries contemned in the speech of the border-country dwellers as "Beduw,"—and they say well, for be not all the Nejd Arabians (besides the smiths) of the pure nomad lineage? The Shâmy's daughter resorted to Méhsan's tent, where, sitting in the woman's apartment and a little aloof she might view the white-skinned man from her father's countries;—I saw then her pale face and not very fair eyes, and could conjecture by her careful voice and

countenance—Arabs have never any happy opinion of present things,—that she was loath to live in this place, and would fain escape with an husband, one likely to be of good faith and kind; which things she heard to be in the Nasâra. When it was told her I made but light of her earnest matter, the poor maiden came no more; and left me to wonder what could have moved her lonely young heart: 'Her mind had been, she said, to become the wife of a Dowlâny.'

Some of the Teyâmena bade me remain and dwell among them, 'since I was come so far hither from my country'—it seemed to them almost beyond return,—and say *La ilah ill' Ullah wa Mohammed rasûl Ullah.* They would bestow upon me a possession, such as might suffice for me and mine when I was a wedded man. But seeing an indifferent mind in me, "Ha! he has reason, they said, is not their flesh better than ours? the Nasâra have no diseases,—their hareem are fairer in his eyes than the daughters of Islam: besides, a man of the Nasâra may not wed except he have slain a Moslem; he is to bathe himself in the blood, and then he shall be reputed purified." But others answered, "We do not believe this; Khalîl denies it:" one added, "Have we not heard from some who were in the north, that no kind of wedlock is known amongst them?" I answered, "This, O thou possessed by a jin! is told of the Druses; your lips all day drop lewdness, but a vile and unbecoming word is not heard amongst them."—"The Druses, quoth he? Ullah! is not that the name of the most pestilent adversaries of el-Islam?—Well, Khalîl, we allow all you say, and further, we would see thee well and happy; take then a wife of those they offer you, and you will be the more easy, having someone of your own about you: and whenever you would you may put her away."—"But not in the religion of the Messîh."—"Yet there is a good proverb, It is wisdom to fall in with the manner, where a man may be."

When they said to me, "We have a liberty to take wives and to put them away, which is better than yours:" the answer was ready, "God gave to Adam one wife;" and they silently wondered in themselves that the Scriptures seemed to make against them.—There was another young woman of some Dowlâny father in the town; and as I sat one day in the smith's forge she came in to speak with us: and after the first word she enquired very demurely if I would wed with her. *Seydàn:* "It is a fair proffer, and thou seest if the woman be well-looking! she is a widow, Khalîl, and has besides two young sons:"—Seydàn would say, 'also the boys shall be a clear gain to thee,' and like as when in buying a mare the foal is given in

with her.'—"Shall I marry thee alone, mistress, or thee and thy children? Come I will give thee a friend of mine, this proper young man; or wouldest thou have the other yonder, his brother, a likely fellow too if his face were not smutched." But the young widow woman a little in disdain: "Thinkest thou that I would take any sâny (artificer) for my husband!"

The fairest of women in the town were Féjr our host's wife —fair but little esteemed, "because her hand was not liberal"— and another the daughter of one Ibrahîm an Egyptian, banishing himself at Teyma, for danger of his country's laws or of some private talion. One day I was sitting on the benches when the stately virgin came pacing to us, with a careless grace of nature; I marked then her frank and pleasant upland looks, without other beauty: the bench-sitters were silent as she went by them, with their lovely eye-glances only following this amiable vision. One of them said, as he fetched his breath again, "You saw her, Khalîl! it is she of whom the young men make songs to chant them under her casement in the night-time; where didst thou see the like till now? Tell us what were she worth, that one, happy in possessing much, might offer to her father for the bride money?" *Ibrahîm el-Misry* had lived some years at Teyma, he dealt in dates to the Beduins; he was from the Delta, and doubtless had seen the Europeans; if he were seated before his coffee-door, and I went by, he rose to greet me. Some day when he found me poring in a book of geography at Khálaf's, I turned the leaf and read forward of that river country; and he heard with joy, after many years, the names of his own towns and villages, often staying me to amend my utterance from the skeleton Arabic writing. Said some who came in, "Is Khalîl *kottîb!* (*lit.* a scribe) a man who knows letters." Khálaf answered, "He can read as well as any of us;" the sheykh himself read slowly spelling before him:—and what should their letters profit them? The sheykh of the religion reads publicly to all the people in the mosque on Fridays, out of the koran; and he is their lawyer and scrivener of simple contracts,—and besides these, almost no record remains in the oases: they cannot speak certainly of anything that was done before their grandfathers' days.

Abd el-Azîz er-Romàn, sheykh of one of the three sûks, was unlettered; there was no school in Teyma, and the sons must take up this learning from their fathers. Some young men of the same sheykhly family told me they had learned as far as the letters of the alphabet,—they made me hear them say their *álef, ba, ta, tha, jîm*—but come thus far in schooling,

they *yakub-hu*, cast it down again: they might not cumber their quick spirits, or bind themselves to this sore constraint of learning. Every morrow the sun-shiny heat calls them abroad to the easy and pleasant and like to an holiday labour of their simple lives. Learning is but a painful curiosity to the Arabs, which may little avail them,—an ornament bred of the yawning superfluity of welfaring men's lives. These Shammar villagers are commonly of the shallowest Arabian mind, without fore-wit, without after-wit; and in the present doing of a plain matter, they are suddenly at their wits' end. Therefore it is said of them "the Teyâmena are juhâl, untaught, not understanding the time." The Annezy say this saw, "*Es-Shammar, ayûnu-hum humr*,—of the red eyes; they will show a man hospitality, yet the stranger is not safe amongst them;" but this is no more than the riming proverbs which may be heard in all the tribes of their neighbours.

These townsmen's heartless levity and shrewish looseness of the tongue is noted by the comely Beduw. Teyma is not further spoken of in Arabia for their haddàj, than for that uncivil word, which they must twitter at every turn, "The devil is in it, *iblîs! iblîs!*"—as thus: "This child does not hear me, *iblîs!* dost thou disobey me? *iblîs!* What is this broken, lost, spoiled, thing done amiss? It is the devil, *iblîs! iblîs!*" So, at anything troublesome, they will cry out "alack! and *iblîs!*" It is a lightness of young men's lips, and of the women and children; their riper men of age learn to abstain from the unprofitable utterance. When I have asked wherefore they used it, they answered, "And wast thou two years at Teyma, thou couldst not choose but say it thyself!" I found the lighter nomad women, whilst they stayed at Teyma, became infected with this infirmity, they babbled among many words, the unbecoming *iblîs;* but the men said scornfully, "This *iblîs*, now in the mouths of our hareem, will hardly be heard beyond the first ráhla; their *iblîs* cannot be carried upon the backs of camels, *henna el-Beduw!*"—The strong contagion of a false currency in speech we must needs acknowledge with "harms at the heart" in some land where we are not strangers!—where after Titanic births of the mind there remains to us an illiberal remissness of language which is not known in any barbarous nation.—Foul-mouthed are the Teyâmena, because evil-minded; and the nomads say, "If we had anything to set before the guest, wellah the Beduins were better than they:" and, comparing the inhabitants of el-Ally and Teyma, "Among the Alowna, they say, are none good, and all the Teyâmena are of a corrupt heart."—Their building is high and spacious at

Teyma, their desert is open, whereas everything is narrow and straitness at el-Ally.

The building up again (*towwy*) of the haddâj was for the time abandoned: forty-four wheels remained standing, which were of the other two sheykhs' quarters. Khálaf and those of his sûk whose side was fallen, wrought upon the other sûks' suânies in by-hours, when the owners had taken off their well-teams. The well nâgas, for they are all females—the bull camel, though of more strength, they think should not work so smoothly and is not so soon taught—are put to the draught-ropes in the third hour after midnight, and the shrieking of all the running well-wheels in the oasis awakens the (Beduin) marketing strangers with discomfort out of their second sleep. The Teyma housewives bring in baskets of provender, from the orchards, for their well camels, about sun-rising; it is that corn straw, sprinkled down with water, which is bruised small in treading out the grain, and with which they have mingled leaves of gourds and melons and what green stuff they find. Though such forage would be thought too weak in Kasîm, the camels lose little flesh, and the hunch, which is their health, is well maintained; and sometimes a feed is given them in this season of the unripe date berries. Good camels are hired by the month, from the nomads, for an hundred measures of dates each beast, that is five reals.—Their sweet-smelling fodder is laid to the weak labouring brutes in an earthen manger, made at the bottom of every well-walk. Thus the nâgas when they come down in their drawing, can take up a mouthful as they wend to go upward. They are loosed before nine, the sun is then rising high, and stay to sup water in the *suryân* (running channels),—a little, and not more, since labouring in the oasis they drink daily: they are driven then to their yards and unharnessed; there they lie down to rest, and chew the cud, and the weary teamsters may go home to sleep awhile. The draught-ropes of the camel harness are of the palm fibre, rudely twisted by the well-drivers, in all the oases; —and who is there in Arabia that cannot expeditely make a thread or a cable, rolling and wrapping between his palms the two strands? To help against the fretting of the harsh ropes upon their galled nâgas, the drivers envelop them with some list of their old cotton clothing. At two in the afternoon the camels are driven forth again to labour, and they draw till the sun-setting, when it is the time of prayers, and the people go home to sup. They reckon it a hard lot to be a well-driver, and break the night's rest,—when step-mother Nature rocks us again in her nourishing womb and the builder

brain solaces with many a pageant the most miserable of mankind,—and hours which in comparison of the daylight, are often very cold. They are the poorest young men of the village, without inheritance, and often of the servile condition, that handle the well-ropes, and who have hired themselves to this painful trade.

Later I saw them set up two wheel-frames at the ruined border of the haddàj, and men laboured half days with camels to dig and draw up baskets of the fallen stones and earth. Seeing the labourers wrought but weakly in these fasting days, I said to a friend, "This is slack work." He answered, "Their work is *fâsid*, corrupt, and naught worth."—"Why hire you not poor Beduins, since many offer themselves?"—"This is no labour of Beduins, they are too light-headed, and have little enduring to such work."

Khálaf, Hásan and Salâmy, the sheykhs of the sûk, sent for their thelûls (which are always at pasture with the nomads in the desert): they would ride with Beduin radîfs to Hâyil, and speak to the Emir for some remission of taxes until they might repair the damage. Villager passengers in the summer heat *yugáillûn*, alight in every journey for 'nooning,' where they may find shadow. The sheykhs fasted not by the way—they were musâfirs, though in full Ramathán: villagers pass in seven days thelûl riding to J. Shammar,—it is five Beduin journeys.

The well side fallen, one might go down in it, so did many (the most were Beduins), to bathe and refresh themselves in these days. That is the only water to drink, but the Arabs are less nice in this than might be looked for: I felt the water tepid even in that summer heat. There remains very little in the haddàj walls of the ancient masonry, which has fallen from time to time, and been renewed with new pans of walling, rudely put up. The old stone-laying is excellent, but not cemented. In the west walling they showed me a double course of great antique masonry; and where one stone is wanting, they imagine to be the appearance of a door, "where the hareem descended to draw water in the times of Jewish Teyma." As I was at the bottom, some knavish children cast down stones upon the Nasrâny. Oftentimes I saw Beduins swimming there, and wondered at this watercraft in men of the dry deserts; they answered me, "We learned to swim, O stranger, at Kheybar, where there are certain tarns in the Harra borders, as you go down to the W. el-Humth," that is by the *Tubj*: they were tribesmen of Bishr.

I had imagined, if those sheukh would trust me in it, how the haddàj might be rebuilt: but since they were ridden to

Hâyil, the work must lie until their coming again. In their former building the villagers had loosely heaped soil from the backward; but I would put in good dry earth and well rammed; or were this too much enlarging the cost I thought that the rotten ground mixed with gravel grit might be made lighter, and binding under the ram likely to stand. The most stones of their old walling were rude; I would draw some camel-loads of better squared blocks from the old town ruins. And to make the new walls stand, I thought to raise them upon easy curves, confirmed against the thrust by tie-walls built back, as it were roots in the new ground, and partings ending as knees toward the water. I confided that the whole thus built would be steadfast, even where the courses must be laid without mortar. That the well-building might remain (which I promised them) an hundred years after me, I devised to shore all the walling with a frame of long palm-beams set athwart between their rights and workings.—But I found them lukewarm, as Arabs, and suspicious upon it, some would ascertain from me how I composed the stones, that the work should not slide; they enquired 'if I were a mason, or had I any former experience of stone-building?' and because I stood upon no rewards, and would be content with a thelûl saddled, they judged it to be of my insufficiency, and that should little avail them.

Upon a clay bench by the haddâj sat oftentimes, in the afternoons, Ibn Rashîd's officer or *mutasállim*, and in passing I saluted him, friendly, but he never responded. One day sitting down near him,—he was alone, for no man desired Saîd's company,—"What ails thee? I said, thou art deaf, man, or dost thou take me for an enemy?" Saîd, who sat with his slow-spirited swelling solemnity, unbent a little, since he could not escape me, that dangerous brow, and made his excuses: 'Well, he had been in Egypt, and had seen some like me there, and—no, he could not regard me as an enemy; the Engleys also *yuháshimûn* (favour) the Sûltàn el-Islam.' The great man asked me now quite familiarly, "Tell me, were the ancients of this town Yahûd or Nasára?"—"For anything I can tell they were like this people!—I showed him the many kerchiefed and mantled Arabs that went loitering about the well—Yahûdies, billah." Saîd shrewdly smiled, he might think the stranger said not amiss of the Teyâmena.—The sum of all I could learn (enquiring of the Arabs) of Ibn Rashîd's custom of government is this: 'He makes them sure that may be won by gifts, he draws the sword against his adversaries, he treads them down that fear him;' and the nomads say, "He were no right *Hâkim* (ruler), and he hewed no heads off."

Though hard things be said of the Ruler by some of the nomads, full of slipping and defection, one may hear little or no lamenting in the villages. The villagers think themselves well enough, because justly handled.

When Kheybar was occupied, the Turkish government of Medina had a mind to take Teyma.—The year before this a squadron of Ageyl, with infantry and a field-piece, had been sent from thence upon a secret expedition to the north; it was whispered they went to occupy Teyma: but when the soldiery had made two marches a new order recalled them, and they wheeled again for Kheybar. It was believed that the great ones in Medina had been bought off, in time, with a bribe from Hâyil. The Turks love silver, and to be well mounted; and the Shammar "*Sûltàn el-Aarab*" is wont to help himself with them in both kinds; he fishes with these Turkish baits in the apostle's city. The Teyâmena live more to their minds under the frank Nejd government; they would none of your motley Turkish rule of Medina, to be made dogs under the churlish tyranny of the Dowla.—It was affirmed to me by credible persons, that a stranger who visited Teyma few years before, had been afterward waylaid in the desert and slain, by order of Khálaf, because they guessed him to be a spy of the Dowla! The poor man was murdered, lest he should bring the ugly Dowla upon them; I heard among the Fukara that 'he was *abd*, a negro.'

I could not thrive in curing the sick at Teyma; they who made great instance to-day for medicines will hardly accept them to-morrow with a wretched indifference; the best of them can keep no precept, and are impatient to swallow up their remedies. *Dareyem*, one of the sheykhs, was dropsical; his friends were very earnest with me for him. Coming home heated from a Friday noon prayer, before Ramathán, he had drunk a cold draught from the girby; and from that time he began to swell. I mixed him cream of tartar, which he drank and was the better, but soon began to neglect it, 'because in seven nights I had not cured him,' and he refused to take more. I said to the friends, "I suppose then he may hardly live a year or two!"—but now they heard this with a wonderful indifference, which made my heart cold. "The death and the life, they answered, are in the hands of Ullah!" There came others to me, for their eyes; but they feared to lay out sixpence or two pottles of dates for the doctor's stuff, and some of them, because they had not received it for a gift, went home cursing me. Nomads in the village resorted to the hakîm more frankly,

and with better faith, for the old cough, aching in the bones, their many intestinal diseases,—the mischiefs of the desert; and Annezy tribesmen, for the throbbing ague-cake of Kheybar.

In the month of Lent a kind of rheumatic ophthalmia is rife; the cause of it (which may hardly be imagined in countries of a better diet) is the drinking of cold water to bedward, as it is chilled in the girbies; and perhaps they slept abroad or uncovered, and the night's chill fell upon them towards morning, when they are in danger to waken with the rime about their swollen eyelids. The course of the disease is ten days with a painful feeling in the nearly closed eyes of dust and soreness, and not without danger of infiltration under the cornea of an opaque matter; and so common is this malady in the Nejd settlements, that amongst three persons, there is commonly some one purblind. Ophthalmia is a besetting disease of all the Arab blood, and in this soil even of strangers: we see the Gallas suffer thus and their children, but very few of the negroes; I found the evil was hardly known at Kheybar, though they all lead their lives in the same country manner. Méhsan and another in our field, encamping upon the oasis soil, *gâra*, had already been in the dark with prickly eyes; but it passed lightly, for the malady is of the oases, and not of the dry deserts. I drank every evening a large draught out of the suspended girbies, looking devoutly upon the infinity of stars!—of which divine night spectacle no troublous passing of the days of this world could deprive me: I drank again at its most chillness, a little before the dawning. One morrow in the midst of Ramathán, I felt the eyes swell; and then, not following the precept of the Arabs but grounding upon my medical book, I continually sponged them. "In this disease put no water to the eyes," say the Arabs; washing purged the acrid humour a moment and opened the eyes, yet did, I believe, exasperate the malady.—But the Arabians carry too far their superstition against water, forbidding to use it in every kind of inflammation.

Ten twilight days passed over me, and I thought 'If the eyes should fail me!—and in this hostile land, so far from any good.' Some of the village, as I went painfully creeping by the ways, and hardly seeing the ground, asked me, "Where be now thy medicines!" and they said again the old saw, "Apothecary, heal thyself." After a fortnight, leaving the water, the inflammation began to abate; I recovered my eyes, and, Heaven be praised! without worse accident. The eyesight remained for a time very weak, and I could not see so well as before, in the time of my being in Arabia; and always I felt a twitching at the

eyes, and returning grudges of that suffered ophthalmia, if I but sipped cold water by night,—save the few times when I had supped of flesh meat. I have seen by experience, that one should not spare to drink water (competently) in the droughty heat of the day, to drink only when the sun is set; and in the people's proverbs, in the water-drinking Arabic countries, it is counted 'one of the three most wasting excesses of the body to drink water to bedward.' Some friendly Teyâmena, sorry to see my suffering plight, said to me: "This is because thou hast been eye-struck—what! you do not understand *eye-struck?* Certainly they have looked in your eyes, Khalîl! We have lookers (God cut them off!) among us, that with their only (malignant) eye-glances may strike down a fowl flying; and you shall see the bird tumble in the air with loud shrieking *kâk-kâ-kâ-kâ-kâ.* Wellah their looking can blast a palm tree so that you shall see it wither away.—These are things well ascertained by many faithful witnesses."

Where I passed by the sûk, many—they were Beduins—silently held me out their hands from the benches, they supposed I should be skilled in palmistry: many looked to find in the Nasrâny the power of exorcism, and entreated me in behalf of their sick friends (for this they esteem the great skill in medicine, to bind and cast out the jan). They could hardly tell what to think when, despising their resentment, I openly derided the imposture of the exorcists; I must well-nigh seem to them to cast a stone at the religion: yet afterward at Hâyil, I found exorcists only living under tolerance,—such kind of ungodly superstition, and pretended dealings of brain-sick men with the nether world, is not, perchance, to the reformed stomach of the Waháby religion.

The strangest fantasy which I found at Teyma, (which resembles the nomads' tales of the menâhil,) is that they have of a neighbouring phantom oasis, *Aueynát Masállat el-Amân.* "It is three hours riding from Teyma upon the north-west, and is often beheld by the Beduw. Slaves and horses issue from the enchanted appearance of palms; but all fadeth soon if a man approach them."

In a village, in Lent, I could not altogether escape (that contagious pestilence of minds) the Mohammedan zelotism. The Teyâmena, slippery merchants, and swimming in all looseness of carnal living, are unreproved Moslemîn in the formal observance of the faith, with fasting and prayers. Here, as in Nejd, the people are as freshly devout, as if they were new believers in a young religion, or as if Mohammed himself were

but lately deceased from among them: in a word, they are all busy with religion to buy God's blessings;—religion is the only earnest business and is the only pastime of their empty lives. The Waháby plowed and purged this soil from much overgrowth of old bastard weeds, and their renewing will not soon be forgotten in the public conscience. To taunt and mock, to check and enviously cross one another, these are the ungenerous *argutiae* of the Arabic temper: zelotism in these countries harbours in the more depravedly embodied of human souls. Religion when she possesses the better minds is amiable, humane and liberal; but corrupting in envious disgraced natures must needs give up some baneful breath of self-loving and fanaticism, which passes among them for laudable fruit of the spirit that is of their religious patriotism.—Patriotism and Religion! In the one and the other there seem to us to be sweetly comprehended all virtues; and yet in the excess they are springs from which flow out extreme mischiefs!—The zelots would cry upon me, *Goom! utlub rubbuk*, "Rise up thou, and call upon the Lord thy God." They were slender and ill-favoured growths of young lads, and unhappy shrews that were come up from these! Like words were spit upon me from the petulant tongues of certain little estimable women: and I mused in spirit, that those should be Heaven's brokers, who would be shunned in the rest by every man of integrity! Yet they durst not insult the Nasrâny in the village, because I was with the Beduw, and in the countenance of their own sheykhs.

I knew a young-middle-aged man, Ibrahîm, of the spirited Romàn family, unlike his kindred, a sober man in his talk, and lettered, who seemed to have been worn, in weathers of the world, to a not common moderation of mind. He had lived in exile, perhaps for no small forfeit, at *Yánba en-Núkhl*, and now at length (the ransom paid) he was returned home. I found him very poor, and he never bade me over his cottage threshold, where there was no coffee-hearth; but he always responded liberally when I enquired anything in his hearing. He invited me one day to accompany him in the cool of the afternoon, when he would show me the sûr and ruins of old (Mosaic) Teyma. The ancient town-walling, little ruined, we see riding high as a dyke banked up with sand-drifts upon the desert, a mile above the oasis, southward. The wall-head where we came is great blocks of sandstone rudely laid. They showed me a hillock even with the wall-height, and thereupon a heap of building-stones; this they call '*Kasr Bédr Ibn Jóhr*, Prince of old Teyma of the Yahûd.'—Of any "Emir *Samuel*, Jewish ruler of Kheybar and

Teyma" (of old renown), there is no memory in either village tradition: the unlettered inhabitants of Teyma are new comers, and the Arabians keep no records. They told me "within the compass of this wall, there lies buried *Wajjàj*, under the sand, that is another such great well-pit as the haddàj." Two freedmen accompanied us of the same sheykhly family; they came bravely apparelled with the barbaric vanity of the negro blood, and carrying their swords. With loud laughter they skipped among the ruins, and ran down as children out of school to ask me "Would I not be content to live at Teyma and dig up the Wajjàj? (the site is unknown) and all that waste soil in the sûr circuit should become fruitful gardens."

I found, by observation of the aneroid, that the old town lay fifty feet above the village,—wells then in that site must be sunk doubly deep; but that were not more than is found in many Nejd villages. Some old broken irrigation channels appeared above the soil. These old water-conduits are continually before their eyes, but there are none who will follow them up, to find their heads.—If any forward spirit were born amongst them, should he not fall into the same slumbering slackness? A man's two hands may not accomplish a great enterprise; if there will none accompany him, his heart should cease by and by to encourage him! The small conduits are of rude-set untrimmed flags; such are commonly seen in old ruined sites of Arabia. They think that springs might be found under their soil; in digging clay, some have lighted upon old water-ducts. I heard them talk of hiring cunning persons from el-Ally to search for springs: words which may be upon their tongues for many more years!

Later, when the Fukara were come in and held the country upon that side about, I adventured into the desert to view all these ruins. Following them far round, I crossed the old walled town-enclosure; all within was plain sand and the gravel of the desert, without any plots of ancient street, or foundation stones of houses. The masonry of the great sûr is of rudely-wrought sandstone-blocks laid to a face, in earthy clay for mortar: the midst between the stone faces is filled in with the same, which, not crumbling under this climate, becomes yet harder with time. Thus the old work is as a clay wall faced with masonry; the whole may have a fathom thickness, and (where the sûr can be viewed above the overflowing desert sand) more than three in height. I saw in a place a low tower, (was it a sepulchre?) filled with clay; in another a postern, whose jambs were of simple great stones. Little red shivers of silex or cornelian lie strewed upon the old town-site; which are foreign to

this country. [The like is seen in ancient sites upon the Persian Gulf coast.]—But looking all along by the walls, for other antique inscriptions of Teyma, I found none: my eyes were yet dim, of the suffered ophthalmia, and I passed with the steps of a fugitive, alone and unshod, and sinking in the deep drifted and burning sand.—There are other village ruins, springs and broken channels, at *Érbah*, sandstone bergs appearing in the horizon to the south-eastward at a few miles' distance from Teyma. Also upon the rising ground beyond the oasis salines eastward, is seen some ancient round building, it might have been a stronghold, or as they imagine, *keykal*, 'a temple' of the heathen and over-looking all Teyma: it is great, they pretend, as Kasr Zellûm; I could not visit it.

Besides Ibrahîm told me,—where I cannot yet fully trust him, since his words were not confirmed to me by the nomads,—"there is a ground, *el-Khubbu* (*Khúbbah*) *b'il Wady Mahàjja*, under the Ghrenèym mountain, in which are many tall stones pitched on end, showing a sculpture above of human eyes and the nose and tressed horns, and below some *naksh* or uncouth scored inscription." His words brought to my mind that stone (*v.* fig., p. 296) which I had found in Kasr Zellûm! Was it more likely that Ibrahîm should tell the truth, or go about to lie to the stranger in such matter? He might speak of the necropolis of Teyma, in times of the Bible! and much I desired to visit the site. When I asked Méhsan he answered that 'he had kept goats when a child upon all that side of Ghrenèym,—what was this khubbu! wellah, to his knowledge there was nothing such, and he did not believe it.' Sorry I was in these busy times, and when strange nomads were flocking from all sides into the town, that I could not be assured in the matter. I could not hear that anyone had ever found so much as a piece of ancient money at Teyma, whether silver or gold, or even of copper. Old trove-money is accounted lucky and good for charms, in the Arab countries; the finders carry it to the smith to be made into rings, or ornaments of their hareem and children. Shâfy showed me an amphora, which he had found (empty) in digging his ground; one such as the oil-jars of Southern Europe;—now there is not an earthen vessel used in these parts of Arabia! Strewed potsherds of the ancients, and broken glass, I found between the oasis' walls and the saline bottoms of Teyma. They say antique Teyma was the old borough in the sûr, with the three open suburbs, the West, the East, and the Haddàj, which are now: but that is worth remembrance which they tell after the tradition, "Seven were the

ancient townships of this country; Teyma, el-Hejr, Mubbîa(t), *Umgassur*, Kheybar, el-Khreyby, Mogeyra."

I went one day to see where a lately found ancient well had been re-opened. The son of the well-finder was driving a camel at the well, to raise water upon their new holding, which was already walled-in from the desert and had been ploughed and balked out in seed plots; this water was cooler, but not so well tasting as that which springs in the haddâj. The young man climbed over his clay wall (there are foot-holes in all their high orchard walling, so they may be scaled even by women), and returned to me with a present of pomegranates: in the Arabic countries, whoso enters a man's field or orchard is a guest of that ground, and the honest owner will fill his hand, if there be any seasonable fruits. So, still driving the nâga with his voice, the lad sat down to parley with me. The well of seven fathoms had been cleared by the labour of three journeymen, at six-pence or eight-pence, in twenty-five days, that is for ten or twelve reals; and this new ground of two to three acres, yet unplanted, he said to be worth two to three hundred reals, that may be near £18 an acre. There was yet to spend for setting out roots of young palms; and the not light yearly charges for camel hire and team driving. The young sets will bear fruit as bushes, in five or six years, and be grown to goodly young stems, in fifteen, yielding dates at the full,—this were a yearly harvest worth hardly an hundred reals: so that the profit of the fortunate field, at the last, is not much more than should rise of the principal laid up of so many expenses. When any hauta is sold at Teyma, a part payment is made with such scarcity of silver as they have, the rest to be delivered in dates and in household gear, as brazen vessels;—which beside the seldom seen sitting-carpet, are nearly the only moveables in these Arabian dwellings. The dates may be sold out of hand for reals, to the marketing Beduins.

The closing-in of this new hauta had advanced the compass of the oasis towards the desert: there is no public sûr about Teyma, but the township stands enclosed by the orchard walls of private persons. There are four or five ways, at the public paths' ends, into the settlement,—the outlying are shut by gates; yet foot-passengers may pass in at all hours, creeping upon the breast through a man-hole in the side wall (which is very irksome),—the like is seen in some Syrian villages lying in the desert, as Keriateyn before Palmyra.—I found one early morning a great company of Sherarât, waiting to enter, without the northern gate; and some of the town were there, to seek first

bargains among these poor people, who had brought in with them, to sell, samhh and samn: they came, lean and ragged from their suffering life in the desert, to buy victual in the village at the date harvest, and were of a quiet dejected demeanour. The gate a little later was opened to them, and they went to lodge in an empty hauta, upon that side of the oasis.

To speak of the African blood in these countries; there are bondsmen and bondswomen and free negro families in every tribe and town; many are home-born and free-born, *muwalladîn*. A few persons may be seen, at Teyma, of the half-negro blood; they are descended from freedmen, who grown to substantial living have taken poor white women of the sunna or smiths' caste, which is reckoned illiberal.—A pleasant looking young Heteym woman in the kella at M. Sâlih was the wife of a negro askar, Nejm's freedman who had been sent to keep the cistern at Moaddam. She was happy-faced, and (maugre a little natural sensibility of their slaves' colour) kindly affectioned to her children, that were negroes with better lineaments than those of the full blood. I have seen none of the lithe Gallas at Teyma, nor among nomads. This is because the first cost were more, and their strength is less for any rude labour. There are many Galla slaves in the Sacred Cities; and not few in the little tyrannies of Upper Arabia, as Hâyil and Boreyda, servitors and armed men of the Emirs: they are tall and well-grown as Arabs, hardy and gentle at once, obedient as slaves and of a spirit which carries them at his word upon every warfare. A stout negro lad might yet be purchased of the returning Haj, in these parts, for sixty reals (the value of two camels or a common thelûl). There is besides a negro kind of them, with clear ruddy-brown looks:—but the blacks are not fewer nations and kindreds than white-skinned men. I have questioned with many negroes, slaves from their youth in Arabia,—they were all from the Upper Nile countries, and had been robbed by the Arab forays.

A poor (now freed) woman who served at *Thuèyny's*, er-Romàn, in his orchard house next by us, where I passed the most mid-days, told me her heart yet yearned for her own land, her kinsfolk and her father's house. She sighed and said, 'Ah! that the Lord would give her to see it again!' A land which in comparison with this naked misery of the soil of their bondage is very full of the beneficence of nature, and from whence she had been ravished when almost grown. It was one day as she kept her father's goats upon the hill sides by the river with another girl. She saw her play

fellow surprised, at little distance, by the Arab riders; then she climbed into the thick of a tree, but was espied by them and they robbed her also.—To-day she was a free woman again, but in a hungry and strange land, very far from her own country, that lay she could not now tell whither, and she named to me Dungola. The border Arabs are ever waspish raiders into more peaceable and plentiful settled countries. Her people, she said, were happy: there is no use of money amongst them; if any is hungry in their villages, he may go into the gardens and eat his fill freely. Their clothing is good cotton stuff of their own weaving: they have no need that any foreign thing should be brought in among them."—I asked, 'How went her people clothed?' When she answered, "They wear but a loin-cloth," a young negro girl that stood by and listened to the 'aunt's' talk, and had been robbed from thence before her remembrance, derided her African people with laughing shrieks of "*Iblîs! iblîs!—hî-hî-hî!* they be not then better than wild men!" The condition of a slave is always tolerable and is often happy in Arabia: bred up as poor brothers of the sons of the household, they are a manner of God's wards of the pious Mohammedan householder, who is *ammy*, the 'eme' of their servitude, and *abûy*, 'my father.' Slave-holding among them is harsher in the mixed Holy Cities (where is the churlish military obedience and Turkish violence, and where some poorer citizens make merchandise of their slaves' labour). It is not many years, "if their house-lord fears Ullah" before he will give them their liberty; and then he sends them not away empty; but in Upland Arabia (where only substantial persons are slave holders) the good man will marry out his freed servants, male and female, endowing them with somewhat of his own substance, whether camels or palm-stems.

The free negroes are commonly seen lusty and thriving; they are rich men's children by adoption, where the poor disherited Arabs must hire themselves to every man's task as day labourers. But also of the natural stalwart condition of negro bodies, they fare well enough of a feeble diet and shoot up strongly in lean soil, where you see only pithless and languishing growths of the country Arabs. Nature, as was said above, has set a sorry mark upon all the date-eater village folk of Nejd,—that blighted, unprosperous, hollow caste of the human visage, which once looked upon is ever had in remembrance. The diet of the Teyâmena is dates in the daytime, and most evenings dates, but bread is then served in the better houses, or porridge boiled with fat gobbets of pumpkin. In those Africans there is no resentment that they have been

made slaves—they are often captives of their own wars—even though cruel men-stealers rent them from their parentage. The patrons who paid their price have adopted them into their households, the males are circumcised and—that which enfranchises their souls, even in the long passion of home-sickness—God has visited them in their mishap ; they can say, "*it was His grace*," since they be thereby entered into the saving religion. This therefore they think is the better country, where they are the Lord's free men, a land of more civil life, the soil of the two Sanctuaries, the land of Mohammed :—for such do they give God thanks that their bodies were sometime sold into slavery !

At length the last sun set in Lent, and Ramathán was ended. As the new day dawned, I walked with Méhsan to breakfast in the town. " Hie, Khalîl, it is a feast day, and we shall be merry ; God be praised, said he, that now the Lent is past ! "—" Thou art like one delivered from prison."—" Wellah, as thou sayest, out of imprisonment ! and I may now strike light to my galliûn. I go to break the fast with the acquaintance ;—knowest thou the custom to eat something at every friendly dàr ? The people will eat their fill to-day ! Here be two ways, go round breakfasting with those you know, and where you enter say, *Aŷd-ak mubârak*, ' blessed be your feast ' :—or come on ! I and thou will go breakfasting about together."

Fresh appeared the villagers with holiday faces in this morning sun, they had laid up merits in Lent ; and to-day they put on their new apparel for the year. Many now perfume their kerchiefs, their beards, their mantles, over the chafing-dish of incense, some go sweetened with rose-water. The holiday-makers issued from all doors, and enter over all thresholds, visiting and greeting from house to house. Where men come in, there the festival dish is set down to them of sopped flat-bread sweetened ; a swarm of human flies fall to their knees about it, at the instant ; and lifting their right hands full, in hot haste to the mouth—once, twice, thrice—the bare metal appeared. So they rise and throng on breakfasting to the next and the next houses, till they have walked through the neighbourhood : and after that, with well-lined ribs, they will go sit in some friendly dàr to drink coffee. Where they come in they say " Blessed be thy festival," and it is answered them again, *Aaddi aley-na*, pass unto us ; and we are keeping this feast, *wa henna aŷidîn*. All the rest of the day they gad up and down in their first-worn garments, and ruffle it in Bagdad kerchiefs of golden silk with purple cotton, very glorious in a colourless country. A young man clad before only in a poor tunic stained

with his honest labour, I saw to-day an highflyer in their clay streets like a stage king, with his mantle of scarlet fine.

The Resident for Ibn Rashîd passed through the sûk in the forenoon, in the pomp of his lord's new apparel, to visit Khálaf. Khálaf, of a perspicuous and liberal mind, was but then returned from Hâyil; and for those fourteen Ramathán days by the way, in which they had eaten, he now fasted not at all, in spite of the zelots, who of their natural vility were busybodies, questioners of other men's religion in the town. I have seen him patiently bear with their scurvy importunity, since he could not shun them: Khálaf was of the sheykhly mildness, but a man inwardly of his own counsel. The Teyma sheukh had not fared amiss in Hâyil, where the Emir bestowed upon each of them a camel and 60 real-mejîdies, (which they call as often ghrazziát), for their charges about the well-building, besides the accustomed change of clothing, that is the sum value of £50 sterling. Khálaf had sore eyes, and I made him a bottle of medicine; it might be because he had but slenderly deserved of the Nasrâny, that he accepted it without thanks, and looking fixedly in my face. The poor nomad wives and children had no new garments to put on, but blithely they danced out the hour in our hauta. When the Beduin friends insisted with me to let them see our holiday dance, I would not make a breach in their mirth, but, foreseeing their natural judgment, I was half-ashamed to show them the manner.—With that stern congruity which is in their wild nature, they found it light: 'Oh! what was that outlandish skipping and casting of the shanks, and this footing it to and fro!'—it seemed to them a morris dance! but when they heard more, of our caroling, that his arm about her middle, every man danced it forth bosom to bosom with every fair woman, they thought of us but scorn and villany.

Many Aarab were come to town, and as I went abroad I heard one whistling—a surprising sound in the Arabic countries! where it would be taken for one's whistering to the jan. I found him to be a Fejîry of my acquaintance, and asked where learned he that ribaldry? "In the time of our being in es-Sham."—There he might have heard it of some coxcomb Nasrâny, light-heads to take up a toy, of any Jack-would-be-a-gentleman passenger Frank in their country.—In that there came to us a Solubby, riding upon an ass, and singing; he snivelled deep, and brayed so wonderfully loud! and I called to this companion, "Thinkest thou they sing better in Syria?"—The cheerful young Solubby arriving anon answered for himself, "No, wullah! I too have been in the

North;" and with great heart, he laughed to scorn the eunuch-like trickling warbles,—intolerable also in our ears for their barbaric remissness—of the musicants [the best are Jews] of Damascus. I never heard a woman sing (other than the girls' festival chanting of single staves) in these countries.—Where be the Aphrodisiastic modulations of the fair singing women in these Arabian deserts of 'the Time of Ignorance'? The hareem sing not in their new Arabian austerity of a masculine religion.

In this festival afternoon came the Fukara, the tribe had alighted at two hours from the town; they watered the cattle at their friends' running channels, in Teyma. Zeyd rode to us upon his mare, and through a breach of the wall towards the wilderness the camels were driven in to drink. Our people in the hauta had lacked fuel; now the hind brought his cloak full of jella, which as said, is excellent firing. The tribesmen had well supped, they told us, in Ramathán, having taken many foxes.—But I saw not my nâga among the camels of Zeyd's Aarab, standing to drink at the suryân! "She has strayed!" answered the young herdsman.

Three days they keep the Bairam feast, but in the second I saw the villagers put off the new garments, and go about their harvest labour. The dates, past the full ripening, were falling in the trees; the nomads were now flocking into the town, to be buyers in the date-gathering, and all Beduw are impatient to be sped of marketing business, and be gone to their wandering menzils, where they have left their wives and children in the booths without defence, and the cattle in the open field. Companies of Bishr arrived every hour from the eastward: the Fukara wondered at the multitude of faces which, Zeyd told me, they had not before known. These Bishr, cut off from their landed inheritance at Kheybar, came in this year to victual themselves at Teyma, where dates are as good or better, and cheaper than in the villages and hamlets of the Jebel: many of them had not been here in their lives. Among these headlong troops entering the town, some have hailed me, "O man! this way leads whither? where is the haddàj?"—Teyma seemed no more the former oasis with this daily hubbub up and down, and the hitherto clean ways were full of pestilent ordures. The villagers being in their orchards, all house-doors were shut; men and hareem were at the ingathering in their hautas (*yajidûn en-núkhl*), where their climbers in the trees cut and let down with a cord the frails of food-fruit. The barefoot family trains pass homeward every hour shuffling and stooping in the ways under great basket-loads to

their cottage ware-rooms. They wrought all day, and the next and the third daylight after, till the sun's going down; and now breakfasting again at noon since Ramathán, they felt their strength revive.—The Beduw are seen flitting from hauta to hauta, and entering where they list to eat of the sweet hospitality. The Teyâmena hastened the more that the season was lateward; in their second harvest day the sky was troubled. They carried in the last fruit when it was already wetted; in such case the dates will ferment. Showers fell, every man was in the orchards, even the many-wheeled haddàj was forsaken and silent: they told me, for these few days after harvest, and rain falling upon the heads of their palms, the trees would take no hurt.

I saw a Beduwîa wife, decked in poor wild bravery, as it were a gipsy queen; she went caroling in the hautas with a gay banner: a stranger, the people wondered and mocked, the hareem approached timidly to touch her outlandish apparel, and where she came she was bidden to sit down and eat. Hearing she was of Harb, the first I had seen of that Beduin nation, neighbours of the Harameyn, I regarded her silently. And she, with a great breath, not less astonished to see that white man there,—"A Nasrâny say ye!" 'Ha! she had heard this name, and how came any Nasrâny hither? were we not children of the Evil One? yet I did greet her with fair words, and with blessing!' I said, "The Arabs bid God curse all that is not theirs, but we beseech God to have mercy upon all mankind; I heartily pray Ullah bless thy household, and thy children, and thy cattle." She answered, "Ah now! how many be the false hearsays in the world,—ay billah, ay billah! Look ye, he must be one of a good peaceable kind of folk." Trays of the food-fruit in the stalk were brought down from the best trees, and she was called apart to eat with the hareem. I was bidden where I stood with some sheykhs, and we sat down together with our rich host Thuèyny er-Romàn, whose was this great harvest-ground: Misshel el-Auájy was one of them—he that is great sheykh of Bishr.

Afterward, as there was peace (of this eating together) between us, I said to Misshel, I was for going to Hâyil and Kheybar, and would return with him eastward in the deserts, from whence I might find some market-goers to J. Shammar, and ride along with them. The burly man (he was such for a Beduwy) answered the stranger with a sturdy sharpness, in that hollow ringing voice, which is of the drought of the desert. "But we go now to seek *él-gúsh f'il khála*, wild bushes in the empty waste, for our camels, and far distant; we go not to

J. Shammar.—Kheybar quoth he! Kheybar where?—but know, Khalîl, there is no man will guide thee thither: the Dowlat is there! and wellah I tell thee there is naught but the cutting of wezands between us. Nay! put this from thy mind, of going to Nejd; also thou canst not come with us."—"Tell me, Misshel, whether you hold me for a friend or an enemy?" He responded with eyes of rapine, after a little pause, "Well, I take thee for neither! nor friend nor enemy;—(the shrew murmured)—but I would to God I might once have the spoiling of thee." Misshel, this "Ruler of the seven tribes," was sheykh in particular of his own Auájy, the heaviest bodies and most formidable in warfare of all the country. It was his tribesmen that had "taken" this year the general ghrazzu of the Wélad Aly, more than a hundred lances, and lately in one day all the cattle of the Moahîb. Last year they had crossed arms with the Dowla at Kheybar, where many of them were fallen; Mohammed Ibn Rashîd egged them on. Misshel is praised in the people's tongue as 'a mighty spearsman';—it seemed the man could be a bearer down of right and goodness with a more robust iniquity.—Proudly Abd el-Azîz er-Romàn had showed me Misshel's lance, laid along upon the tenter-pegs in the clay wall of his kahwa, where this sheykh often lodged; it might be nearly fourteen foot in length. The great sheykh of Aarab was a friend of his youth, so also was Motlog el-Fejîry. Bishr tribesmen have boasted to me thus of Misshel's shelfa, "The head is large as an hand-breadth, and waggleth billah as a tongue, athirst to lap up his enemies' blood."

Also Abd el-Azîz had been out in Ramathán, riding round to the nomads to take up well-camels: descending toward el-Héjr, he went first to visit the small tribe of Moahîb in Thirba, lately accounted their enemies—he had not known them before—but now friends being reconciled with Ibn Rashîd. They feasted him largely, a goat here, a sheep there, had been killed for his supper, so that he admired (which he showed me spreading out his hands and opening the eyes) their ancient hospitality; and yet only little before they had lost all their camels. He saw them yet in the sorrow of that immense disadventure; but they were lifting up their heads again. The nomad neighbours of Billî had been good to them in gifts. Tollog's great cattle were even more than before; Mahanna had sent him seven camels. He found the old man low and broken, though the bereaved tribesmen were in a manner re-established, every man after the number, the ability, and free-giving kindness of his friends:—and that is like a day of judgment in the desert

world, wherein each soul receiveth according to his proper deserts, the liberal man more and he that was at all times a jocundity to his friends. Before this moon was out the Moahîb were camel masters to half their former strength: their flocks, that were upon the Harra, had not been taken. But Abd el-Azîz made me mourn, falsely reporting the deaths of many of my former friends, till I learned from Shwoysh, now in exile for a dispute with Tollog, who came to Teyma with the Fukara, that only Fâiz was fallen.—The Teyma sheykh had ridden further, to el-Ally, where he had never been before, since this is an Hejâz village in the friendship of the Dowlat of Medina. A nomad was his back-rider, and so well were they mounted, that he accomplished this voyage in Ramathán of not less than three hundred miles in a few days,—but not fasting. When now I asked this man to commend me to Misshel, he suborned certain Beduins to tell me a forged tale: 'It was impossible that I should pass with any of the Bishr to Hâyil, they were fallen (it was false) under the Prince's displeasure, he having commanded them to restore the Moahîb cattle to their owners and they would not.'—But all with whom I spoke set themselves against my going to Nejd; they would have me '*return thither from whence I was come into their country.*'

In Hâyil, Hamed and Wâyil had attended the coming home of the Emir,—he was ridden out upon a foray. Ibn Rashîd, when he arrived, accepted their submission and the thelûl, and dismissed the men home. As they rode peaceably homeward bearers of good tidings, over the deserts (from Hâyil are about an hundred leagues to Thirba), and were come to the mid-way in dîrat of Bishr, they saw pasturing camels, which were none other in their eyes than their own cattle!—Then they saw on them the brand-mark of the Moahîb indeed. They alighted for the night at a great tent, and that was Misshel's. After supper they heard from their host's lips (it was he who had made them bare) of their home calamities; and Misshel gave Hamed, for the old man his father, one of his own nâgas.—Reckoning days, they found the day of their disaster to fall within the time, when having brought their submission, they were in Hâyil, awaiting the Emir. In the morning therefore they mounted, to ride back thither:—but would the (lately hostile) Emir ordain the restitution of their cattle?

—Mohammed Ibn Rashîd received them sternly. The ruler had accepted three thelûls since they were here, which the Auájy sent him immediately, out of their booty. The Emir was well pleased with this final punishment of his old

foes, though he had now received them as tributaries. Bitter is the heart, and the sword is sharp, of him who rules over the wandering tribes of the khála! but in truth he might not else contain them.

A Sherâry neighbour of our hauta slaughtered an old camel in Bairam, and sold portions of the meat against dates: he laid up this provision for his family in the short winter. I went to buy of him, and he was a gentle butcher, calling me at every turn 'the son of his brother.' Another day a Fehjy neighbour slaughtered an old nâga,—that nomad family husbanded a small palm ground without the walls, and were become as settlers. The slaughter-beast was worth five reals, but selling the joints, he laid up a larger provision. I went to him, but he would not sell meat for money, saying, 'Who would buy let him bring dates.' That which was not sold in the first day, they boiled in the broth and blood:—thus, though it be unlawful, they eat the blood—the koran letter is unknown to them. I saw the sale till the third day, the meat then beginning to stink; but these townsmen and the Aarab will eat the flesh of game thus tainted, which, as the wild goat and the antelope, are shot at a day's distance in the wilderness: yet they took it well when I refused to taste of such worms' meat with them. Having bought of the fresh, Méhsan's daughter, the little maiden that served me, boiled it, and I called my Beduin friends to supper; but such old camel is not very good to eat.

The autumn rain fell upon us, as we sat abroad after supper: the lately sunny world seemed swallowed up in gloom. The rainy evening closed in dimly, and wild flaws of wind beat upon our nakedness of worsted housing. As the cold drops fell through the worn tent-cloth, Méhsan questioned me of my country,—I was soon now to depart from them. When he heard that we had an abundance of the blessings of Ullah, bread and clothing, and peace, and how if any wanted the law succoured him,—and the night's dark storm was breaking with discomfort upon us,—he began to be full of melancholy, and to lament the everlasting infelicity of the Aarab, whose lack of clothing is a cause to them of many diseases, who have not daily food nor water enough, and wandering in the empty wilderness, are never at any stay; and these miseries to last as long as their lives. And when his heart was full, he cried up to Heaven—such informal praying of a man's spirit they call *duâa*—*Úrhum yâ Rubb! khálkat, elathi Ent khalakta: úrhum el-mesakín, wa el-juaanín, wa el-aryanín! úrhum yâ'llah,—yâ'llah!* "Have mercy, ah Lord God, upon Thy creature, which Thou

createdst:—pity the sighing of the poor, the hungry, the naked, have mercy! have mercy upon them, O Ullah!" Yet after their complaint in the present, wherein they see themselves orphans of a niggard Providence, so lively is the human humour of faith and hope in them, that they will say anon, which Méhsan now added devoutly—*Ullah karîm*, "The Lord, He is bountiful."

The Teyâmena seldom taste flesh-meat, but game is sometimes brought to town by Solubbies, living here beyond the walls in booths and home-born, poor smiths in iron and tinkers. They ride out upon their asses to the open khála a-hunting, and return on foot, driving home their beasts laden with venison; and all the meat is commonly bought from them, ere they be past the sûk. The best of them was *Mátar*, a pleasant fellow, and I often talked with him of his hunting. When I enquired of the wild ox, wothŷhi, he showed me a thick-bodied white ass of theirs, and said, "The wothŷhi is like her!—She is white haired (as all great game of the sand-plains), without hunch, and has crop ears, with the tail of a cow, and the ending bunch of hairs." The wothŷhi is fleetest of game, the meat is esteemed above all venison; the hide of the bull, which is very thick, is said to make the best sole leather for sandals. I saw in 1875 the hides brought to Maan from the Sherarát desert. The rod-like horns were common at Teyma; the most are brought in by the Sherarát and bestowed upon their town friends, who have them, in their ware-rooms, to break up any hard clotted store of old dates: I saw that the Teyma Solubba families used them for tent-pegs.—I spoke to Mátar of the ancient archery, he answered, "Many times I and my companions have found iron arrow-heads of a finger's length in the mountains, as we were hunting the bedûn, wellah like the heads of little spears,—we found not the shafts, because the wood has perished." He had seen images of men scored upon the rocks, "holding bows in their hands, and having on their heads a long cap!"—That were now an outlandish guise in Arabia.

There fell daily showers, and a cold wind breathed over the desert, the sky was continually overcast. The visiting nomads were about to depart, and I desired to go eastward with them,—forsaking the well-building, rather than longer abide their loitering leisure. The year was changing, and must I always banish my life in Arabia! My friends were very slow to help me forward, saying, 'What had I to do in Hâyil that I must go thither? and after Teyma I should no longer be safe with Aarab that knew not the Dowla.' As for Ibn Rashîd, they said, "He is *néjis* (polluted, profane), a cutter-off of his

nigh kinsfolk with the sword:" and said Abd el-Azîz, who collected the Emir's dues, "Word is come of thee to Ibn Rashîd! —that 'a Nasrâny, whom no man knoweth, is wandering with the Aarab, and *writing*,' and he was much displeased. The Beduw eastward will fear to receive thee lest the Emir should require it of them."

I hoped to depart with Bishr, their marketing families lay in an outlying hauta of Thuèyny's; there I went to visit them. Each household lodged apart upon the ground amongst their pack-saddles and baggage, and in the rain by day and night they were without shelter: only the sheykh Misshel lay under a tent-cloth awning. Misshel was coffee-drinking in the town, but I found Askar (he who had been wounded), a young man in whom was a certain goodness and generosity of nature, more than in his blunt-witted father: Askar received my greeting with a comely *yâ hulla!* he was pleased when the stranger enquired of his hurt, and that thus I should know him. The rain fell as we sat about the camp-fire, where they were making coffee: theirs was the best I had tasted in Arabia, —not of casting in a few beans Teyma-wise, but as Nejders the best part of an handful. Bye and bye I asked, which of them would accompany me to Hâyil? one said, 'He cared not if it were he; when they returned from Teyma, he must needs go thither: what would Khalîl give, and he would set me down in the midst of the town?'—"I will give thee three reals." The rest and Askar dissuaded him, but the man accepted it, and gave his right hand in mine, that he would not draw back from this accord, and Askar was our witness. The help to needy Beduins of a very little money, to buy them a shirt-cloth and a mantle, made my journeys possible (as Zeyd foretold), among lawless and fanatical tribes of Arabia:—but I have hardly found Beduins not better than the Fukara. These Bishr nomads, not pensioners of the haj road, but tribesmen living by their right hands in their own marches, are more robust-natured, and resemble the northern Beduins. They are clad from el-Irâk, and they bind the kerchief upon their foreheads with a worsted head-band in great rolls as it were a turban.

On the morrow one of those nomads took me by the mantle in the street to ask me, 'Would I go to his dîra to cure a tribesman who had suffered many years a disease of the stomach, so that what food he took he rejected again?' I saw the speaker was a sheykh, and of Zeyd who was standing by he enquired 'had they found the Nasrâny a good hakîm, in the time of my living amongst them?' I was pleased with the man's plain behaviour and open looks. Though he seemed a

great personage, he was an Heteymy, *Hannas Ibn Nômus*, sheykh of the *Noâmsy*;—that is a kindred of Heteym now living in alliance with Misshel, and inhabiting the nomad district of the Auájy, where they had found a refuge from their enemies. Zeyd said to me, "There is nothing to fear if thou go with him: Hannas is a very honest man: billah I would not so leave thee in the hands of another."

The Fejîr watered once more at Teyma; I saw the great cattle of our households driven in, and after the watering their burden camels were couched by the booths: for Méhsan and the rest would remove in the morning and return to the desert. Among the beasts I found my old nâga, and saw that she was badly galled on the chine; the wound might hardly be healed in fifteen or twenty days, but I must journey to-morrow. I brought nomad friends to look at her, who found that she had been ridden and mishandled, the marks of the saddle-tree cords yet appearing in the hairy hide. It could not be other than the fault of Zeyd's herdsman Îsa, a young man, whom I had befriended. So taking him by the beard before them all, I cursed 'the father of this Yahûdy.' The young man, strong and resolute, laid hands upon my shoulders and reviled me for a Nasrâny; but I said, "Sirrah, thou shouldst have kept her better," and held him fast by the beard. The tribesmen gathered about us kept silence, even his own family, all being my friends, and they had so good an opinion of my moving only in a just matter. Îsa seeing that his fault was blamed, must suffer this rebuke, so I plucked down the weled's comely head to his breast, and let him go. An effort of strength had been unbecoming, and folly it were to suffer any perturbation for thing that is without remedy; I had passed over his fault, but I thought that to take it hardly was a necessary policy. Also the Arabs would have a man like the pomegranate, a bitter-sweet, mild and affectionate with his friends in security, but tempered with a just anger if the time call him to be a defender in his own or in his neighbour's cause. Îsa's father came bye and bye to my tent, and in a demiss voice the old hind acknowledged his son's error; "Yet, Khalîl, why didst thou lay upon me that reproach, when we have been thy friends, to name me before the people Yahûdy?" But as old Sâlih saw me smile he smiled again, and took the right hand which I held forth to him.

I found Zeyd, at evening, sitting upon one of the clay benches near the haddâj; he was waiting in the midst of the town, in hope that some acquaintance of the villagers coming by,

before the sun's going down, might call him to supper. Returning after an hour I found Zeyd yet in the place, his almost black visage set betwixt the nomad patience of hunger and his lordly disdain of the Teyâmena. Zeyd might have seemed a prosperous man, if he had been liberal, to lay up friendship in heaven and in this world; but the shallow hand must bring forth leanness and faint willing of a man's neighbours again. I stayed to speak a word with Zeyd, and saw him draw at last his galliûn, the remedy of hunger: then he called a lad, who issued from the next dàr, to fetch a live coal, and the young villager obeyed him.

In the first hour of this night there fell upon us a tempest of wind and rain. The tall palms rocked, and bowing in all their length to the roaring gusts it seemed they would be rent by the roots. I found shelter with Méhsan in the house of Féjr our host; but the flat roof of stalks and rammed earth was soon drenched, and the unwonted wet streamed down inwardly by the walls. Méhsan spoke of my setting forth tomorrow with the Bishr, and, calling Féjr to witness, the timid friendly man sought to dissuade me, 'also Zeyd, he said, had forsaken me, who should have commended me to them; it was likely I should see him no more.'—"Should I wonder at that?—Zeyd has no heart," they answered both together: "Ay, billah, Zeyd has no heart," and repeated *ma láhu kalb*, He has no heart! Féjr was suffering an acute pain of 'the stone,' *el-hása*, a malady common in these parts, though the country is sandstone; yet sometimes it may be rather an inflammation, for they think it comes of their going unshod upon the burning soil. When the weather lulled, we went towards our wet tents to sleep out the last night at Teyma.

CHAPTER XXI.

THE JEBEL.

Depart from Teyma with Bishr. Journey eastward in the rain. Misshel the great sheykh makes and serves coffee. Women of Bishr. Ibn Mertaad. Hospitality of a sheykh in the wilderness. Come to Misshel's tents. Misshel's threats. Depart with a company for Hâyil. A journey with thelûl riders. The Nasrâny esteemed a Beduwy and a cattle thief. Arrive at tents by night. A Beduin who had served in the Ageyl. A Shammar sheykh in the desert. He wishes well to the Engleysy. Nejd Arabia is nearly rainless. Questions and answers of the Beduw. Extreme fatigue of riding. An appearance of water. Askar's counsel. Arrive at the first Shammar village. Mógug. Judgment given by the sheykh for the Nasrâny. Their kahwa. A liberal-minded young scholar. An Irâk Beduwy accuses the Nasrâny. The Nejd speech. Depart for Hâyil. Rîa-es-Self. *A perilous meeting in the rîa. Bishr and Shammar not good neighbours. View of the mountain landmark of Hâyil. Gofar. Veiled Nejd women. Public hospitality at Gofar. Outlying Gofar in ruins. Desert plain before Hâyil. Passengers by the way. Horsemen. Approaching Hâyil. Beduin guile. Abd el-Azîz. Enter Hâyil. The public place. The Kasr. Mufarrij. The public kahwa. The guest-hall or* mothîf. *The Prince's secretary. The Nasrâny brought before the Prince Ibn Rashîd. The audience. A Mohammedan book-tale of the Messiah. An unlucky reading. A seal. Walk in the Kasr plantation with Mohammed the Emir. Their deep wells of irrigation. The wothŷhi.*

The women of the hauta loaded the tents and their gear, and I saw our Aarab departing before the morning light. Zeyd rode in upon his mare, from the village where he had slept; 'If I would go now with him, he would bring me, he said, to the Bishr and bind them for my better security;' but Zeyd could not dwell, he must follow his Aarab, and I could not be ready in a moment; I saw the Fukara companions no more. A stranger, who passed by, lent me a hand in haste, as I loaded upon my old nâga: and I drove her, still resisting and striving to follow the rest, half a mile about the walls to those Bishr, who by fortune were not so early movers. There, I betook myself to *Hayzàn*, the man who had agreed to conduct me: and of another I bought the frame of a riding-saddle, that

I might lay the load upon my wounded camel. They were charging their cattle, and we set forward immediately.

Leaving Teyma on the right hand, we passed forth, between the Érbah peaks and Ghreneym, to the desert; soon after the bleak border was in sight of the Nefûd, also trending eastward. We journeyed on in rain and thick weather; at four of the afternoon they alighted, in the wet wilderness, at an height of 600 feet above Teyma, and the hungry camels were dismissed to pasture. The Beduin passengers kindled fires, laying on a certain resinous bush, although it be a plant eaten by the cattle, and though full of the drops of the rain, it immediately blazed up. They fenced themselves as they could from the moist wind and the driving showers, building bushes about them; and these they anchored with heavy stones.

We removed at sunrise: the sudden roaring and ruckling hubbub of the Beduins' many camels grudging to be loaded, made me remember the last year's haj journeys! before ten in the morning, we had Helwàn in front, and clearer weather. The Bishr journeyed a little southward of east, Birrd (Bírd) was visible: at two, afternoon, we alighted, and dismissed the camels to pasture; the height was here as yesterday, nearly 4000 feet. The rain had ceased and Hayzàn went out hawking. There were two or three men in this company who carried their falcons with them, riding on the saddle peaks, in their hoods and jesses, or sitting upon the master's fist. Sometimes the birds were cast off, as we journeyed, at the few starting small hares of the desert; the hawks' wings were all draggled in the wet: the birds flew without courage wheeling at little height, after a turn or two they soused, and the falconer running in, poor Wat is taken. Thus Hayzàn took a hare every day, he brought me a portion from his pot at evening, and that was much to the comfort of our extenuated bodies. I missed Hannas and his cousin *Rayyàn*, in the way; they had left our journeying Aarab to go to their people encamped more to the southward, above the *Harrat Kheybar*. To-day I was left alone with the Auájy,—somewhat violent dealing and always inhospitable Beduins, but in good hope of the sooner arriving at Hâyil. We sat down to drink coffee with the sheykh, Misshel, who would make it himself. This "ruler of the seven tribes" roasted, pounded, boiled, and served the cheerful mixture with his own hand. Misshel poured me out but one cup, and to his tribesmen two or three. Because this shrew's deed was in disgrace of my being a Nasrâny I exclaimed, "Here is billah a great sheykh and little kahwa! Is it the custom of the Auájy, O Misshel, that a guest should sit among you who are all drinking, with his cup

empty ?" Thus challenged, Misshel poured me out unwillingly, muttering between the teeth some word of his fanatical humour, *yâ fárkah !*

The third day early, we came in sight of J. Irnàn ; and I said to my neighbour, "Ha, Irnàn !" A chiding woman, who was riding within ear-shot, cried out, "Oh, what hast thou to do with Irnàn ?." At half-afternoon we alighted in high ground, upon the rising of Ybba Moghrair, where I found by the instrument, 4000 feet. Some camels were now seen at a distance, of Aarab *Ibn Mertaad*, allies of theirs. When we were lodged, there came a woman to my tent ; who asked for needles and thread (such trifles are acceptable gifts in the khála) ; but as she would harshly bargain with the weary stranger I bade her begone. She answered, with an ill look, "Ha ! Nasrâny, but ere long we shall take all these things from thee." I saw, with an aversion [of race], that all these Bishr housewives wore the *berkoa* or heathenish face-clout, above which only the two hollow ill-affected eyes appeared. This desolation of the woman's face was a sign to me that I journeyed now in another country, that is jealous (and Wahâby) Nejd ;—for even the waste soil of Arabia is full of variety.

The fourth morning from Teyma, we were crossing the high rugged ground of sandstone rocks behind Ybba Moghrair. Strange is the discomfort of rain and raw air in Arabia, when our eyes, wont to be full of the sun, look upon wan mists drooping to the skirts of these bone-dry mountains ! wind, with rain, blew strongly through the open wilderness in the night-time. We lodged, at evening, beside some booths of Mertaad Arabs, and I went over bye and bye to their cheerful watch-fires. Where I entered the fire-light before a principal beyt, the householder received me kindly and soon brought me in a vast bowl of fresh camel-milk. They asked me no questions,—to keep silence is the host's gentleness, and they had seen my white tent standing before sunset. When I was rising to depart, the man, with a mild gesture, bade me sit still. I saw a sheep led in to be sacrificed ;—because Misshel had alighted by them, he would make a guest-supper. *Aŷid* Ibn Mertaad, this good sheykh, told me his Aarab went up in droughty years to the Shimbel, and as far as Palmyra, and Keriateyn ! I lay down and slumbered in the hospitable security of his worsted tent till his feast was ready, and then they sent and called Misshel and the Auájy sheykhs. Their boiled mutton (so far from the Red Sea coast) was served upon a mess of that other rice-kind, temmn, which is brought from

el-Irâk, and is (though they esteem it less) of better savour and sustenance. Misshel, and every man of these Bishr tribesmen, when they rose after supper and had blessed their host, bore away—I had not seen it before—a piece of the meat and a bone, and that was for his housewife journeying with him.

Upon the morrow, the fifth from Teyma, we ascended over the very rugged highlands eastward by a way named the *Derb Zillâj*, where the height was 4500 feet, and I saw little flowerets, daughters of the rain, already sprung in the desert. At noon we reached Misshel's menzil of only few tents standing together upon this wide sandstone mountain platform where we now arrived, *el-Kharram*, the altitude is 5400 feet: the thermometer in the open showed 80° F. From hence the long mountain train appeared above the clouds, of Irnàn, in the north, nearly a day distant.

At afternoon there came in two strange tribesmen, that arrived from a dîra in the southward near Medina: they said, there was no rain fallen in the Jeheyna dîra, nor in all the country of the W. el-Humth! A bowl of dates was set before them; and the Beduin guests, with the desert comity, bade me [a guest] draw near to eat with them:—Misshel, although I was sitting in his tent, had not bidden the Nasrâny! I took and ate two of the fruits, that there might be "the bread and salt" between us. I had with me a large Moorish girdle of red woollen; Misshel now said, I should give it him, or else, billah, he would 'take me' and my things for a booty. The girdle of the settled countries, *kúmr*, is coveted by the nomad horsemen, that binding thus the infirmer parts of the body they think a man may put forth his strength the better. 'The girdle, I said, was necessary to me; yet let Misshel give me a strong young camel, and I would give him my old nâga and the girdle.'—This man's camels were many more than two hundred! 'Well then, Misshel answered, he would take me.'—"See the date-stones in my hand, thou canst not, Misshel, there is now 'bread and salt' between us."—"But that will not avail thee; what and if to-morrow I drive thee from us, thou and thy old nâga, canst thou find a way in the wilderness and return to el-Héjr?"—"I know it is four journeys south of west, God visit it upon thee, and I doubt not it may please Ullah, I shall yet come forth."—"But all the country is full of habalîs."—"Rich Misshel, wouldst thou strip a poor man! but all these threats are idle, I am thy guest."—They believe the Nasâra to be expert riders, so it was said to me, 'To-morrow would I meet Misshel on horse-back, and I should be armed with a pistol?' I answered, 'If it must be so, I would do my endeavour.'—"Nay, in the morning

Khalîl shall mount his old nâga (said Misshel again) and ride to Medáin Sâlih ;" so with a sturdy smile he gave up the quest, seeing he could not move me. His younger son, who sat dropsical in the father's tent, here said a good word, 'Well, let Khalîl sleep upon it,—and to-morrow they would give me a nâga for the Khuèyra and the girdle.'—In their greediness to spoil the castaway life, whom they will not help forward, the Arabs are viler than any nation!

Hayzàn in the morning bade me prepare to depart, Askar and some companions were setting out for Hâyil, and we might ride with them; he enquired 'Was my old nâga able to run with thelûls?'—"She is an old camel, and no dromedary."—"Then we must ride apart from them." Hayzàn, when he had received his money, said he could not accompany me himself, '*but this other man*,' whom he feigned to be his brother, besides he named him falsely.—Hard it were to avoid such frauds of the Beduins! Misshel said, "Well, I warrant him, go in peace." I made the condition that my bags should be laid upon his thelûl, and I might mount her myself; so we set forward.

This rafîk looked like a wild man: Askar and his fellowship were already in the way before us; we passed by some shallow water-holes that had been newly cleared; I wondered to see them in this high ground. We came then to the brow, on the north, of the Kharram mountain, here very deep and precipitous to the plain below; in such a difficult place the camels, holding the fore-legs stiff and plumping from ledge to ledge, make a shift to climb downward. So, descending, as we could, painfully to the underlying sand desert, and riding towards a low sandstone coast, *Abbassîeh*, west of Misma, we bye and bye overtook Askar's company. Coming nigh the east end of the mountain, they thought they espied habalîs lurking in the rocks, "Heteym of the Nefûd, and foemen," where landlopers had been seen the day before. "Khalîl (said Askar), can your nâga keep pace with us? we are Beduw, and *nenhash* (*nahájj*)! we will hie from any danger upon our thelûls; hasten now the best thou canst, or we must needs leave thee behind us, so thou wilt fall alone into the hands of the robbers." They all put their light and fresh thelûls to the trot: my old loaded nâga, and jaded after the long journey from Teyma, fell immediately behind them, and such was her wooden gait I could not almost suffer it. I saw all would be a vain effort in any peril; the stars were contrary for this voyage, none of my companions had any human good in them, but Askar only. My wild rafîk, whom I had bound at our setting out by the most solemn oath, 'upon the herb stem,'

that he would not forsake me, now cried out, 'Wellah-billah, he would abandon me if I mended not my pace (which was impossible); he must follow his companions, and was their rafîk,' so they ran on a mile or two.

The last days' rain had cooled the air; this forenoon was overcast, but the sun sometimes shone out warmly. When with much ado I came up to my flying fellowship, I said to Askar, "Were the enemies upon you, would you forsake me who am your way-fellow?" "I would, he said, take thee up back-rider on my thelûl, and we will run one fortune together; Khalîl, I will not forsake thee." They were in hope to lodge with Aarab that night, before we came to the Misma mountain, now before us. The plain was sand, and reefs of sandstone rocks, in whose hollows were little pools of the sweet rain-water. At half-afternoon they descried camels very far in front; we alighted, and some climbed upon the next crags to look out, who soon reported that those Aarab were rahîl, and they seemed about to encamp. We rode then towards the Misma mountain, till we came to those Beduins; they were but a family of Shammar, faring in the immense solitudes. And doubtless, seeing us, they had felt a cold dread in their loins, for we found them shrunk down in a low ground, with their few camels couched by them, and the housewife had not built the beyt. They watched us ride by them, with inquiet looks, for there is no amity between Annezy and Shammar.—That which contains their enmities is only the injunction of the Emir. I would have asked these Beduins to let me drink water, for all day we had ridden vehemently without drawing bridle, and the light was now nearly spent; but my companions pricked forward. I bade my rafîk lend me at last his more easy thelûl, that such had been our covenant; but the wild fellow denied me, and would not slack his pace. I was often, whilst they trotted, fallen so far back as to be in danger of losing them out of sight, and always in dread that my worn-out nâga might sink under me, and also cast her young.

At Askar's word, when they saw I might not longer endure the fellow assented to exchange riding with me, and I mounted his dromedary; we entered then at a low gap in the Misma near the eastern end of this long-ranging sandstone reef. My companions looked from the brow, for any black booths of Aarab, in the plain desert beyond to the horizon. One thought he saw tents very far distant, but the rest doubted, and now the sun was setting. We came down by the deep driven sand upon the sides of the mountain, at a windy rush, which seemed like a bird's

flight, of the thelûls under us, though in the even any horse may overtake them. The seat upon a good thelûl "swimming," as say their ancient poets, over sand-ground, is so easy that an inured rider may sometimes hardly feel his saddle.

We descended to a large rain-pool in the sand-rock, where they alighted, and washed, and kneeling in the desert began to say their sunset prayers; but Askar, though the night was coming on, and having nothing to dry him, washed all his body, and his companions questioning with him, "That thus behoved a man, he said, who has slept with his wife;" and then let him return with confidence to ask his petition of Ullah:—the like Moses commanded. Moslems, whether in sickness or health, if the body be sullied by any natural impurity, durst not say their formal prayers. Many patients have come to me lamenting that, for an infirmity, 'they might not pray'; and then they seem to themselves as the shut out from grace, and profane. Thus they make God a looker upon the skin, rather than the Weigher and Searcher-out of the secret truth of man's heart. We rode now in the glooming; this easy-riding lasted for me not far, for the darkness coming on, *Nasr* my rafîk could not be appeased, and I must needs return to my old nâga's back, 'For, he said, I might break away with her (his thelûl) in the night-time.' In Nasr's eyes, as formerly for Horeysh, I was a Beduin, and a camel-thief; and with this mad fantasy in him he had not suffered me earlier in the day to mount his rikàb, that was indeed the swiftest in the company; for Askar and the rest who were sheykhs had left at home their better beasts, which they reserve unwearied for warfare.

We had ridden two hours since the sunset, and in this long day's race the best part of fifty miles; and now they consulted together, were it not best to dismount and pass the night as we were? We had not broken our fast to-day, and carried neither food nor water, so confident they were that every night we should sup with Aarab. They agreed to ride somewhat further; and it was not long before we saw a glimpsing of Beduin watch-fires. We drew near them in an hour more, and I heard the evening sounds of a nomad menzil; the monotonous mirth of the children, straying round from the watch-fires and singing at the houses of hair. We arrived so silently, the dogs had not barked. There were two or three booths. When the Aarab perceived us, all voices were hushed; their cheerful fires, where a moment before we saw the people sitting, were suddenly quenched with sand. We were six or seven riders, and they thought we might be an hostile ghrazzu. Alighting in silence, we sat down a little aloof: none of us so

much as whispered to his companion by name; for the open desert is full of old debts for blood. At a strange meeting, and yet more at such hours, the nomads are in suspense of mind and mistrust of each other. When, impatient of their mumming, I would have said Salaam! they prayed me be silent. After the whisperers within had sufficiently taken knowledge of our peaceable demeanour, one approaching circumspectly, gave us the word of peace, *Salaam aleyk*, and it was readily answered by us all again, *Aleykom es-salaam*. After this sacrament of the lips between Beduw, there is no more doubt among them of any evil turn. The man led Askar and his fellowship to his beyt, and I went over to another with Nasr my rafîk and a nomad whom we had met riding with his son in the desert beyond Misma. The covered coals were raked up, and we saw the fires again.

What these Aarab were we could not tell, neither knew they what men we were; we have seen the desert people ask no questions of the guest, until he have eaten meat; yet after some little discoursing between them, as of the rain this year, and the pasture, they may each commonly come to guess the other's tribe. When I asked my rough companion "What tribesmen be these?" he answered in a whisper, 'he knew not yet;' soon after we understood by the voices that they had recognized Askar in the other tent. He was the son of their own high-sheykh; and these Aarab were Wélad Sleyman, a division of Bishr, though the men's faces were nearly unknown to each other. Our host having walked over to the chief tent to hear the news, we were left with his housewife, and I saw her beginning to bray corn with a bat, in a wooden mortar, a manner not used by the southern Beduw of my former acquaintance; but bruised corn is here as often served for the guest-meal as temmn. The year was now turned to winter in the waste wilderness, they had fenced round their booths from the late bitter rain and wind with dry bushes.

There came in one from the third remaining tent, and supped with us. I wondered, seeing this tribesman, and he wondered to look upon me: he a Beduwy, wearing the Turkey red cap, *tarbûsh*, and an old striped gown *kumbâz*, the use of the civil border countries! When I asked what man he was, he answered that being "weak" he was gone a soldiering to Sham and had served the Dowla for reals: and now he was come home to the nomad life, with that which he esteemed a pretty bundle of silver. In this the beginning of his prosperity he had bought himself camels, and goats and sheep, he would buy also my old nâga for the price I set upon her, seven reals,

to slaughter in the feast for his deceased father.—Where Beduins are soldiery, this seemed to me a new world! Yet afterwards, I have learned that there are tribesmen of Bishr and Harb, Ageyl riders in the great cities. The Beduin who saw in the stranger his own town life at Damascus, was pleased to chat long with me, were it only to say over the names of the chief sûks of the plenteous great city. He should bring his reals in the morning; and, would I stay here, he would provide for my further journey to Hâyil, whither he must go himself shortly.—But when my rafîk called me to mount before the dawn, I could not stay to expect him. Afterwards finding me at Hâyil, he blamed me that I had not awaited him, and enquired for my nâga, which I had already sold at a loss. He told me that at our arriving that night, they had taken their matchlocks to shoot at us; but seeing the great bags on my camel, and hearing my voice, they knew me to be none of the nomads, and that we were not riding in a ghrazzu.

We hasted again over the face of the wilderness to find a great menzil of Aarab, where my fellowship promised themselves to drink coffee. Sheykhs accustomed to the coffee-tent think it no day of their lives, if they have not sipped kahwa; and riding thus, they smoked tittun in their pipe-heads incessantly. We arrived in the dawning and dismounted, as before, in two fellowships, Askar and his companions going over to the sheykhly coffee-tent: this is their desert courtesy, not to lay a burden upon any household. The people were Shammar, and they received us with their wonted hospitality. Excellent dates (of other savour and colour than those of el-Ally and Teyma) were here set before us, and a vast bowl—that most comfortable refreshment in the wilderness—of their camels' léban. Then we were called to the sheykh's tent, where the sheykh himself, with magnanimous smiles, already prepared coffee. When he heard I was an hakîm, he bade bring in his little ailing grand-daughter. I told the mother that we were but in passage, and my remedy could only little avail her child. The sheykh, turning to my companions, said therefore, 'That I must be some very honest person.'—"It is thus, Askar answered him, and ye may be sure of him in all." The sheykh reached me the bowl, and after I had supped a draught, he asked me, 'What countryman I was?' I answered "An Engleysy," so he whispered in my ear, "Engreys!—then a Nasrâny?' I said aloud, "Ay billah;" the good sheykh gave me a smile again, in which his soul said, "I will not betray thee."—The coffee ready, he poured out for me before them all. When my companions had

swallowed the scalding second cup, they rose in their unlucky running haste to depart: the sheykh bade me stay a moment to drink a little more of his pleasant milk and strengthen myself.

We rode on in the waste wilderness eastward, here passing out of the Misma district, and having upon the right-hand certain mountains, landmarks of that great watering-place *Baitha Nethíl*. From the Kharram we might have ridden to Hâyil eastward of the mountain *Ajja;* but that part they thought would be now empty of the wandering Beduins. This high and open plain,—3800 feet, is all strewed with shales as it were of iron-stone; but towards noon I saw we were come in a granite country, and we passed under a small basalt mountain, coal-black and shining. The crags rising from this soil were grey granite; *Ibrán*, a blackish mountain, appeared upon our horizon, some hours distant, ranging to the northward. A little later we came in Nefûd sand and, finding there wild hay, the Beduins alighted, to gather provender. This was to bait their cattle in the time when they should be lying at Hâyil, where the country next about is *máhal*, a barrenness of soil hardly less than that which lies about Teyma. To make hay were unbecoming a great sheykh: and whilst the rest were busy, Askar digged with his hands in the sand to the elbow, to sound the depth of the late fallen rain, this being all they might look for till another autumn, and whereof the new year's herb must spring. Showers had lately fallen, sixteen days together; yet we saw almost no sign in the wilderness soil of small freshets. When Askar had put down his bare arm nearly to the shoulder, he took up the old sandy drought; the moisture of the rain had not sunk to a full yard! The seasonable rains are partial in Arabia, which in these latitudes is justly accounted a nearly rainless country. Whilst it rained in the Kharram no showers were fallen in the Jeheyna dîra; and so little fell at Kheybar, a hundred miles distant, that in the new year's months there sprang nearly no rabîa in those lava mountains.

We had not ridden far in this Nefûd, when at half-afternoon we saw a herd of camels moving before us at pasture in their slow dispersed manner; we found beyond where the nomad booths were pitched in an hollow place. Beduins, when encamping few together, choose deep ground, where they are sheltered from the weather, and by day the black beyts are not so soon discerned, nor their watch-fires in the night-time. These also were Shammar, which tribe held all the country now before us to the Jebel villages;—they were scattered by families as in a peaceable country of the Emir's dominion, with many

wells about them. Flies swarming here upon the sand, were a sign that we approached the palm settlements. Whenever we came to tents in this country the Aarab immediately asked of us, very earnestly, "What of the rain? tell us is there much fallen in the Auájy dîra?" My companions ever answered with the same word, *La tanshud*, "Ask not of it." If any questioned them, 'Who was this stranger they brought with them?' the Auájy responded, with what meaning I could not tell, "*El-kheyr Ullah*." The sheykh in this menzil would have bought my nâga, engaging as well to convey me to Hâyil after a few days in which I should be his guest.

I thought at least we should have rested here this night over; but my companions when they rose from supper took again their thelûls to ride and run, and Nasr with them; they would not tarry a moment for me at the bargain of the nâga.—Better I thought to depart then with these whom I know, and be sure to arrive at Háyil, than remain behind them in booths of unknown Beduins; besides, we heard that a large Shammar encampment lay not much before us, and a coffee-sheykh: Askar promised to commit me to those Aarab, if he might persuade my rafik to remain with me. I was broken with this rough riding: the heart every moment leaping to my throat, which torment they call *katu 'l-kalb*, or heart-cutting. They scoured before me all the hours of the day, in their light riding, so that with less than keeping a good will, death at length would have been a welcome deliverance out of present miseries. The Aarab lay pitched under the next mountain; but riding further in the darkness two hours, and not seeing their watch-fires, the Auájy would then have ridden on all that long night, to come the earlier, they said, to Hayil. They must soon have forsaken me, I could not go much further, and my decrepit nâga fainted under me: bye and bye Askar, overcome by drowsiness, murmured to his companions, "Let us alight then and sleep." A watch-fire now appeared upon our right hand, which had been hidden by some unevenness of the ground, but they neglected it, for the present sweetness of sleeping: we alighted, and binding the camels' knees, lay down to rest by our cattle in the sandy desert.

We had not ridden on the morrow an hour when, at sunrising, we descried many black booths of a Beduin encampment, where the Auájy had promised me rest: but as ever the scalding coffee was past their throats, and they had swallowed a few of the Shammary's dates, they rose to take their dromedaries again. Such promises of nomads are but sounds in

the air; neither would my wild and brutish rafîk hear my words, nor could Askar persuade him: "Wellah, I have no authority," said he; and Nasr cried, "Choose thee, Khalîl, whether thou wilt sit here or else ride with us; but I go in my company." What remained, but to hold the race with them? now to me an agony, and my nâga was ready to fall under me. As we rode, "It is plain, said Askar, that Khalîl may not hold out; wilt thou turn back, Khalîl, to the booths? and doubt not that they will receive thee."—"How receive me? you even now lied to them at the kahwa, saying ye were not Auájy, and you have not commended me to them: what when they understand that I am a Nasrâny? also this Nasr, my rafîk, forsakes me!"—"We shall come to-day, they said, to a settlement, and will leave thee there." We had neglected to drink at the tents, and riding very thirsty, when the sun rose high, we had little hope to find more rain-pools in a sandy wilderness. Afterward espying some little gleam under the sun far off, they hastened thither,—but it was a glistering clay bottom, and in the midst a puddle, which we all forsook. The altitude of this plain is 3700 feet, and it seemed to fall before us to J. Ajja which now appeared as a mighty bank of not very high granite mountain, and stretching north and south. The soil is granite-sand and grit, and rolling stones and rotten granite rock. We passed, two hours before noon, the ruins of a hamlet of one well which had been forsaken five years before. Askar said, "The cattle perished after some rainless years for want of pasture, and the few people died of the small-pox,"—not seldom calamities of the small out-settlements, in Arabia. When I asked the name of the place, he answered shortly, *Melûn Tâlibuhu*, which might mean "Cursed is everyone that enquireth thereof."

We found a pool of clear rain in the rock, which, warmed in the sun, seemed to us sweeter than milk. There we satisfied our thirst, and led our beasts to drink, which had run an hundred and thirty miles without pasture or water, since the Kharram. His companions before we mounted went to cut a little more dry grass, and Askar said to me, "Khalîl, the people where we are going are jealous. Let them not see thee writing, for be sure they will take it amiss; but wouldst thou write, write covertly, and put away these leaves of books. Thou wast hitherto with the Beduw, and the Beduw have known thee what thou art; but, hearest thou? they are not like good-hearted, in yonder villages!" We rode again an hour or two and saw the green heads of palms, under the mountain, of a small village, where, they said, five or six families dwelt, *Jefeyfa*.

Upon the north I saw *J. Tâly*, a solitary granitic mountain on the wilderness horizon. My company, always far in advance, were now ridden out of my sight. I let them pass, I could no longer follow them, not doubting that with these landmarks before me I should shortly come to the inhabited. There I lighted upon a deep-beaten path,—such are worn in the hard desert soil, near settlements which lie upon common ways, by the generations of nomad passengers. I went on foot, leading my fainting camel at a slow pace, till I espied the first heads of palms, and green lines of the plantations of Môgug. At length I descried Nasr returning out of the distance to meet me. At the entering of the place my jaded camel fell down bellowing, this a little delayed us; but Nasr raised and driving her with cruel blows, we entered Môgug about an hour and a half after noon.

I wondered to see the village full of ruins and that many of their palms were dead and sere, till I learned that Môg(k)ug(k) had been wasted by the plague a few years before. Their house-building is no more the neat clay-brick work which we see at Teyma, but earthen walls in layers, with some cores of hard sun-dried brick laid athwart in them; the soil is here granitic. The crumbling aspect of the place made me think of certain oases which I had seen years before in the Algerian Sáhara. Their ground-water is lukewarm, as in all the Arabian country, and of a corrupt savour; the site is feverish, their dates are scaly, dry, and not well-tasting. We went towards the sheykh's kahwa, where the companions had preceded us, and met with the good sheykh who was coming forth to meet me. He led me friendly by the hand, and bade his man straw down green garden stalks for our camels. When we were seated in the coffee-room there entered many of the villagers, who without showing any altered countenance—it might be for some well-said word of Askar beforehand—seemed to regard me favourably. Seeing all so well disposed, I laid before the sheykh my quarrel with Nasr, and was supported by Askar, he allowing that my nâga could not go forward.

Even now they would mount immediately, and ride all night to be at Hâyil ere day. 'He would go in their company, said Nasr, and if I could not ride with them, he must forsake me here.' The sheykh of Môgug ruled that since the camel could not proceed, Nasr, who had taken wages, must remain with me, or leaving so much of his money as might pay another man (to convey me to Hâyil) he might depart freely. The elf, having, by the sheykh's judgment, to disburse a real,

chose rather to remain with me. Askar and his fellowship rose again hastily from the dates and water, to ride to Hâyil. This long way from the Kharram they had ridden, in a continued running, carrying with them neither food nor water-skins, nor coffee: they trusted to their good eyesight to find every day the Aarab. All were young men in the heat of their blood, that rode in a sort of boast of their fresh endurance and ability. I asked Askar, wherefore this haste, and why they did not in any place take a little repose. *Answer:* "That we may be the sooner at home again; and to stay at the menzils by the way were unbecoming (*ayb*)." When they were gone, the villagers sitting in the kahwa—they were Shammar—blamed my companions as *Annezy!* These narrow jealousies of neighbours often furthered me, as I journeyed without favour in this vast land of Arabia.

Here first I saw Bagdad wares, from the sûk at Hâyil: the men of Môgug no longer kindled the galliûns with flint and steel, but with the world-wide Vienna *Zündhölzer*,—we were in the world again! Dim was their rudely-built coffee-hall, and less cleanly than hospitable; the earthen floor where we sat was littered with old date-stones of the common service to daily guests. The villagers were of a kindly humour; and pleased themselves in conversing with the stranger, so far as their short notice might stretch, of foreign countries and religions: they lamented that the heathen yet resisted the truth, and more especially the Nasâra, in whom was a well of the arts, and learning. They reached me from time to time their peaceable galliûns. I thought the taste of their bitter green tobacco, in this extremity of fatigue, of incomparable sweetness, and there was a comfortable repose in those civil voices after the wild malignity of the Bishr tongues. A young man asked me, 'Could I read?—had I any books?; He was of Môgug, and their schoolmaster. I put in his hand a geography written in the Arabic tongue by a learned American missionary of Beyrût.—The young man perused and hung his head over it in the dull chamber, with such a thirsty affection to letters, as might in a happier land have ripened in the large fields of learning: at last closing the book, when the sun was going down, he laid it on his head in token how highly he esteemed it,—an Oriental gesture which I have not seen again in Arabia, where is so little (or nothing) of "*Orientalism*." He asked me, 'Might he buy the book?—(and because I said nay) might he take it home then to read in the night?' which I granted.

A tall dark man entered the kahwa, I saw he was a stranger from the north, of a proud carriage and very well clad. Coldly he saluted the company, and sat down: he arrived from *Gofar* where he had mounted this morning. The dates were set before him, and looking round when he remembered one or two sitting here, with whom he had met in former years, he greeted them and, rising solemnly, kissed and asked of their welfare. He was a Shammary of Irâk; his Beduin dîra lay 250 miles from hence. Long and enviously he looked upon me, as I sat with my kerchief cast back in the heat, then he enquired, "Who is he?—eigh! a Nasrâny, say ye! and I knew it: this is one, O people! who has some dangerous project, and ye cannot tell what; this man is one of the Frankish nation!" I answered, "It is known to all who sit here, that I am an Engleysy, and should I be ashamed of that? what man art thou, and wherefore in these parts?" —"I am at Hâyil for the Emir's business!—wellah, he said, turning to the company, he can be none other than a spy, one come to search out the country! tell me what is reported of this man; if he question the Aarab, and does he write their answers?"—A villager said, 'Years before one had been here, a stranger, who named himself a Moslem, but he could guess, he was such as Khalîl, and he had written whatsoever he enquired of them.'

The villagers sat on with little care of *Nasr's* talk (that was also his name), misliking, perhaps, the northern man's lofty looks, and besides they were well persuaded of me. The sheykh answered him, "If there be any fault in Khalîl, he is going to Hâyil, and let the Emir look to it." Nasr, seeing the company was not for him, laid down his hostile looks and began to discourse friendly with me. At evening we were called out to a house in the village; a large supper was set before us, of boiled mutton and temmn, and we ate together.

Nasr told me the northern horses abound in his dîra; he had five mares, though he was not a sheykh, and his camels were many; for their wilderness is not like these extreme southern countries, but full of the bounty of Ullah. As he saw my clothing worn and rent—so long had I led my life in the khála—he bade me go better clad before the Emir at Hâyil, and be very circumspect to give no cause, even of a word that might be taken amiss, amongst a people light and heady, soon angry, and [in which lies all the hardship of travelling in Arabia] unused to the sight of a stranger. Here first in Nejd I heard the *nûn* in the ending of nouns pro-

nounced indefinitely, it is like an Attic sweetness in the Arabian tongue, and savours at the first hearing of self-pleasing, but is with them a natural erudition. The sultry evening closed in with a storm of lightning and rain; these were the last days of October. In this small village might be hardly 150 souls.

Upon the morrow we stayed to drink the early kahwa; and then riding over a last mile of the plain, with blue and red granite rocks, to the steep sides of Ajja, I saw a passage before us in a cleft which opens through the midst of the mountain, eighteen long miles to the plain beyond; this strait is named, *Rîa es-Self*. The way at first is steep and rugged: about nine o'clock we went by a cold spring, which tumbled from the cliff above!—I have not seen another falling water in the waterless Arabia. There we filled our girby, and the Arabs, stripping off their clothing, ran to wash themselves; —the nomads, at every opportunity of water, will plash like sparrows. Not much further are rude ground-walls of an ancient dam, and in a bay of the mountain unhusbanded palms of the Beduins; there was some tillage in time past. At the highest of the rîa, I found 5100 feet.

A poor Beduwy had joined our company in the plain, he came, driving an ass, along with us, and was glad when I reached him an handful of Teyma dates to his breakfast. Later, at a turn of the rock, there met us three rough-looking tribesmen of Shammar, coming on in hot haste, with arms in their hands. These men stayed us; and whilst we stood, as the Arabs will, to hear and tell tidings, they eyed me like fiends. They understanding, perhaps, from some of Askar's malicious fellowship, of the Nasrâny's passing to-day by the rîa, had a mind to assail me. Now seeing themselves evenly matched, they said to him of the ass, and who was their tribesman, "Turn thou and let us kill him!"—"God forbid it (the poor man answered them), he is my fellow!" They grinning savagely then with all their teeth, passed from us. "Now Khalîl! (said Nasr,) hast thou seen?—and this is that I told thee, the peril of lonely riding through their country! these are the cursed Shammar, and, had we been by ourselves, they would have set upon thee,—Ullah curse the Shammar!"—"Have we not in the last days tasted of their hospitality?"—"Well, I tell thee they are fair-faced and good to the guest in the beyts, but if they meet a solitary man, *kh'lûy*, in the khála, and none is by to see it, they will kill him! and those were murderers we saw now, lurkers behind rocks, to cut off any whom they may find without defence."

There is but the Emir's peace and no love between Bishr and Shammar. Not many years before, a bitter quarrel for the rights of the principal water station of their deserts, Baitha Nethîl, had divided these nigh dwellers. Baitha Nethîl is in the Bishr borders, and they could not suffer it patiently, that Shammar came down to water there, and in that were supported by the Emir Telâl. For this they forsook even their own dîra, and migrating northward, wandered in the wilderness of their Annezy kindred in Syria, and there remained two or three years: but, because they were new comers in those strange marches, many foraying enemies lifted their cattle;—and the Bishr returned to their own country and the Emir.

—In the midst of the rîa the granite mountain recedes upon the north side and there are low domes of plutonic basalt, which resemble cones of volcanoes. We heard there a galloping tumult behind us, and a great shuffling of camels' feet over the gritty rocks; it was a loose troop of *ajlâb*, or "fetched," dromedaries, the drove of a camel-broker. The drovers went to sell them "in Jebel Shammar." These tribesmen were Bishr, and in their company our apprehensions were ended. A driving lad cried to me, "Hast thou not some kaak (biscuit cake of Damascus) to give me? in all this day's going and running I have tasted nothing." It was late in the afternoon when we came forth, and as I looked down over the plain of Gofar, the oasis greenness of palms lay a little before us. The sun was setting, and Nasr showed me the two-horned basalt mountain, *Sumrâ* Hâyil, which stands a little behind the village capital, upon the northward. Gofar, written Káfar, and in the mouth of the nomads Jiffar, lies, like Môgug, enclosed by orchard walling from the desert. In the plain before the town, I read the altitude 4300 feet. We entered by a broad empty way, between long walls, where we saw no one, nor the houses of the place. It was sunset, when the Arabian villagers go in to their suppers. There met us only a woman,—loathly to look upon! for the feminine face was blotted out by the sordid veil-clout; in our eyes, an heathenish Asiatic villany! and the gentle blooded Arabian race, in the matter of the hareem, are become churls. —Beginning at Káfar, all their women's faces, which God created for the cheerfulness of the human world, are turned to this jealous horror; and there is nothing seen of their wimpled wives, in sorry garments, but the hands! We dismounted by a mosque at the *munâkh*, or couching place of strangers' camels, where all passengers alight and are received to supper: the public charge for hospitality is here (upon a com-

mon way) very great, for, by the Arabian custom, wayfarers depart at afternoon, and those who ride from Hâyil to the southward pass only that first short stage, to sleep at Gofar.

Arriving with the drovers, we were bidden in together to sup of their scaly lean dates and water; dates, even the best, are accounted no evening fare to set before strangers. He who served us made his excuses, saying that the householder was in Hâyil. The citizens of Gofar, *Beny Temîm*, are not praised for hospitality, which were sooner to find in Hâyil, inhabited by Shammar. Nasr my rafîk, who had showed himself more treatable since the others' departure, afterwards began to blame the passers-by in the street, because none had bidden me to coffee and to sleep in their houses, saying, 'Would they leave an honourable person to lodge in the open ways!' Nasr strawed down equally, of his store of dry provender, to his thelûl and to my poor nâga; then he made dough of some barley-meal I had bought at Môgug and kneaded it with dates, and thrusting this paste into her mouth by handfuls, he fed my weary beast. There we lay down by our cattle, to pass this starry night, in the dust of their village street.

We mounted at break of day: Nasr would be at Hâyil in time to go to breakfast in the guest-hall, with Askar and his fellowship. I wondered, to see that all that side of Gofar town, towards Hâyil, was ruinous, and the once fruitful orchard-grounds were now like the soil of the empty desert,—and tall stems, yet standing in their ranks, of sere and dead palms. We rode by cavernous labyrinths of clay-building under broken house-walling, whose timbers had been taken away, and over sunken paths of the draught-camels, where their wells now lay abandoned. When I asked, "What is this?" Nasr answered, *Béled mât*, "a died-out place." The villagers had perished, as those of Môgug, in a plague which came upon them seven years before. Now their wells were fallen in, which must be sunk in this settlement to more than twenty-five fathoms. The owners of the ground, after the pestilence, lacked strength to labour, and had retired to the inner oasis.

Beyond Gofar orchard walls is that extreme barrenness of desert plain (máhal) which lies before Hâyil; the soil, a sharp granite-grit, is spread out between the desolate mountains Ajja and *Selma*, barren as a sea-strand and lifeless as the dust of our streets; and yet therein are hamlets and villages, upon veins of ground-water. It is a mountain ground where almost nothing may spring of itself, but irrigated it will yield barley

and wheat, and the other Nejd grains. Though their palms grow high they bear only small and hot, and therefore less wholesome kinds of date-berries. We found hardly a blade or a bush besides the senna plant, flowering with yellow pea-like blossoms. The few goats of the town must be driven far back under the coast of Ajja to find pasture. After two hours Nasr said, "Hâyil is little further, we are here at the mid-way; women and children go between Hâyil and Gofar before their (noon) breakfast." Thus the road may be eleven miles nearly. Hâyil was yet hidden by the brow of the desert,—everywhere the horizon seemed to me very near in Nomad Arabia. Between these towns is a trodden path; and now we met those coming out from Hâyil. They were hareem and children on foot, and some men riding upon asses: "Ha! (said a fellow, and then another, and another, to Nasr) why dost thou bring him?" —So I knew that the Nasrâny's coming had been published in Hâyil! and Nasr hearing their words began to be aghast. 'What, he said, if his head should be taken off!'—"And Khalîl, where is the tobacco-bag? and reach me that galliûn, for billah, my head turns." We had ridden a mile further, when I espied two horsemen galloping towards us in a great dust. I began to muse, were these hot riders some cruel messengers of the Emir, chevying out from Hâyil upon my account?—The name of Nasrâny was yet an execration in this country, and even among nomads a man will say to another, "Dost thou take me for a Nasrâny! that I should do such [iniquitous] thing."— Already the cavaliers were upon us, and as only may riders of the mild Arabian mares, they reined up suddenly abreast of us, their garments flying before them in the still air; and one of them shouted in a harsh voice to Nasr (who answered nothing, for he was afraid), "All that baggage is whose, ha?"—so they rode on from us as before; I sat drooping upon my camel with fatigue, and had not much regarded what men they were.

We saw afterward some high building with battled towers. These well-built and stately Nejd turrets of clay-brick are shaped like our light-houses; and, said Nasr, who since Telâl's time had not been to Hâyil, "That is the Emir's summer residence." As we approached Hâyil I saw that the walls extended backward, making of the town a vast enclosure of palms. Upon our right hand I saw a long grove of palms in the desert, closed by high walls; upon the left lies another outlying in the wilderness and larger, which Abeyd planted for the inheritance of his children. Now appeared as it were suspended above the town, the whitened donjon of the *Kasr*,—such clay buildings they whiten with jiss. We rode by that summer

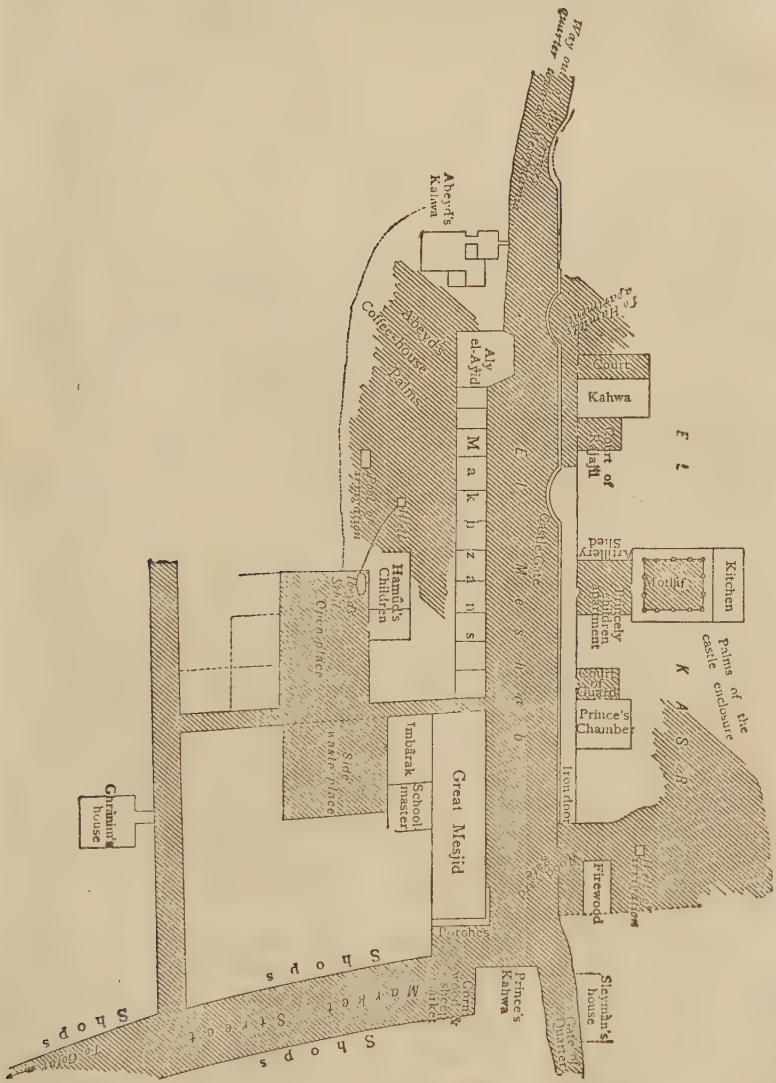
residence which stands at the way-side; in the tower, they say, is mounted a small piece of artillery. Under the summer-house wall is a new conduit, by which there flows out irrigation water to a public tank, and townswomen come hither to fetch water. This, which they call *mâ es-Sáma*, is reckoned the best water in the town; from all their other wells the water comes up with some savour of salty and bitter minerals, "which (though never so slight) is an occasion of fever." We alighted, and at my bidding a woman took down the great (metal) water-pan upon her head to give us to drink. Nasr spoke to me not to mount anew; he said we had certain low gateways to pass. That was but guile of the wild Beduwy, who with his long matted locks seemed less man than satyr or werwolf. They are in dread to be cried down for a word, and even mishandled in the towns; his wit was therefore not to bring in the Nasrâny riding at the (proud) height of his camel.

I went on walking by the short outer street, and came to the rude two-leaved gateway (which is closed by night) of the inner sûk of Hâyil. There I saw the face of an old acquaintance who awaited me,—Abd el-Azîz, he who was conductor of Ibn Rashîd's gift-mare, now twelve months past, to the kella at el-Héjr. I greeted him, and he greeted me, asking kindly of my health, and bade me enter. He went before me, by another way, to bring the tiding to the Emir, and I passed on, walking through the public sûk, full of tradesmen and Beduw at this hour, and I saw many in the small dark Arab shops, busy about their buying and selling. Where we came by the throng of men and camels, the people hardly noted the stranger; some only turned to look after us. A little further there stepped out a well-clad merchant, with a saffron-dye beard, who in the Arabian guise took me by the hand, and led me some steps forward, only to enquire cautelously of the stranger 'From whence I came?' A few saffron beards are seen at Hâyil: in his last years Abeyd ibn Rashîd had turned his grey hairs to a saffron beard. It is the Persian manner, and I may put that to my good fortune, being a traveller of the English colour, in Arabia. The welfaring men stain their eyes with kahl; and of these bird-like Arabians it is the male sex which is bright-feathered and adorned. Near the sûk's end is their corn market, and where are sold camel-loads of fire-wood, and wild hay from the wilderness. Lower I saw veiled women-sellers under a porch with baskets where they sit daily from the sunrise to sell dates and pumpkins; and some of them sell poor ornaments from the north, for the hareem.

We came into the long-square public place, *el-Méshab*, which is before the castle, *el-Kasr*. Under the next porch, which is a refuge of poor Beduin passengers, Nasr couched my camel, hastily, and setting down the bags, he withdrew from me; the poor nomad was afraid. Abd el-Azîz, coming again from the Kasr, asked me why was I sitting in that place? he sat down by me to enquire again of my health. He seemed to wish the stranger well, but in that to have a fear of blame,—had he not also encouraged my coming hither? He left me and entered the Kasr gate, to speak anew with the Emir. Abd el-Azîz, in the rest a worthy man, was timid and ungenerous, the end of life to them all is the least displeasure of Ibn Rashîd, and he was a servant of the Emir. A certain public seat is appointed him, under the Prince's private kahwa upon the Méshab, where he sat in attendance with his company at every mejlis. The people in the square had not yet observed the Nasrâny, and I sat on three-quarters of an hour, in the midst of Hâyil;—in the meanwhile they debated perhaps of my life within yonder earthen walls of the castle. I thought the Arabian curiosity and avarice would procure me a respite: at least I hoped that someone would call me in from this pain of famine to breakfast.

In the further end of the Méshab were troops of couched thelûls; they were of Beduin fellowships which arrived daily, to treat of their affairs with the Emir. Certain of the Beduw now gathered about me, who wondered to see the stranger sitting under this porch. I saw also some personage that issued from the castle gate under a clay tower, in goodly fresh apparel, walking upon his stick of office, and he approached me. This was *Mufarrij, rájul el-Mothîf*, or marshal of the Prince's guest-hall, a foreigner, as are so many at Hâyil of those that serve the Emir. His town was Aneyza in Kasîm (which he had forsaken upon a horrible misadventure, afterwards to be related). The comely steward came to bid the stranger in to breakfast; but first he led me and my nâga through the Méshab, and allotted me a lodging, the last in the row of guest-chambers, *mákhzans*, which are in the long side of this public place in front of the Kasr: then he brought me in by the castle-gate, to the great coffee-hall, which is of the guests, and the castle service of the Emir. At this hour—long after all had breakfasted and gone forth—it was empty, but they sent for the coffee-server. I admired the noble proportions of this clay hall, as before of the huge Kasr; the lofty walls, painted in device with ochre and jiss, and the rank of tall pillars, which in the midst upheld the simple flat roof, of ethel timbers and palm-stalk mat-work, goodly stained and varnished with

the smoke of the daily hospitality. Under the walls are benches of clay overspread with Bagdad carpets. By the entry stands



a mighty copper-tinned basin or "sea" of water, with a chained cup (daily replenished by the hareem of the public

kitchen from the mâ es-Sáma); from thence the coffee-server draws, and he may drink who thirsts. In the upper end of this princely kahwa are two fire-pits, like shallow graves, where desert bushes are burned in colder weather; they lack good fuel, and fire is blown commonly under the giant coffee-pots in a clay hearth like a smith's furnace. I was soon called out by Mufarrij to the guest-hall, *mothîf;* this guest-house is made within the castle buildings, a square court cloistered, and upon the cloisters is a gallery. Guests pass in by the Prince's artillery, which are five or six small pieces of cannon; the iron is old, the wood is ruinous.

The Beduins eat below, but principal sheykhs and their fellowships in the galleries; Mufarrij led me upstairs, to a place where a carpet was belittered with old date-stones. Here I sat down and dates were brought me,—the worst dates of their desert world—in a metal standish, thick with greasy dust; they left me to eat, but I chose still to fast. Such is the Arabian Ruler's morning cheer to his guests—they are Beduw—and unlike the desert cleanness of the most Arabian villages, where there is water enough. Till they should call me away I walked in the galleries, where small white house-doves of Irâk were flittering, and so tame that I took them in my hands. I found these clay-floor galleries eighty feet long; they are borne upon five round pillars with rude shark's-tooth chapiters. Mufarrij appearing again we returned to the kahwa where coffee was now ready. A young man soon entered shining in silken clothing, and he began to question me. This Arabian cockney was the Prince's secretary, his few words sounded disdainfully: "I say, eigh! what art thou?—whence comest thou, and wherefore hast thou come?" I answered after the nomad sort, "Weled, I can but answer one question at once; let me hear what is thy first request:" he showed himself a little out of countenance at a poor man's liberal speech, and some friendly voice whispered to me, "Treat him with more regard, for this is *Nasr*." So said this Nasr, "Up! the Emir calls thee:" and we went out towards the Prince's quarters.

There is made a long gallery under the body of the clay castle-building, next the outer wall upon the Méshab; by this we passed, and at the midst is an iron-plated door, kept by a young Galla slave within; and there we knocked. The door opens into a small inner court, where a few of the Emir's men-at-arms sit in attendance upon him; at the south side is his chamber. We went through and entered from the doorway of his open chamber into a dim light, for their windows are but casements to the air, and no glass panes are seen in all Nejd. The

ruler Mohammed—a younger son of Abdullah ibn Rashîd, the first prince of Shammar, and the fourth Emir since his father—was lying half along upon his elbow, with leaning-cushions under him, by his fire-pit side, where a fire of the desert bushes was burning before him. I saluted him "*Salaam aleyk*, Peace be with thee;" he lifted the right hand to his head, the manner he had seen in the border countries, but made me no answer;—their hostile opinion that none out of the saving religion may give the word of God's peace! He wore the long braided hair-locks for whose beauty he is commended in the desert as 'a fresh young man.' His skin is more than commonly tawny, and even yellowish; lean of flesh and hollow as the Nejders, he is of middle height: his is a shallow Nejd visage, and Mohammed's bird-like looks are like the looks of one survived out of much disease of the world,—and what likelihood was there formerly that he should ever be the Emir?

"Sit down!" he said. Mohammed, who under the former Princes was conductor of the "Persian" Haj, had visited the cities of Mesopotamia, and seen the manners of the Dowla.—The chief of the guard led me to the stranger's seat. In the midst of a long carpet spread under the clay wall, between my place and the Emir, sat some personage leaning upon cushions; he was, I heard, a kinsman of Ibn Rashîd, a venerable man of age and mild countenance. The Emir questioned me, "From whence comest thou, and what is the purpose of thy voyage?"—"I am arrived from Teyma, and el-Héjr, and I came down from Syria to visit Medáin Sâlih."—"*Rájul sadûk*, wellah! a man to trust (exclaimed that old sheykh). This is not like him who came hither, thou canst remember Mohammed in what year, but one that tells us all things plainly." *Emir:* "And now from Teyma, well! and what sawest thou at Teyma—anything?"—"Teyma is a pleasant place of palms in a good air."—"Your name?"—"Khalîl."—"Ha! and you have been with the Beduw, eigh Khalîl, what dost thou think of the Beduw? *Of the Beduw there are none good:*—thou wast with which Beduins?"—"The Fukara, the Moahîb, the Sehamma beyond the Harra."—"And what dost thou think of the Fejîr, and of their sheykhs? Motlog, he is not good?"—"The Fukara are not unlike their name, their neighbours call them Yahûd Kheybar." The Emir, half wondering and smiling, took up my words (as will the Arabians) and repeated them to those present: "He says they are the Yahûd Kheybar! and well, Khalîl, how did the Aarab deal with thee? they milked for thee, they showed thee hospitality?"—"Their milk is too

little for themselves." The Emir mused and looked down, for he had heard that I wandered with the Beduins to drink camel milk. "Ha! and the Moahîb, he asked, are they good? and Tollog, is he good?"—The Emir waited that I should say nay, for Tollog was an old enemy or 'rebel' of theirs.—"The man was very good to me, I think he is a worthy Beduin person." To this he said, "*Hmm hmm!*—and the Sehamma, who is their sheykh?"—"Mahanna and Fóthil."—"And how many byût are they?"

He said now, "Have you anything with you (to sell)? and what is thy calling?"—"I have medicines with me, I am an hakîm."—"What medicines? *kanakîna* (quinine)?"—"This I have of the best."—"And what besides?"—"I have this and that, but the names are many; also I have some very good *chai*, which I will present to thee, Emir!"—"We have chai here, from Bagdad; no, no, we have enough." [Afterward it was said to me, in another place,—"He would not accept thy chai, though it were never so good: Ibn Rashîd will eat or drink of nothing which is not prepared for him by a certain slave of his; he lives continually in dread to be poisoned."] *Emir:* "Well! thou curest what diseases? canst thou cure the mejnûn?" (the troubled, by the jan, in their understanding):—the Emir has some afflicted cousins in the family of Abeyd, and in his heart might be his brother Telâl's sorrowful remembrance. I answered, "*El-mejnûn hu mejnûn*, who is a fool by nature, he is a fool indeed." The Emir repeated this wisdom after me, and solemnly assenting with his head, he said to those present, "*Hu sâdik*, he saith truth!" Some courtiers answered him "*Fî tarîk*, but there is a way in this also." The Aarab suppose there is a *tarîk*, if a man might find it, a God-given way, to come to what end he will.—"And tell me, which beasts thou sawest in the wilderness?"—"Hares and gazelles, I am not a hunter."—"Is the hare unlawful meat!—you eat it? (he would know thus if I were truly a Christian). And the swine you eat?" I said, "There is a strange beast in the Sherarât wilderness, which they call wild ox or wothŷhi, and I have some horns of it from Teyma."—"Wouldst thou see the wothŷhi? we have one of them here, and will show it thee." Finally he said, "Dost thou 'drink' smoke?" The use of tobacco, not yet seen in the Nejd streets but tolerated within doors, is they think unbecoming in persons of more than the common people's dignity and religion. Mohammed himself and Hamûd his cousin were formerly honest brothers of the galliûn; but come up to estimation, they had forsaken their solace of the aromatic Hameydy. The Emir said further, "So you are Mesîhy?"

—that was a generous word! he would not call me by the reproachful name of Nasrâny; also the Emir, they say, "has a Christian woman among his wives."—Christians of the Arabic tongue in the great border lands name themselves *Mesíhiyún*.

He bade Nasr read in a great historical book which lay upon a shelf, bound in red (*Akhbâru-'d-Dúal wa athâru-'l-Uuwal*), what was written therein of the prophet *Isa ibn Miriam*;—and the secretary read it aloud. The Mohammedan author tells us of the person, the colour, the human lineaments of Jesus, "son of the virgin;" and the manner of his prophetic life, how he walked with his disciples in the land of Israel, and that his wont was to rest in that place where the sun went down upon him. The Emir listened sternly to this tale, and impatiently.—"And well, well! but what could move thee (he said) to take such a journey?" I responded suddenly, "*El-elûm!* the liberal sciences;" but the sense of this plural is, in Nejd and in the Beduin talk, *tidings*. The Ruler answered hastily, "And is it for this thou art come hither!" It was difficult to show him what I intended by the sciences, for they have no experience of ways so sequestered from the common mouth-labours of mankind. He said then, "And this language, didst thou learn it among the Beduw, readest thou *Araby?*"—He bade Nasr bring the book, and put it in Khalîl's hands. Mohammed rose himself from his place, [he is said to be very well read in the Arabic letters, and a gentle poet though, in the dispatch of present affairs of state, he is too busy-headed to be longer a prentice in unprofitable learning]—and with the impatient half-childish curiosity of the Arabians, the Emir Ibn Rashîd himself came over and sat down beside me.—"Where shall I read?"—"Begin anywhere at a chapter,—there!" and he pointed with his finger. So I read the place, '*The king* (such an one) *slew all his brethren and kindred.*' It was *Sheytân* that I had lighted upon such a bloody text; the Emir was visibly moved! and, with the quick feeling of the Arabs, he knew that I regarded him as a murderous man. "Not there! he said hastily, but read here!—out of this chapter above" (beating the place with his finger); so I read again some passage. *Emir*: "Ha, well! I see thou canst read a little," so rising he went again to his place. Afterward he said, "And whither wouldst thou go now?"—"To Bagdad."—"Very well, we will send thee to Bagdad," and with this word the Emir rose and those about him to go forth into his palm grounds, where he would show me the 'wild kine.'

Nasr then came with a letter-envelope in his hand, and

asked me to read the superscription. "Well, I said, this is not Arabic!"—"Ay, and therefore we wish thee to read it."—"From whom had ye this letter?"—"From a Nasrâny, who came from the Haurân hither, and *this we took from him.*" Upon the seal I found in Greek letters *Patriarchate of Damascus*, and the legend about it was in Latin, *Go ye into all the world and preach this gospel to every creature.* They were stooping to put on their sandals, and awaited a moment to hear my response; and when I recited aloud the sense *Ukhruju fî kulli el-âlam*..... the venerable sheykh said piously to the Emir: "Mohammed, hearest thou this?—and they be the words of the Messîah!"

All they that were in his chamber now followed abroad with the Emir; these being his courtier friends and attendance. Besides the old sheykh, the captain of the guard, and Nasr, there was not any man of a good countenance amongst them. They of the palace and the Prince's men wear the city gown, but go ungirded. Mohammed the Emir appeared to me, when we came into the light, like a somewhat undergrown and hard-favoured Beduwy of the poorer sort; but he walked loftily and with somewhat unquiet glancing looks. At the irrigation well, nigh his castle walls, he paused, and showing me with his hand the shrill running wheel-work, he asked suddenly, "Had I seen such gear?"—"How many fathoms have ye here?"—"Fifteen." He said truly his princely word, though I thought it was not so,—for what could it profit them to draw upon the land from so great depths? I walked on with Mohammed and the old sheykh, till we came to his plantation, enclosed in the castle wall; it seemed to me not well maintained. The Emir stayed at a castor-oil plant (there was not another in Hâyil) to ask "What is that?" He questioned me, between impatient authority and the untaught curiosity of Arabians, of his plants and trees,—palms and lemons, and the thick-rinded citron; then he showed me a seedling of the excellent pot-herb *bâmiya* and thyme, and single roots of other herbs and salads. All such green things they eat not! so unlike is the diet of Nejd Arabia to the common use in the Arabic border countries.

Gazelles were running in the further walled grounds; the Emir stood and pointed with his finger, "There (he said) is the wothŷhi!" [*v.* p. 327—8.] This was a male of a year and a half, no bigger than a great white goat; he lay sick under a fig-tree. *Emir*:—"But look yonder, where is a better, and that is the cow."—"Stand back for fear of her horns! the courtiers said about me, do not approach her." One went

out with a bunch of date twigs to the perilous beast, and stroked her; her horns were like sharp rods, set upright, the length I suppose of twenty-seven inches. I saw her, about five yards off, less than a small ass; the hide was ash-coloured going over to a clear yellow, there was a slight rising near the root of her neck, and no hump, her smooth long tail ended in a bunch. She might indeed be said "to resemble a little cow"; but very finely moulded was this creature of the waterless wilderness, to that fiery alacrity of their wild limbs. "*Uktub-ha!* write, that is portray, her!" exclaimed the Emir. As we returned, he chatted with me pleasantly; at last he said "Where are thy sandals?"—"Little wonder if you see me unshod and my clothing rent, it is a year since I am with the Beduw in the khála."—"And though he go without soles (answered the kind old sheykh), it is not amiss, for thus went even the prophets of Ullah."—This venerable man was, I heard, the Emir's mother's brother: he showed me that mild and benevolent countenance, which the Arabs bear for those to whom they wish a good adventure.

The Emir in his spirituous humour, and haughty familiar manners, was much like a great sheykh of the Aarab. In him is the mark of a former contrary fortune, with some sign perhaps of a natural baseness of mind; Mohammed was now "fully forty years old," but he looked less. We came again into the Kasr yard, where the wood is stored, and there are two-leaved drooping gates upon the Méshab; here is the further end of that gallery under the castle, by which we had entered. The passage is closed by an iron-plated door; the plates (in their indigence of the arts) are the shield-like iron pans (*tannûr*) upon which the town housewives bake their girdle-bread.—But see the just retribution of tyrants! they fear most that make all men afraid. Where is—the sweetest of human things—their repose? for that which they have gotten from many by their power, they know by the many to be required of them again! There the Emir dismissed the Nasrâny, with a friendly gesture, and bade one accompany me to my beyt or lodging.

CHAPTER XXII.

HÂYIL.

Evening with the Emir Hamûd. Abeyd's kahwa. An apostate Jew. Hamûd's sword. Hamûd makes the Nasrâny a supper. The "last prayers." Mohammed and Hamûd in the sight of the people. Evening with the Emir Mohammed. Idle persons follow the Nasrâny in the streets. Ghrânim. Abd-ullah. The Jew-Moslem. A lost caravan. Jâr Ullah. *Aneybar ibn Rashîd. Whiteness of the European skin taken for the white leprosy. "Water of the grape." Death in the coffee-cups of princes. The Méshed merchants. The Nasrâny shows them a book of geography. Merchandise in Hâyil. Ibn Rashîd's artillery. The Prince's mejlis. A bribe at Hâyil. The Emir's leisure. His policy. His riding. Aarab in Hâyil. The dellâls. The sûk. Price of flesh meat. Mufarrij; he bids the public guests.* Summ *or* simm—*poison or bismillah. Cost of the Mothîf. The Beduin coffee-drinkers in the public kahwa. The Emir Mohammed rides to visit his cattle in the desert. The Prince's stud. The Prince's wealth. The State Treasury. Hamûd remains deputy in Hâyil. A* bédan *or wild goat in Hamûd's orchard. Cost of an irrigation well at Hâyil. Mâjid. Hâyil is town rather than oasis. Sumrâ Hâyil. The* Rîa Agda. *Old Hâyil. A ruined outlying quarter. The burial-ground. Abeyd's grave. Certain resident nomads.*

When this day's sun was setting, Mufarrij called me to the Mothîf gallery, where a supper-dish was set before me of mutton and temmn. When I came again into the coffee-hall, as the cup went round there began to be questioning among the Beduin guests and those of the castle service, of my religion. I returned early to my beyt, and then I was called away by his servants to see one, whom they named "The Great Sheykh."—'Who was, I asked, that great sheykh?' they answered "*El-Emir!*" So they brought me to a dâr, which was nearly next by, and this is named Kahwat Abeyd. They knocked and a Galla slave opened the door. We passed in by a short entry, which smelled cheerfully of rose-water, to that which seemed to my eyes full of the desert a goodly hall-chamber. The Oriental rooms are enclosures of the air, without moveables, and their only ornaments are the carpets for sitting-places.

here laid upon the three sides of the upper end, with pillowed places for "the Emir" and his next kinsman. All was clay, the floor is beaten clay, the clay walls I saw were coloured in ochre; the sitters were principal persons of the town, a Beduin sheykh or two, and men of the princely service; and bright seemed the civil clothing of these fortunate Arabs.—They had said '*The Emir*'! and in the chief place I saw a great noble figure half lying along upon his elbow!—but had I not seen the Prince Ibn Rashîd himself this morning? If the common sort of Arabs may see a stranger bewildered among them, it is much to their knavish pleasure.

This personage was *Hamûd*, heir, although not the eldest son, of his father Abeyd; for *Fáhd*, the elder, was *khíbel*, of a troubled understanding, but otherwise of a good and upright behaviour; the poor gentleman was always much my friend.—The princely Hamûd has bound his soul by oath to his cousin the Emir, to live and to die with him; their fathers were brethren and, as none remain of age of the Prince's house, Hamûd ibn Rashîd is next after Mohammed in authority, is his deputy at home, fights by his side in the field, and he bears the style of Emir. Hamûd is the Ruler's companion in all daily service and counsel.—The son of Abeyd made me a pleasant countenance, and bade me be seated at his right hand, and when he saw I was very weary, he bade me stretch the legs out easily, and sit without any ceremony.

Hamûd spoke friendly to the Nasrâny stranger; I saw he was of goodly great stature, with painted eyes, hair shed [as we use to see in the images of Christ] and hanging down from the midst in tresses, and with little beard. His is a pleasant man-like countenance, he dissembles cheerfully a slight crick in the neck, and turns it to a grace, he seems to lean forward. In our talk he enquired of those marvellous things of the Nasâra, the telegraph, 'and glass, was made of what? also they had heard to be in our Christian countries a palace of crystal; and Baris (Paris) a city builded all of crystal; also what thing was rock oil,' of which there stood a lamp burning on a stool before them: it is now used in the principal houses of Hâyil, and they have a saying that the oil is made from human urine. He wondered when I told them it is drawn from wells in the New World; he had heard of that *Dínya el-jedîda*, and enquired to which quarter it lay, and beyond what seas. He asked me of my medicines, and then he said, "Lean towards me, I would enquire a thing of thee." Hamûd whispered, under the wing of his perfumed kerchief, "Hast thou no medicine, that may enable a man?" I answered immediately, "No, by thy life."—

"No, by my life!" he repeated, turning again, and smiled over to the audience, and laughed cheerfully, "ha! ha!"—for some crabbed soul might misdeem that he had whispered of poison. Also that common oath of the desert, "By thy life," is blamed among these half-Wahábies. Hamûd said, with the same smiling demeanour, "Seest thou here those two horsemen which met with thee upon the road?"—"I cannot tell, for I was most weary."—"Ay, he said with the Arabian humanity, thou wast very weary; ask him!" Hamûd showed me with his finger a personage, one of the saffron-beards of Hâyil, who sat leaning upon cushions, in the place next by him, as next in dignity to himself. This was a dull-witted man, *Sleymân*, and his cousin. I asked him, "Was it thou?" but he, only smiling, answered nothing. *Hamûd:* "Look well! were they like us? be we not the two horsemen?—It was a match, Khalîl, to try which were the better breathed of our two mares; how seest thou? the horses of the Engleys are better, or our Nejd horses?" —Hamûd now rising to go to rest (his house is in another part), we all rose with him. In that house—it stands by the public birket which is fed from the irrigation of this kahwa palm-yard—are his children, a wife and her mother, and his younger brothers; but, as a prince of the blood, he has a lodging for himself (where he sleeps) within the castle building. The Hâyil Princes are clad as the nomads, but fresh and cleanly and in the best stuffs; their long wide tunic is, here in the town, washed white as a surplice, and upon their shoulders is the Aarab mantle of finer Bagdad woollen, or of the black cloth of Europe. They wear the haggu upon their bodies, as in all nomad Arabia.

I was but ill-housed in my narrow, dark, and unswept cell:—they told me, a Yahûdy also, at his first coming, had lodged there before me! This was a Bagdad Jew, now a prosperous Moslem dwelling at Hâyil and married, and continually increasing with the benediction of the son-in-law of Laban; the man had a good house in the town, and a shop in the sûk, where he sold clothing and dates and coffee to the nomads: his Hâyil wife had borne him two children. The gaping people cried upon me, "Confess thou likewise, Khalîl, 'There is one God, and His apostle is Mohammed,' and thine shall be an equal fortune, which the Emir himself will provide." From the morrow's light there was a gathering of sick and idle townsmen to the Nasrâny's door, where they sat out long hours bibble-babbling, and left me no moment of repose. They asked for medicines, promising, 'If they found them good remedies they would pay me, but not now.' When I answered they

might pay me the first cost for the drugs, this discouraged them; and nothing can be devised to content their knavish meaning. I said at length, "None of you come here to chaffer with me, for I will not hear you," and putting my door to upon them, I went out. As I sat at my threshold in the cool of the afternoon, Hamûd went by with his friends; he stayed to greet me, and bade me come to supper, and showed me his sword, which he carries loosely in his hand with the baldric, like the nomads, saying, "What thinkest thou of it?"—they suppose that every son of the Nasâra should be schooled in metal-craft. As I drew his large and heavy blade out of the scabbard—the steel was not Damascened—Hamûd added, "It is Engleys" (of the best Christian countries' work): he had this sabre from Ibn Saûd, and "paid for it one thousand reals." "It seems to be excellent," I said to him, and he repeated the words smiling in their manner, "It is excellent." The sword is valued by the Arabians as the surest weapon; they all covet to have swords of the finest temper.

At sunset came a slave from Abeyd's coffee-hall to lead me to supper. Hamûd sups there when he is not called to eat with the Emir; his elder son *Mâjid*, and the boy's tutor, eat with him; and after them, the same dish is set before the men of his household. His simple diet is of great nourishment, boiled mutton upon a mess of temmn, with butter, seasoned with onions, and a kind of curry. When the slave has poured water upon our hands, from a metal ewer, over a laver, we sit down square-legged about the great brazen tinned dish upon the carpet floor. "*Mudd yédak*, Reach forth thine hand" is the Arabs' bidding, and with "*Bismillah*, In the name of God," they begin to eat with their fingers. They sit at meat not above eight or ten minutes, when they are fully satisfied; the slave now proffers the bowl, and they drink a little water; so rising they say "*El-hamd illah*, The Lord be praised," and go apart to rinse the mouth, and wash their hands:—the slave lad brought us grated soap. So they return to their places refreshed, and the cheerful cup is served round; but the coffee-server—for the fear of princes—tasted before Hamûd. There is no banqueting among them. Arabians would not be able to believe, that the food-creatures of the three inhabited elements (in some happier lands) may hardly sustain an human entrail; and men's sitting to drink away their understanding must seem to them a very horrible heathenish living. Here are no inordinate expenses of the palace, no homicide largesses to smooth favourites of the spoil of the lean people. Soon after the sunrising, the Shammar princes breakfasted of girdle-bread

and butter with a draught of milk; at noon a dish of dates is set before them; at sunset they sup as we have now seen: Prince and people, they are all alike soberly dieted. The devil is not in their dish; all the riot and wantonness of their human nature lies in the Mohammedan luxury of hareem.—I remember to have heard, from some who knew him, of the diet of the late Sultan of Islam, Abd el-Azîz, otherwise reproached for his insatiable luxury. Only one dish—which his mother had tasted and sealed—was set before him, and that was the Turks' every-day *pilaw* (which they say came in with Tamerlane) of boiled rice and mutton; he abstained (for a cause which may be divined) from coffee and tobacco. I heard Hamûd say he had killed the sheep in my honour; but commonly his supper mutton is bought in the sûk.

An hour or two after, when the voice of the muétthin is heard in the night calling to the last prayer, Hamûd never fails to rise with the company. A slave precedes him with a flaming palm leaf-branch; and they go out to pray in the mosque, which is upon the further part of the Mêshab, [*v.* the fig. p. 587,] ranging with the guest-chambers, but separated by a small thoroughfare from them.—Princes of men, they are bond-servants to a doting religion!

When Hamûd returns, a little *sajjeydy* or kneeling-carpet reserved only to this use is unrolled by the slave in waiting before him; and the princely man falling upon his knees towards Mecca says on to great length more his formal devotion. One evening I asked him, 'But had he not already said his prayers in the mesjid?'—"Those, Hamûd answered, which we say in the mesjid are a man's legal prayers, and these are of the tradition, sunna." The sitters in the coffee-hall did not stint their chatting, whilst Hamûd prayed,—there prayed no man with him. The rest were not princes, why should they take upon them this superfluous religion! and the higher is a Moslem's estate, by so much the more he must show himself devoted and as it were deserving of God's benefits. Hamûd never fails at the mosque in the hours; and in all the rest with the cheerful air of a strong man he carries his own great fortune, and puts by the tediousness of the world. He might be a little less of age than the Emir; in his manly large stature he nearly resembles, they say, the warlike poet his father: Hamûd and the Emir Mohammed are not novices in the gentle skill inherited from their fathers in this princely family; —their new making is extolled by the common voice above the old.

The Prince Mohammed goes but once at el-assr to prayers

in the great mesjid; he prays in an oratory within the castle, or standing formally in his own chamber. And else so many times to issue from the palace to their public devotion, were a tediousness to himself and to his servitors, and to the townspeople, for all fear when they see him, since he bears the tyrant's sword. And Mohammed fears!—the sword which has entered this princely house 'shall never depart from them —so the Aarab muse—until they be destroyed.' He cut down all the high heads of his kindred about him, leaving only Hamûd; the younger sort are growing to age; and Mohammed must see many dreams of dread, and for all his strong security, is ever looking for the retribution of mankind. Should he trust himself to pass the Méshab oftentimes daily at certain hours?—but many have miscarried thus. Both Hamûd and the Emir Mohammed affect popular manners: Hamûd with an easy frankness, and that smiling countenance which seems not too far distant from the speech of the common people; Mohammed with some softening, where he may securely, of his princely asperity, and sowing his pleasant word between; he is a man very subtle witted, and of an acrid understanding. Mohammed as he comes abroad casts his unquiet eyes like a falcon; he walks, with somewhat the strut of a stage-player, in advance of his chamber-followers, and men-at-arms. When Hamûd is with him, the Princes walk before the rout. The townspeople (however this be deemed impossible) say 'they *love him and fear him:*'—they praise the prince under whose sufficient hand they fare the better, and live securely, and see all prosper about them; but they dread the sharpness, so much fleshed already, of the Ruler's sword.

The evening after, Mohammed sent for me to his apartment: the clay walls are stained with ochre. When I said to the Emir, I was an Englishman, this he had not understood before! he was now pleasant and easy. There sat with him a great swarthy man, Sâlih, (I heard he was of the nomads,) who watched me with fanatical and cruel eyes, saying at length in a fierce sinister voice, "Lookest thou to see thy land again?" —"All things, I answered, are in the power of Ullah."—"Nay, nay, Sâlih! exclaimed the Emir, and Khalîl has said very well, that all things are in the hand of Ullah." Mohammed then asked me nearly Hamûd's questions. "The telegraph is what? and we have seen it (at Bagdad in time of his old conductorship of the 'Persian' pilgrims): but canst thou not make known to us the working, which is wonderful?"—"It is a trepidation—therewith we may make certain signs—engendered

in the corrosion of metals, by strong medicines like vinegar." *Emir:* "Then it is an operation of medicine, canst thou not declare it?"—"If we may suppose a man laid head and heels between Hâyil and Stambûl, of such stature that he touched them both; if one burned his feet at Hâyil, should he not feel it at the instant in his head, which is at Stambûl?"—"And glass is what?" He asked also of petroleum; and of the New Continent, where it lay, and whether within 'the Ocean.' He listened coldly to my tale of the finding of the New Land over the great seas, and enquired, "Were no people dwelling in the country when it was discovered?" At length he asked me, 'How did I see Hâyil? and the market street, was it well? but ah (he answered himself) it is a *sûk Aarab!*' little in comparison with the chief cities of the world. He asked 'Had I heard of J. Shammar in my own country?' The ruler was pleased to understand that the Nasâra were not gaping after his desert provinces; but it displeased the vain-glory of the man that of all this troublous tide of human things under his governance, nearly no rumour was come to our ears in a distant land. Hamûd asked of me another while the like question, and added, "What! have ye never heard of Ibn Saûd the Wahâby!" When I had sat two hours, and it might be ten o'clock, the Emir said to the captain of the guard, who is groom of his chamber, "It is time to shut the doors;" and I departed.

In the early days of my being in Hâyil, if I walked through their sûk, children and the ignorant and poor Beduw flocked to me, and I passed as the cuckoo with his cloud of wondering small birds, until some citizen of more authority delivered me, saying to them, 'Wellah, thus to molest the stranger would be displeasing to the Emir!' Daily some worthy persons called me to coffee and to breakfast; the most of them sought counsel of the hakîm for their diseases, few were moved by mere hospitality, for their conscience bids them show no goodness to an adversary of the saving religion; but a Moslem coming to Hâyil, or even a Frankish stranger easily bending and assenting to them, might find the Shammar townspeople hospitable, and they are accounted such.

And first I was called to one *Ghrânim*, the Prince's jeweller, and his brother *Ghruneym*. They were rich men, of the smiths' caste, formerly of Jauf, where are some of the best sânies, for their work in metal, wood, and stone, in nomad Arabia. Abeyd at the taking of the place found these men the best of their craft, and he brought them

perforce to Hâyil. They are continually busied to labour for the princes, in the making and embellishing of sword-hilts with silver and gold wire, and the inlaying of gun-stocks with glittering scales of the same. All the best sword-blades and matchlocks, taken (from the Beduw) in Ibn Rashîd's forays, are sent to them to be remounted, and are then laid up in the castle armoury. Of these, some very good Persian and Indian blades are put in the hands of the Emir's men-at-arms. In his youth, Ghrânim had wandered in his metal trade about the Haurân, and now he asked me of the sheykhs of the Druses, such and such whom he had known, were they yet alive. The man was fanatical, his understanding was in his hands, and his meditations were not always of the wise in the world: so daily meeting me, Ghrânim said before other words, "Khalîl, I am thine enemy!" and in the end he would proffer his friendly counsels.—He had made this new clay house and adorned it with all his smith's art. Upon the earthen walls, stained with ochre, were devices of birds and flowers, and koran versets in white daubing of jiss,—which is found everywhere in the desert sand: the most houses at Hâyil are very well built, though the matter be rude. He had built a double wall with a casement in each, to let the light pass, and not the weather. I saw no sooty smith's forge within, but Ghrânim was sitting freshly clad at his labour, in his best chamber; his floor was spread with fine matting, and the sitting places were Bagdad carpets. His brother Ghruneym called away the hakîm to his own house to breakfast: he was hindered in his craft by sickness and the Emir ofttimes threatened to forsake him. His son showed me an army rifle [from India] whereupon I found the Tower mark; the sights—they not understanding their use!—had been taken away.

The Jew-Moslem—he had received the name *Abdullah*, "the Lord's servitor," and the neophyte surname *el-Moslemanny*—came to bid me to coffee. His companion asked me, 'Did my nation love the Yahûd?' "We enquire not, I answered, of men's religions, so they be good subjects." We came to the Jew's gate, and entered his house; the walls within were pleasantly stained with ochre, and over-written with white flowerets and religious versets, in daubing of gypsum. I read: "THERE IS NO POWER BUT OF GOD;" and in the apostate's entry, instead of Moses' words, was scored up in great letters the Mohammedan testimony, "There is none other god than (very) God, and Mohammed is the apostle of (very) God." Abdullah was a well-grown man of Bagdad with the pleasant

elated countenance of the Moslemîn, save for that mark (with peace be it spoken) which God has set upon the Hebrew lineaments. Whilst his companion was absent a moment, he asked me under his breath "Had I with me any—" (I could not hear what).—"What sayest thou?" "*Brandi*, you do not know this (English Persian Gulf word)—brandi?" His fellow entering, it might be his wife's brother, Abdullah said now in a loud voice, 'Would I become a Moslem, his house should be mine along with him.' He had whispered besides a word in my ear—"I have a thing to say to thee, but not at this time." It was seven years since this Bagdad Jew arrived at Hâyil. After the days of hospitality he went to Abeyd saying, he would make profession of the religion of Islam 'upon his hand'; —and Abeyd accepted the Jew's words upon his formal hand full of old bloodshed and violence. The princely family had endowed the Moslemanny at his conversion with "a thousand reals," and the Emir licensed him to live at Hâyil, where buying and selling,—and Abdullah knew the old art,—he was now a thriving tradesman. I had heard of him at Teyma, and that 'he read in such books as those they saw me have': yet I found him a man without instruction,—doubtless he read Hebrew, yet now he denied it.

A merchant in the town, *Jâr Ullah*, brought me a great foreign folio. It was a tome printed at Amsterdam in the last century, in Hebrew letters! so I said to him, "Carry it to Abdullah, this is the Jews' language."—"Abdullah tells me he knows it not."—This book was brought hither years before from the salvage of a Bagdad caravan, that had perished of thirst in the way to Syria. Their dalîl, "because Ullah had troubled his mind," led them astray in the wilderness; the caravaners could not find the wells, and only few that had more strength saved themselves, riding at adventure and happily lighting upon Beduins. The nomads fetched away what they would of the fallen-down camel-loads, 'for a month and more.' There were certain books found amongst them, a few only of such unprofitable wares had been brought in to Hâyil.

It was boasted to me that the Jew-born Abdullah was most happy here; 'many letters had been sent to him by his parents, with the largest proffers if he would return, but he always refused to receive them.' He had forsaken the Law and the Promises;—but a man who is moved by the affections of human nature, may not so lightly pass from all that in which he has been cherished and bred up in the world!

Jâr Ullah invited me to his spacious house, which stands

in the upper street near the Gofar gate: he was a principal corn-merchant. One *Nasr*, a fanatical Harb Beduwy of the *rajajîl*, meeting with us in the way, and *Aneybar* coming by then, we were all bidden in together: our worthy host, otherwise a little fanatical, made us an excellent breakfast. Aneybar was a *Hábashy*, a home-born Galla in Abdullah ibn Rashîd's household, and therefore to be accounted slave-brother of Telâl, Metaab and Mohammed: also his name is of the lord's house, Ibn Rashîd. This libertine was a principal personage in Hâyil, in affairs of state-trust under the Emirs since Telâl's time. The man was of a lively clear understanding, and courtly manners, yet in his breast was the timid soul-not-his-own of a slave: bred in this land, he had that suddenness of speech and the suspicious-mindedness of the Arabians.—When I came again to Hâyil Aneybar had the disposing of my life;—it was a fair chance, to-day, that I broke bread with him!

Hamûd bade me again to supper, and as I was washing, "How white (said one) is his skin!" Hamûd answered in a whisper, "It is the leprosy."—"Praised be God, I exclaimed, there are no lepers in my land."—"Eigh! said Hamûd (a little out of countenance, because I overheard his words), is it so? eigh! eigh! (for he found nothing better to say, and he added after me) the Lord be praised." Another said, "Wellah in Bagdad I have seen a maiden thus white, with yellow hair, that you might say she were Khalîl's daughter."—"But tell me (said the son of Abeyd), do the better sort in your country never buy the Circass women?—or how is it among you to be the son of a bought-woman, and even of a bond-woman, I say is it not-convenient in your eyes?"—When it seemed the barbaric man would have me to be, for that uncommon whiteness, the son of a Circass bond-woman, I responded with some warmth, "To buy human flesh is not so much as named in my country: as for all who deal in slaves we are appointed by God to their undoing. We hunt the cursed slave-sail upon all seas, as you hunt the hyena." Hamûd was a little troubled, because I showed him some flaws in their manners, some heathenish shadows in his religion where there was no spot in ours, and had vaunted our naval hostility, (whereby they all have damage in their purses, to the ends of the Mohammedan world).—"And Khalîl, the Nasâra eat swine's flesh?"—"Ay billah, and that is not much unlike the meat of the wabar which ye eat, or of the porcupine. Do not the Beduw eat wolves and the hyena, the fox, the

thób, and the spring-rat?—owls, kites, the carrion eagle? but I would taste of none such." Hamûd answered, with his easy humanity, "My meaning was not to say, Khalîl, that for any filth or sickliness of the meat we abstain from swine's flesh, but because the Néby has bidden us;" and turning to Sleymân, he said, "I remember *Abdullah*, he that came to Hâyil in Telâl's time, and cured *Bunder*, told my father that the swine's flesh is very good meat."—"And what (asked that heavy head, now finding the tongue to utter his scurvy soul) is the wedlock of the Nasâra? as the horse covers the mare it is said [in all Nejd] the Nasâra be engendered,—wellah like the hounds!"

And though they eat no profane flesh, yet some at Hâyil drink the blood of the grape, *mâ el-enab*, the juice fermented of the fruit of the few vines of their orchards, here ripened in the midsummer season. Mâjid told me, that it is prepared in his father's household; the boy asked me if I had none such, and that was by likelihood his father's request. The Moslemîn, in their religious luxury, extremely covet the forbidden drink, imagining it should enable them with their wives.

When coffee was served at Hamûd's, I always sat wondering that to me only the cup was not poured; this evening, as the servitor passed by with the pot and the cups, I made him a sign, and he immediately poured for me. Another day Mâjid, who sat next me, exclaimed, "Drinkest thou no kahwa, Khalîl?" As I answered, "Be sure I drink it," the cup was poured out to me,—Hamûd looked up towards us, as if he would have said something. I could suppose it had been a friendly charge of his, to make me the more easy. In the Mohammedan countries a man's secret death is often in the fenjeyn kahwa. The Emir where he enters a house is not served with coffee, nor is coffee served to any in the Prince's apartment, but the Prince called for a cup when he desired it; such horrible apprehensions are in their daily lives!

Among the evening sitters visiting Hamûd in the Kahwat Abeyd was a personage whom they named as a nobleman, and yet he was but a rich foreign merchant, *Seyyid Mahmûd*, the chief of the *Meshâhada* or tradesmen of Méshed, some thirty-five families, who are established in Hâyil; the bazaar merchandise (wares of Mesopotamia) is mostly in their hands; Méshed (place of the martyrdom of) Aly is at the ruins of *Kûfa*, they are Moslems of the Persian sect in religion.

These ungracious schismatics are tolerated and misliked in Ibn Rashîd's town, howbeit they are formal worshippers with the people in the common mesjid. They are much hated by the fanatical Beduins, so I have heard them say, "Nothing, billah, is more néjis than the accursed Meshâhada." Men of the civil North, they have itching ears for political tidings, and when they saw the Engleysy pass, some of them have called me into their shops to enquire news of the war,—as if dwelling this great while in the deserts I had any new thing to relate!—for of the Turkish Sûltàn's "victories" they believed nothing! The (Beduin-like) princes in Hâyil have learned some things of them of the States of the world, and Hamûd said to me very soberly: "What is your opinion, may the Dowlat of the Sûltàn continue much longer?"—"*Ullah Âlem* (God knoweth)."—"Ay! ay! but tell us, what is that your countrymen think?"—"The Sûltàn is become very weak."—Hamûd was not sorry (they love not the Turk), and he asked me if I had been in el-Hind;—the Prince every year sends his sale-horses thither, and the Indian government they hear to be of the Engleys. Hamûd had a lettered man in his household, Mâjid's tutor, one formed by nature to liberal studies. The tutor asked me tidings of the several Nasâra nations whose names he had heard, and more especially of Fransa and Brûssia, and *el-Nemsa*, that is the Austrian empire. "All this, I said, you might read excellently set out in a book I have of geography, written in Arabic by one of us long resident in es-Sham, it is in my chamber."—"Go Khalîl, and bring it to me," said Hamûd, and he sent one of his service to light before me, with a flaming palm-branch.

"How! (said Hamûd, when we came again,) your people learn Arabic!" I opened my volume at the chapter, *Peninsula of the Aarab*. Hamûd himself turned the leaves, and found the sweet verses, "Oh! hail to thee, beloved Nejd, the whole world to me is not as the air of Nejd, the Lord prosper Nejd;" and with a smile of happiness and half a sigh, the patriot, a kassâd himself, gave up the book to his man of letters, and added, wondering, "How is this?—are the Nasâra then *ahl athâb*, polite nations! and is there any such beautiful speaking used amongst them? heigh!—Khalîl, are there many who speak thus?" For all this the work was unwelcome among them, being written by one without the saving religion! I showed the lettered man the place where Hâyil is mentioned, which he read aloud, and as he closed the book I said I would lend it him, which was (coldly) accepted. I put also in their hands the Psalter in Arabic of "Daûd Father of Sleymàn," names which they hear

with a certain reverence, but whose *kitâb* they had never seen. Even this might not please them! as coming from the Nasâra, those 'corruptors of the scriptures'; and doubtless the title savoured to them of 'idolatry,'—*el-Mizamîr* (as it were songs to the pipe); and they would not read.

"Khalîl, said Hamûd, this is the Seyyid Mahmûd, and he is pleased to hear about medicines; visit him in his house, and he will set before thee a water-pipe,"—it is a keyif of foreigners and not used in Nejd. Hamûd told me another time he had never known any one of the tradesmen in Hâyil whose principal was above a thousand reals; only the Seyyid Mahmûd and other two or three wholesale merchants in the town, he said might have a little more. Of the foreign traders, besides those of Méshed, was one of Bagdad, and of Medina one other;—from Egypt and Syria no man. Hamûd bade me view the Emir's cannon when I passed by to the Mothîf:—I found them, then, to be five or six small ruinous field-pieces, and upon two were old German inscriptions. Such artillery could be of little service in the best hands; yet their shot might break the clay walling of Nejd towns. The Shammar princes had them formerly from the Gulf, yet few persons remembered when they had been used in the Prince's warfare, save that one cannon was drawn out in the late expedition with Boreyda against Aneyza; but the Emir's servants could not handle it. Two shots and no more were fired against the town; the first flew sky-high, and the second shot drove with an hideous dint before their feet into the desert soil.

—To speak now of the public day at Hâyil: it is near two hours after sunrise, when the Emir comes forth publicly to the Méshab to hold his morning mejlis, which is like the mejlis of the nomads. The great sheykh sits openly with the sheukh before the people; the Prince's mejlis is likewise the public tribunal, he sitting as president and judge amongst them. A bench of clay is made all along under the Kasr wall of the Méshab, in face of the mesjid, to the tower-gate; in the midst, raised as much as a degree and in the same clay-work (whereupon in their austere simplicity no carpet is spread), is the high settle of the Emir, with a single step beneath, upon which sits his clerk or secretary Nasr, at the Prince's feet. Hamûd's seat (such another clay settle and step, but a little lower) is that made nigh the castle door. A like ranging bank and high settle are seen under the opposite mesjid walls, where the sheukh sit in the afternoon shadow, holding the second mejlis, at el-assr. Upon the side, in face of the Emir, sits always the kâdy, or man of the religious law; of which

sort there is more than one at Hâyil, who in any difficult process may record to the Emir the words, and expound the sense, of the koran scripture. At either side of the Prince sit sheykhly men, and court companions; the Prince's slaves stand before them; at the sides of the sheukh, upon the long clay bank, sit the chiefs of the public service and their companies; and mingled with them all, beginning from the next highest place after the Prince, there sit any visiting Beduins after their dignities. —You see men sitting as the bent of a bow before all this mejlis, in the dust of the Méshab, the *rajajîl*, leaning upon their swords and scabbards, commonly to the number of one hundred and fifty; they are the men-at-arms, executors of the terrible Emir, and riders in his ghrazzus; they sit here (before the tyrant) in the place of the people in the nomads' mejlis. The mejlis at Hâyil is thus a daily muster of this mixed body of swordsmen, many of whom in other hours of the day are civilly occupied in the town. Into that armed circuit suitors enter with the accused and suppliants, and in a word all who have any question (not of state), or appear to answer in public audience before the Emir; and he hears their causes, to every one shortly defining justice: and what judgments issue from the Prince's mouth are instantly executed. In the month of my being at Hâyil might be daily numbered sitting at the mejlis with the Emir about four hundred persons.

The Emir is thus brought nigh to the people, and he is acquainted with the most of their affairs. Mohammed's judgment and popular wisdom is the better, that he has sometime himself tasted of adversity. He is a judge with an indulgent equity, like a sheykh in the Beduin commonwealths, and just with a crude severity: I have never heard anyone speak against the Emir's true administration of justice. When I asked if there were no handling of bribes at Hâyil, by those who are nigh the Prince's ear, it was answered, "Nay." The Byzantine corruption cannot enter into the eternal and noble simplicity of this people's (airy) life, in the poor nomad country; but (we have seen) the art is not unknown to the subtle-headed Shammar princes, who thereby help themselves with the neighbour Turkish governments. Some also of Ibn Rashîd's Aarab, tribesmen of the Medina dîras, have seen the evil custom: a tale was told me of one of them who brought a bribe to advance his cause at Hâyil, and when his matter was about to be examined he privily put ten reals into the kâdy's hand. But the kâdy rising, with his stick laid load upon the guilty Beduin's shoulders until he was weary, and then he led him over to the Prince, sitting in his stall, who gave

him many more blows himself, and commanded his slaves to beat him. The mejlis is seldom sitting above twenty minutes, and commonly there is little to hear, so that the Prince being unwell for some days (his ordinary suffering of headache and bile), I have seen it intermitted;—and after that the causes of seven days were dispatched in a morning's sitting! The mejlis rising and dispersing, as the Prince is up, they say *Thâr el-Emir!*—and then, what for the fluttering of hundreds of gay cotton kerchiefs in the Méshab, we seem to see a fall of butterflies. The town Arabians go clean and honourably clad; but the Beduins are ragged and even naked in their wandering villages.

The Emir walks commonly from the mejlis, with his companions of the chamber, to a house of his at the upper end of the Méshab, where they drink coffee, and sit awhile: and from thence he goes with a small attendance of his rajajîl to visit the stud; there are thirty of the Prince's mares in the town, tethered in a ground next the clay castle, and nearly in face of the Kahwat Abeyd. After this the Emir dismisses his men, saying to them, "Ye may go, *eyyâl*," and re-enters the Kasr; or sometimes with Hamûd and his chamber friends he walks abroad to breathe the air, it may be to his summer residence by the mâ es-Sáma, or to Abeyd's plantation: or he makes but a passage through the sûk to visit someone in the town, as Ghrânim the smith, to see how his orders are executed;—and so he returned to the castle, when if he have any business with Beduins, or men from his villages, and messengers awaiting him, they will be admitted to his presence. It is a busy pensive life to be the ruler at Hâyil, and his witty head was always full of the perplexity of this world's affairs. Theirs is a very subtle Asiatic policy. In it is not the clement fallacy of the (Christian) Occident, to build so much as a rush upon the natural goodness (fondly imagined to be) in any man's breast; for it is certain they do account most basely of all men, and esteem without remorse every human spirit to be a dunghill solitude by itself. Their (feline) prudence is for the time rather than seeing very far off, and always savours of the impotent suddenness of the Arab impatience. He rules as the hawk among buzzards, with eyes and claws in a land of ravin, yet in general not cruelly, for that would weaken him. An Arab stays not in long questioning, tedious knots are in peril to be resolved by the sword. Sometimes the Prince Ibn Rashîd rides to take the air on horseback, upon a white mare, and undergrown, as are the Nejd horses in their own country, nor very fairly shaped.

I was sitting one after-sunset upon the clay benching at the castle-gate when the Prince himself arrived, riding alone: I stood up to salute the Emir and his horse startled, seeing in the dusk my large white kerchief. Mohammed rode with stirrups, he urged his mare once, but she not obeying, the witty Arab ceded to his unreasonable beast; and lightly dismounting the Emir led in and delivered her to the first-coming hand of his castle service.

Beduin companies arrived every day for their affairs with the Prince, and to every such company or *rubba* is allotted a makhzan, and they are public guests (commonly till the third day) in the town. Besides the tribesmen his tributaries, I have seen at Hâyil many foreign Beduins as *Thuffîr* and *Mcteyr*, that were friendly Aarab without his confederacy and dominion, yet from whom Ibn Rashîd is wont to receive some yearly presents. Moreover there arrived tribesmen of the free Northern Annezy, and of Northern Shammar, and certain migrated Kahtân now wandering in el-Kasîm.

An hour before the morning's mejlis the common business of the day is begun in the oasis. The inhabitants are husbandmen, tradesmen (mostly strangers) in the sûk, the *rajajîl es-sheukh*, and the not many household slaves. When the sun is risen, the husbandmen go out to labour. In an hour the sûk is opened: the *dellâls*, running brokers of all that is put to sale, new or old, whether clothing or arms, cry up and down the street, and spread their wares to all whom they meet, and entering the shops as they go with this illiberal noise, they sell to the highest bidders; and thus upon an early day I sold my nâga the Khuèyra. I measured their sûk, which is between the Méshab and the inner gate towards Gofar, two hundred paces; upon both sides are the shops, mall ware-rooms built backward, into which the light enters by the doorway,—they are in number about one hundred and thirty, all held and hired of the Emir. The butchers' market was in a court next without the upper gate of the sûk: there excellent mutton was hastily sold for an hour after sunrise, at less than two-pence a pound, and a small leg cost sixpence, in a time when nine shillings was paid for a live sheep at Hâyil, and for a goat hardly six shillings. So I have seen Beduins turn back with their small cattle, rather than sell them here at so low prices:—they would drive them down then, nearly three hundred miles more, to market at Medina! where the present value of sheep they heard to be as much again as in the Jebel. The

butchers' trade, though all the nomads are slaughterers, is not of persons of liberal condition in the townships of Nejd.

Mufarrij towards evening walks again in the Méshab: he comes forth at the castle gate, or sends a servant of the kitchen, as often as the courses of guests rise, to call in other Beduin rubbas to the public supper, which is but a lean dish of boiled temmn seconds and barley, anointed with a very little samn. Mufarrij bids them in his comely-wise, with due discretion and observance of their sheykhly or common condition, of their being here more or less welcome to the Emir, and the alliance or enmities of tribesmen. Also I, the Nasrâny, was daily called to supper in the gallery; and this for two reasons I accepted,—I was infirm, so that the labour had been grievous to me if I must cook anything for myself, and I had not fuel, and where there was no chimney, I should have been suffocated in my makhzan by the smoke, also whilst I ate bread and salt in the Mothîf I was, I thought, in less danger of any sudden tyranny of the Emir; but the Mothîf breakfast I forsook, since I might have the best dates in the market for a little money. If I had been able to dispend freely, I had sojourned more agreeably at Hâyil; it was now a year since my coming to Arabia, and there remained but little in my purse to be husbanded for the greatest necessities.

In the Jebel villages the guest is bidden with: *summ!* or the like is said when the meat is put before him. This may be rather *'smm* for *ism*, in *b' ismi 'llah* or bismillah, "in God's name." But when first I heard this summ! a a boy of the Mothîf set down the dish of temmn before me, I thought he had said (in malice) *simm*, which is 'poison,' and the child was not less amazed, when with the suddenness of the Arabs I prayed Ullah to curse his parentage:—in this uncertainty whether he had said poison I supped of their mess, for if they would so deal with me I thought I might not escape them. From supping, the Beduins resort in their rubbas to the public kahwa: after the guests' supper the rajajîl are served in like manner by messes, in the court of the Mothîf; there they eat also at noon their lean collation of the date-tribute, in like manner as the public guests. The sorry dates and corn of the public kitchen have been received on account of the government-tax of the Emir, from his several hamlets and villages; the best of all is reserved for the households of the sheykhly families. As the public supper is ended, you may see many poor women, and some children, waiting to enter, with their bowls, at the gate of the Kasr. These are they to whom the Emir has granted an evening ration, of that which is left, for themselves. and for

other wretched persons. There were daily served in the Mothîf to the guests, and the rajajîl, 180 messes of barley-bread and temmn of second quality, each might be three and a quarter pints; there was a certain allowance of samn. This samn for the public hospitality is taken from the Emir's Beduins, so much from every beyt, to be paid at an old rate, that is only sometimes seen in the spring, two shillings for three pints, which cost now in Hâyil a real. A camel or smaller beast is killed, and a little flesh meat is served to the first-called guests, once in eight or ten days. When the Prince is absent, there come no Beduins to Hâyil, and then (I have seen) there are no guests. So I have computed may be disbursed for the yearly expenses of the Prince's guest-house, about £1500 sterling.

—Now in the public kahwa the evening coffee is made and served round. As often as I sat with them the mixed rubbas of Beduins observed towards me the tolerant behaviour which is used in their tents;—and here were we not all guests together of the Emir? The princely coffee-hall is open, soon after the dawn prayers, to these bibbers of the morning cup; the door is shut again, when all are gone forth about the time of the first mejlis. It is opened afresh, and coffee is served again after vespers. To every guest the cup is filled twice and a third is offered, when, if he would not drink, a Beduwy of the Nejd tribes will say shortly, with the desert courtesy, *Káramak Ullah*, 'the Lord requite thee.' The door of the kahwa is shut for the night as the coffee-drivelling Beduw are gone forth to the last prayers in the mesjid. After that time, the rude two-leaved gates of this (the Prince's) quarter and the market street are shut,—not to be opened again 'for prayer nor for hire' till the morrow's light; and Beduins arriving late must lodge without:—but the rest of Hâyil lies open, which is all that built towards Gofar, and the mountain Ajja.

The Emir Mohammed rode out one half-afternoon with the companions of his chamber and attendance to visit *ed-dubbush*, his live wealth in the desert. The Nejd prince is a very rich cattle-master, so that if you will believe them he possesses "forty thousand" camels. His stud is of good Nejd blood, and as *Aly el-Aÿid* told me, (an honest man, and my neighbour, who was beforetime in the stud service,—he had conducted horses for the former Emirs to the Pashas of Egypt,) some three hundred mares, and an hundred horses, with many foals and fillies. After others' telling Ibn Rashîd has four hundred free and bond soldiery, two hundred mares of the blood, one hundred horses: they are herded apart in the deserts; and he has "an

hundred bond-servants" (living with their families in booths of hair-cloth, as the nomads), to keep them. Another told me the Emir's stud is divided in troops of fifty or sixty, all mares or all horses together; the foals and fillies after the weaning are herded likewise by themselves. The troops are dispersed in the wilderness, now here, now there, near or far off,—according to the yearly springing of the wild herbage. The Emir's horses are grazed in nomad wise; the fore-feet hop-shackled, they are dismissed to range from the morning. Barley or other grain they taste not: they are led home to the booths, and tethered at evening, and drink the night's milk of the she-camels, their foster mothers.—So that it may seem the West Nejd Prince possesses horses and camels to the value of about a quarter of a million of pounds sterling; and that has been gotten in two generations of the spoil of the poor Beduw. He has besides great private riches laid up in metal, but his public taxes are carried into the government treasury, *beyt el-mâl*, and bestowed in sacks and in pits. He possesses much in land, and not only in Hâyil, but he has great plantations also at Jauf, and in some other conquered oases.—I saw Mohammed mount at the castle gate upon a tall dromedary, bravely caparisoned. In the few days of this his peaceable sojourn in the khála, the Prince is lodged with his company in booths like the Beduins. He left Hamûd in Hâyil, to hold the now small daily mejlis;—the son of Abeyd sits not then in the Prince's settle, but in his own lower seat by the tower.

Hamûd sent for me in his afternoon leisure: "Mohammed is gone, he said, and we remain to become friends." He showed me now his cheap Gulf watches, of which he wore two upon his breast. and so does his son Mâjid who has a curious mind in such newels,—it was said he could clean watches! and that Hamûd possessed not so few as an hundred, and the Emir many more than he. Hamûd asked me if these were not "Engleys," he would say 'of the best Nasâra work.' He was greedy to understand of me if I brought not many gay things in my deep saddle-bags of the fine workmanship of the Nasâra: he would give for them, he promised me with a barbarous emphasis, FELÛS! 'silver scales' or money, which the miserable Arab people believe that all men do cherish as the blood of their own lives. I found Hamûd lying along as the nomads, idle and yawning, in the plantation of Abeyd's kahwa, which, as said, extends behind the makhzans to his family house in the town (that is not indeed one of the best). In this palm-ground he has many gazelles, which feed of vetches daily littered

down to them, but they were shy of man's approach: there I saw also a bédan-buck. This robust wild goat of the mountain would follow a man and even pursue him, and come without fear into the kahwa. The beast is of greater bulk and strength than any he-goat, with thick short hair; his colour purple ruddle or nearly as that blushing before the sunset of dark mountains.

This is a palm-ground of Abeyd, planted in the best manner. The stems, in the harsh and lean soil of Hâyil, are set in rows, very wide asunder. I spoke with Aly, that half-good fanatical neighbour of mine, one who at my first coming had felt in my girdle for gold, he was of Môgug, but now overseer at Hâyil of the Prince's husbandry. This palm foster answered, that 'in such earth (granite grit) where the palms have more room they bear the better; the manner which I showed him of setting trees could not avail them.' Hamûd's large well in this ground was of fifteen fathoms, sunk in that hard gritty earth; the upright sides, baked in the sun, stand fast without inner building or framework. The pit had been dug by the labour of fifteen journeymen, each receiving three or four piastres, in twenty days, this is a cost of some £10. Three of the best she-camels drew upon the wheels, every one was worth thirty-five reals. The price of camels in Arabia had been nearly doubled of late years after the great draughts for Egypt, the Abyssinian wars, and for Syria. It surprised me to hear a Beduwy talk in this manner,—"And billah a cause is the lessened value of money!" If rainless years follow rainless years there comes in the end a murrain. It was not many years since such a season, when a camel was sold for a crown by the nomads, and languishing thelûls, before worth sixty in their health, for two or three reals, (that was to the villagers in Kasîm,) sooner than the beasts remaining upon their hands should perish in the khála.

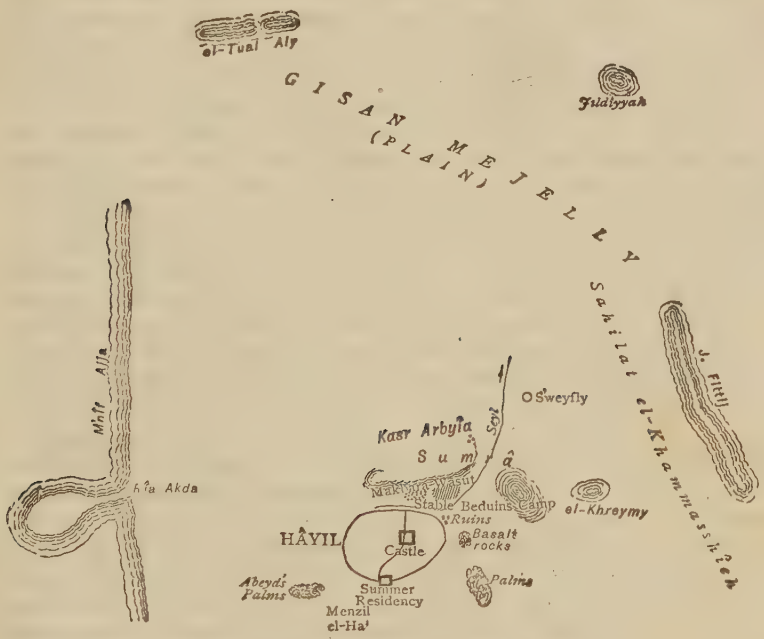
Mâjid, the elder of Hamûd's children, was a boy of fifteen years, small for his age, of a feminine beauty, the son (the Emirs also match with the nomads) of a Beduin woman. There accompanied him always a dissolute young man, one Aly, who had four wives and was attached to Hamûd's service. This lovely pair continually invaded me in my beyt, with the infantile curiosity of Arabs, intent to lay their knavish fingers upon any foreign thing of the Nasâra,—and such they hoped to find in my much baggage: and lighting upon aught Mâjid and his villanous fellow Aly had it away perforce.—When I considered that they might thus come upon my pistol and instruments, I wrested

the things from their iniquitous fingers, and reminded them of the honest example of the nomads, whom they despise. Mâjid answered me with a childish wantonness: "But thou, Khalîl, art in our power, and the Emir can cut off thy head at his pleasure!" One day as I heard them at the door, I cast the coverlet over my loose things, and sat upon it, but nothing could be hidden from their impudence, with *bethr-ak! bethr-ak!* "by thy leave;"—it happened that they found me sitting upon the koran. "Ha! said they now with fanatical bitterness, he is sitting upon the koran!"—this tale was presently carried in Mâjid's mouth to the castle; and the elf Mâjid returned to tell me that the Emir had been much displeased.

Mâjid showed himself to be of an affectionate temper, with the easy fortunate disposition of his father, and often childishly exulting, but in his nature too self-loving and tyrannical. He would strike at the poorer children with his stick as he passed by them in the street and cry, "Ullah curse thy father!" they not daring to resent the injury or resist him,—the best of the *eyyâl es-sheukh;* for thus are called the children of the princely house. For his age he was corrupt of heart and covetous; but they are all brought up by slaves! If he ever come to be the Prince, I muse it will be an evil day for Hâyil, except, with good mind enough to amend, he grow up to a more humane understanding. Mâjid, full of facility and the felicity of the Arabs, with a persuading smile, affected to treat me always according to his father's benevolence, naming me 'his dear friend'; and yet he felt that I had a cold insight into his ambitious meaning. So much of the peddling Semite was in him, that he played huckster and bargained for my nâga at the lowest price, imagining to have the double for her (when she would be a milch cow with the calf) in the coming spring: this I readily yielded, but 'nay, said then the young princeling, except I would give him her harness too,' (which was worth a third more).—I have many times mused what could be their estimation of honour! They think they do that well enough in the world which succeeds to them; human deeds imitating our dream of the divine ways are beautiful words of their poets, and otherwise unknown to these Orientals.

As I walked through their clean and well-built clay town I thought it were pleasant to live here,—save for the awe of the Ruler and their lives disquieted to ride in the yearly forays of the Emir: yet what discomfort to our eyes is that squalor of the desert soil which lies about them! Hâyil for the unlikelihood of the site is town rather than oasis, or it is, as it were, an oasis made *ghrósb*, perforce. The circuit, for their planta-

tions are not very wide, may be nearly an hour; the town lies as far distant from the Ajja cliffs (there named *el-M'nîf*). Their town, fenced from the wholesome northern air by the bergs *Sumrâ Hâyil*, is very breathless in the long summer months. The Sumrâ, of plutonic basalt, poured forth (it may be seen in face of the Méshed gate) upon the half-buried grey-red granite of Ajja, is two members which stand a little beyond the town, in a half moon, and the seyl bed of Hâyil, which comes they say from Gofar, passes out between them. That upon the west is lower; the eastern part rises to a height of five hundred feet, upon the crest are cairns; and there was formerly the look-out station, when Hâyil was weaker.



The higher Samrâ, *Umm Arkab*, is steep, and I hired one morning an ass, *jáhash*, for eightpence to ride thither. The thick strewed stones upon this berg, are of the same rusty black basalt which they call *hurrî* or *hurra*, heavy and hard as iron, and ringing like bell-metal. Samrâ in the nomadic speech of Nejd is any rusty black berg of hard stone in the desert; and

in the great plutonic country from hence to Mecca the samrâs are always basalt. The same, when any bushes grow upon it, is called *házm*, and házm is such a vulcanic hill upon the Harras. I saw from the cairns that Hâyil is placed at the midst in a long plain, which is named *Sâhilat el-Khammashîeh*, and lies between the M'nîf of Ajja (which may rise in the highest above the plain to 1500 feet), and that low broken hilly train, by which the Sâhilat is bounded along, two leagues eastward, toward Selma, *J. Fittij ;* and under us north-eastward from Hâyil is seen *el-Khreyma*, a great possession of young palms,—the Emir's ; and there are springs, they say, which water them !

Some young men labouring in the fields had seen the Nasrâny ascending, and they mounted after us. In the desert below, they said, is hidden much treasure, if a man had wit to find it, and they filled my ears with their " *Jebel Tommîeh !* " renowned, " for the riches which lie there buried," in all Nejd ; —Tommîeh in the Wady er-Rummah, south of the *Abanát* twin mountains. After this, one among them who was lettered, sat down and wrote for me the landmarks, that we saw in that empty wilderness about us. Upon a height to the northward they showed me *Kabr es-Sâny*, ' the smith's grave,' laid out to a length of three fathoms : " Of such stature was the man ; he lived in time of the Beny Helál : pursued by the enemies' horsemen, he ran before them with his little son upon his shoulder, and fell there." All this plain upon the north is *G(k)isan M'jelly*, to the mountain peaks, *Tuâl Aly*, at the borders of the Nefûd, and to the solitary small mountain *Jildîyyah*, which being less than a journey from Hâyil, is often named for an assembling place of the Emir's ghrazzus. There is a village northward of Hâyil two miles beyond the Sumrâ, *S'weyfly ;* and before S'weyfly is seen a ruined village and rude palm planting and corn grounds, *Kasr Arbŷiyyah*. Arbŷiyyah and S'weyfly are old Hâyil ; this is to say the ancient town was built, in much better soil and site, upon the north side of the Sumrâ. Then he showed me with his hand under the M'nîf of Ajja the place of the *Rîa Ag(k)da*, which is a gap or strait of the mountain giving upon a deep plain-bosom in the midst of Ajja, and large so that it might, after their speaking, contain *rúba ed-dínya*, " a fourth part of their (thinly) inhabited world." There are palms in a compass of mighty rocks ; it is a mountain-bay which looks eastward, very hot in summer. The narrow inlet is shut by gates, and Abeyd had fortified the passage with a piece of cannon. The Riâ Agda is accounted a sure refuge for the people of Hâyil, with all their goods, as Abeyd

had destined, in the case of any military expedition of the Dowla, against "the JEBEL," of which they have sometimes been in dread. Northward beyond el-M'nîf the Ajja coast is named *el-Aueyrith*.

I came down in the young men's company, and they invited me to their noonday breakfast of dates which was brought out to them in the fields. Near by I found a street of tottering walls and ruinous clay houses, and the ground-wall of an ancient massy building in clay-brick, which is no more used at Hâyil. The foundation of this settlement by Shammar is from an high antiquity; some of them say "the place was named at first, *Hâyer*, for the plentiful (veins of ground-) water," yet Hâyil is found written in the ancient poem of Antar. [Ptolemy has here Ἀῤῥη κώμη.—*v.* Sprenger in *Die alte Geogr. Arabiens.*] The town is removed from beyond the Sumrâ, the cause was, they say, the failing little and little of their ground-water. Hâyil, in the last generation, before the beginning of the government of Ibn Rashîd, was an oasis half as great as Gofar, which is a better site by nature; yet Hâyil, Abdullah Ibn Rashîd's town, when he became *Muhafûth*, or constable under the Waháby for West Nejd, was always the capital. To-day the neighbour towns are almost equal, and in Hâyil I have estimated to be 3000 souls; the people of Gofar, who are Beny Temîm, and nearly all husbandmen, do yet, they say, a little exceed them. In returning home towards the northern gate, I visited a ruined suburb *Wâsit* "middle" (building), which by the seyl and her fields only is divided from Hâyil town. There were few years ago in the street, now ruins, "forty kahwas," that is forty welfaring households receiving their friends daily to coffee.

Wâsit to-day is ruins without inhabitant; her people (as those in the ruined quarter of Gofar and in ruined Môgug) died seven years before in the plague, *wába*. I saw their earthen house-walls unroofed and now ready to fall, for the timbers had been taken away: the fields and the wells lay abandoned. The owners and heirs of the soil had so long left the waterer's labour that the palm-trees were dead and sere: few palms yet showed in their rusty crowns any languishing greenness. Before I left Hâyil I saw those lifeless stems cut down, and the earth laid out anew in seed-plots. There died in Wâsit three hundred persons; in Hâyil, 'one or two perished in every household (that were seven hundred or eight hundred); but now, the Lord be praised, the children were sprung up and nearly filled their rooms.' Of the well-dieted princely and sheykhly families there died no man! Beduins that

visited Hâyil in time of the pestilence perished sooner than townsfolk; yet the contagion was lighter in the desert and never prevailed in their menzils as a mortal sickness. The disease seized upon the head and bowels; some died the same day, some lingered awhile longer. Signs in the plague-struck were a black spot which appeared upon the nose, and a discolouring of the nails; the sufferings were nearly those of cholera. After the pest a malignant fever afflicted the country two years, when the feeble survivors loading the dead upon asses (for they had no more strength to carry out piously themselves) were weary to bury. A townsman who brought down, at that time, some quinine from the north, had dispensed 'ten or twelve grains to the sick at five reals; and taken after a purging dose of magnesia, he told me, it commonly relieved them.' This great death fell in the short time of *Bunder's* playing the Prince in Hâyil, and little before the beginning of Mohammed's government, which is a reign they think of prosperity, "such as was not seen before, and in which there has happened no public calamity." Now first the lordship of Shammar is fully ripe: after such soon-ripeness we may look for rottenness, as men succeed of less endowments to administer that which was acquired of late by warlike violence, or when this tide of the world shall be returning from them.

After Wâsit, in a waste, which lies between the town walls and the low crags of the Sumrâ, is the wide grave-yard of Hâyil. Poor and rich whose world is ended, lie there alike indigently together in the desert earth which once fostered them, and unless it be for the sites here or there, we see small or no difference of burial. Telâl and Abeyd were laid among them. The first grave is a little heap whose rude head-stone is a wild block from the basalt hill, and the last is like it, and such is every grave; you shall hardly see a scratched epitaph, where so much is written as the name which was a name. In the border Semitic countries is a long superstition of the grave; here is but the simple nomad guise, without other last loving care or adornment. At a side in the mákbara is the grave-heap of Abeyd, a man of so much might and glory in his days: now these are but a long remembrance; he lies a yard under the squalid gravel in his shirt, and upon his stone is rudely scored, with a nail, this only word, *Abeyd bin-Rashîd*. When I questioned Mâjid, 'And did his grandsire, the old man Abeyd, lie now so simply in the earth?' my words sounded coldly and strange in his ears; since in this land of dearth, where no piece of money is laid out upon

thing not to their lives' need, they are nearly of the Wife of Bath's opinion, "it were but waste to bury him preciously," —whom otherwise they follow in her luxury. When one is dead, they say, *khálas!* "he is ended," and they wisely dismiss this last sorrowful case of all men's days without extreme mourning.

Between the mákbara and the town gate is seen a small menzil of resident nomads. They are pensioners of the palace; and notwithstanding their appearance of misery some of them are of kin to the princely house. Their Beduin booths are fenced from the backward with earthen walling, and certain of them have a chamber (kasr) roofed with a tent-cloth, or low tower of the same clay building. They are Shammar, whose few cattle are with their tribesfolk in the wilderness; in the spring months they also remove thither, and refresh themselves in the short season of milk. As I went by, a woman called me from a ragged booth, the widest among them; 'had I a medicine for her sore eyes?' She told me in her talk that her sister had been a wife of Metaab, and she was "aunt" of Mohammed now Emir. Her sons fled in the troubled times and lived yet in the northern dîras. When she named the Emir she spoke in a whisper, looking always towards the Kasr, as if she dreaded the wings of the air might carry her word into the Prince's hearing. Her grown daughter stood by us, braying temmn in a great wooden mortar, and I wondered to see her unveiled; perhaps she was not married, and Moslems have no jealous opinion of a Nasrâny. The comely maiden's cheeks glowed at her labour; such little flesh colour I had not seen before in a nomad woman, so lean and bloodless they all are, but she was a stalwart one bred in the plenteous northern dîras. I counted their tents, thirty; nearer the Gofar gate were other fifteen booths of half-resident Shammar, pitched without clay building.

APPENDIX TO VOL. I.

[*The following very valuable note by the learned author of* Syrie Centrale *was not received in time to be printed in its place after Chap. VI. in this Volume.*]

The Nabatean sculptured Architecture at Medáin Sâlih. Note by M. le Marquis de Vogüé (*Membre de l'Institut*).

Funchal 24 janvier 1886.

Vous me demandez, Monsieur, de vous donner mon avis sur le style des monuments que vous avez découverts, au prix de si grands efforts et de si grand dangers. Votre question m'embarrasse un peu : je suis à Madère, séparé, depuis plus d'un an, de mes livres et de mes notes : je ne puis donc écrire que de souvenir : les réflexions que me suggèrent vos dessins n'auront pas le développement que j'aurais aimé à leur donner : je vous les adresse néanmoins, avec l'espoir qu'elles pourront vous être de quelque utilité.

Le principal intérêt du groupe de tombeaux de Médaïn-Salih réside dans ce fait qu'il est daté : il offre donc une base indiscutable pour les rapprochements archéologiques. Tous ces monuments ont été exécutés dans le premier siècle de notre ère, et, pour la plupart, dans la première moitié de ce même siècle. Ils sont d'une remarquable uniformité. On voit qu'ils ont tous été exécutés à la même époque par des artistes de la même école, en possession d'un petit nombre de modèles. On s'étonnerait, à première vue, qu'une région aussi anciennement habitée ne renfermât pas de monuments de sa longue existence, si le fait n'était pas général. La Syrie et la Palestine, malgré la grande antiquité de la civilisation dans ces contrées, ne

renferment presque plus de monuments antérieurs à l'époque grecque : à part quelques rares exceptions, les innombrables tombeaux, taillés dans le roc, qui sillonnent toutes les montagnes de ces régions, sont postérieurs à Alexandre, et généralement même postérieurs à Jésus Christ. Telle est du moins mon opinion, et les monuments que vous avez découverts lui apportent une confirmation nouvelle.

La forme générale de ces tombeaux est celle d'une tour à demi évidée dans la surface du rocher : à la base de la tour une porte donne accès dans la chambre sépulcrale : la surface de la tour est coupée par des bandeaux, ou corniches, qui en rompent l'uniformité ; le sommet est couronné par une sorte de crénelage à merlons taillés en escalier. Quelques unes des façades de ces tours sont décorées de pilastres : c'est le petit nombre ; vos dessins en mentionnent surtout quatre qui méritent de nous arrêter quelque temps : ce sont les monuments provenant l'un du Borj, l'autre de Kasr-el-Bint, reproduits à la page 104 et à la page 105 de votre volume, puis les monuments désignés sous les noms de Beït-Akhraémat (p. 114) et Mahal-el-Mejlis (p. 116).

Le premier est orné de deux pilastres portant une architrave et une corniche ; les pilastres devaient avoir des chapiteaux corinthiens : mais ils sont restés inachevés : le tailleur de pierre s'est borné à les dégrossir : il a ménagé, à leur base, des anneaux pour les deux rangées de feuilles d'acanthe ;—à leurs angles supérieurs, deux saillies pour les volutes et les feuilles qui les supportent ;—au centre de l'abaque, une saillie pour le fleuron. Les moulures de l'architrave sont empruntées à l'art grec ; la corniche est au contraire imitée de la corniche égyptienne ; quant aux créneaux ou pinnacles, imités des tombeaux de Pétra, ils semblent un souvenir de l'art Assyrien. La porte est décorée dans le même style hybride : les pilastres qui la flanquent sont corinthiens inachevés ; l'architrave est imitée du dorique de basse époque ; le fronton est imité de l'ionique ; des acrotères informes ornent les angles du fronton, que surmonte la figure grossière d'un aigle. Le dessin que vous avez donné (Pl. XLI de la publication de l'Académie), à une plus grande échelle, d'une porte semblable, permet d'en apprécier plus complètement le caractère. Les triglyphes et les rosaces sont du style que l'on appellerait *toscan*, si la date et le lieu n'excluaient toute intervention des architectes romains. Il faut se reporter à Jérusalem, aux tombeaux de la vallée de Josaphat, pour en trouver d'analogues.

Le second tombeau, celui de Kasr-el-Bint, est presque semblable au précédent : l'architrave est plus complète et surmontée d'une frise : mais les détails sont absolument les mêmes : les chapiteaux ne sont qu'ébauchés.

Les monuments dits Mahal-el-Mejlis et Beït-Akhraémat ne diffèrent des deux premiers que par de plus grandes dimensions et une plus grande richesse. L'un a quatre pilastres et une succession de bandeaux ; l'autre a deux ordres de pilastres et une porte très ornée : mais le style est identiquement le même ; ils sont également inachevés.

La disposition intérieure de ces tombeaux est celle des monuments analogues de Syrie et de Palestine : une chambre sépulcrale, taillée dans le roc, et munie de *loculi* pour recevoir les corps : les *loculi* sont creusés ou dans le sol de la chambre, ou dans les parois latérales, parallèlement à ces parois : on en trouve qui sont superposés trois à trois, de chaque côté d'une grande niche rectangulaire : toutes ces formes se retrouvent en Syrie et Palestine : mais les tombeaux de ces régions renferment en outre deux formes que nous ne voyons pas ici, du moins dans les monuments que vous avez dessinés : c'est la forme dite *arcosolium* si répandue dans la Syrie du Nord, et les *fours* perpendiculaires à la paroi du rocher, si nombreux autour de Jérusalem. Néanmoins tous ces monuments sont de la même famille. Les *loculi* portent, dans les inscriptions de Médaïn-Salih, le nom de *Goukh*, très voisin du mot *Kouk* par lesquels les Juifs les désignent.

Le seul monument non funéraire de ce groupe est celui qui est désigné sous le nom de Liwân. C'est une grotte artificielle, ouverte au dehors par un portique aujourd'hui écroulé, et qui servait de lieu de prière ; les nombreuses stèles votives sculptées sur le rocher ne laissent aucun doute à ce sujet. L'une d'elles est accompagnée d'une inscription où se lit le mot *mesgeda* qui est caractéristique, et qui est devenu le mot arabe *mesjed*, "mosquée." La grotte a été exécutée avec soin : une corniche en fait le tour à l'intérieur ; des pilastres ornent les angles ; le tout est formé d'éléments grecs.

Les détails reproduits sur les planches XXXVIII, XL, XLI de la publication de l'Académie sont aussi empruntés à l'art grec ; mais on les dirait imités de monuments de basse époque : les colonnettes accouplées, les arcs placés soit en décharge, soit en porte-à-faux sur des architraves ou des pilastres sont des formes que nous étions habitués à considérer comme l'œuvre des architectes romains : les

monuments de Pétra avaient bien déjà ébranlé cette opinion ; mais comme ils ne sont pas datés, la discussion était permise ; tandis qu'à Médaïn Salih la présence des dates défie toute contradiction.

En résumé, les monuments que vous avez découverts confirment ce que l'étude des monuments de Pétra et de Siah, dans le Haouran, ainsi que la numismatique, avaient déjà fait connaître, c'est qu'au point de vue de l'art le royaume Nabatéen était profondément pénétré par la Grèce : à peine les arts antérieurs de l'Asie sont-ils représentés par quelques rares réminiscences. Les artistes étaient nabatéens ; ceux de Siah et de Pétra avaient un véritable talent ; ceux de Médaïn Salih étaient des tailleurs de pierre qui attaquaient le rocher avec vigueur et ampleur, mais ne savaient pas sculpter les détails : pour achever leurs œuvres ils attendirent sans doute de Pétra des sculpteurs qui ne vinrent jamais.

Les modèles grecs imités per ces artistes orientaux renfermaient des formes dites de décadence : il faut donc faire remonter avant l'ère chrétienne l'origine de ces formes. Enfin, en imitant les monuments grecs, les artistes orientaux en mélangeaient les ordres, associant les triglyphes doriques aux chapiteaux corinthiens, aux frises ioniques, et même à la corniche égyptienne. Ces associations hybrides déjà remarquées dans les tombeaux qui entourent Jérusalem, cessent donc d'être une exception : elles constituent un fait général qui caractérise une région et une époque (la fin de l'ancienne ère et le commencement de la nouvelle) ; la discussion que les monuments de Jérusalem avaient soulevée se trouve ainsi définitivement close, et ce n'est pas un des moindres services rendus par votre courageuse exploration que d'avoir débarrassé la science des théories fantaisistes qui ont un moment égaré certains esprits.

Veuillez agréer, Monsieur, l'expression de ma sincère estime et de mes sentiments très distingués.

M. DE VOGÜÉ.

VOLUME TWO

CHAPTER I.

IBN RASHÎD'S TOWN.

Curious questioning of the townspeople. A Moor hakîm had visited Hâyil. He cast out demons. The jins. Superstitious fears of the Arabs. Exorcists. A counterfeit Christian vaccinator cut off in the desert. Advantage of the profession of medicine. Hamûd sends his sick infant son to the Nasrâny hakîm, who cures also Hamûd's wife. Diseases at Hâyil. The great Kasr. The guest-chambers. Hâyil house-building. Wards of the town. Artificers. Visit to S'weyfly. The mákbara has swallowed up the inhabitants. Deaf and dumb man-at-arms of the Emir. Mâjid shooting with ball. English gunpowder. Gulf words heard at Hâyil. Palms and a gum-mastic tree in Ajja. 'The coming of Mohammed foretold in the Enjîl.' Hamûd's tolerant urbanity. Another audience. The princely family of Ibn Rashîd. Telâl a slayer of himself. Metaab succeeded him. His nephews, Telâl's sons, conspire to kill him. Metaab dies by their shot. Bunder prince. Mohammed who fled to er-Riâth returns upon assurance of peace. He is again conductor of the Bagdad pilgrims. He comes again to Hâyil with the yearly convoy of temmn for the public kitchen. Bunder rides forth with his brother Bedr and Hamûd to meet him. Mohammed slays (his nephew) Bunder. Hamûd's speech to the people. Tragedies in the Castle. Mohammed's speech in the Méshab. He sits down as Muhafûth. Bedr taken and slain. Mohammed slays the slayer. Hamûd's nature. Mohammed the Emir is childless. His moderation and severity. The princely bounty. The Shammar state. Villages and hamlets. The public dues and taxes and expense of government. The Prince's horses sold in India. His forces. Ibn Rashîd's forays. He "weakens" the Aarab. The Shammar principality.

When I returned in the afternoon from the ascent of the Sumrâ I found it was already a matter of talk in the town. The first persons met with approached to ask me, "What have you found there—anything? tell us! certainly you went to see something yonder,—and else wherefore had the Nasrâny climbed upon those high rocks, and paid pence for an ass?" As I passed by the sûk tradesmen beckoned to me from the shops, they too would speak with me of the adventure.

My former friends durst no more be seen openly in the

Nasrâny's company; it might be laid to their charge, that they also favoured the kafir. As I walked on the morrow in the town, one of the young patricians of those daily about the Emir came to question me:—the most of these complacent young gallants, as I might perceive them, through their silken shining petticoats, are some of the vilest spirits in Hâyil. With many shallow impatient gestures, and plucking my mantle, "Khalîl, said he, what dost thou here, so far from the sûk? Why wander round about? what brings thee into this place? what seekest, what seest thou? Is Hâyil a good town? the air, is it well?—and when wilt thou depart?" As I came again a Beduwy who sat in the upper end of the Méshab saluted me friendly, he was of the Wélad Aly sheykhs, and had seen the Nasrâny at el-Héjr. We sat down together, and another came to me of those effeminate young silken Arabs, masking in the insolent confidence of the Emir. The cockerel disdainfully breaking our talk, I cut him off with—"Pass on, young man, my ears ache of thy ignorance and malevolent speech." The young man left us in anger, and as he was gone, "Khalîl, said the friendly Beduwy, I speak it of fellowship, deal not so plainly with this townspeople; believe me they will take up thy words, he also that you now sent away will not cease to hate thee extremely; and billah the young man is of their principal houses, and one nigh to the Emir.—Ay! here is another manner of life, than that to which thou hast been wont in the desert, and we are not here in the desert, neither be these the Beduw:"—and himself, a messenger from the rebellious tribe, he seemed somewhat to be daunted in the tyrannical shadow of the place.

Some friendly persons coming to visit me, after I had flitted from my old beyt to the next makhzan, said, "Khalîl is the second hakîm we have seen in this lodging."—"Who was the hakîm in this chamber before me?"—"A Moghreby, a doctor indeed, [better than Khalîl,] there was none like him to write hijâbs, and upon every one he received three reals:—why, Khalîl, write you no hijâbs? Write, man, and the whole town will be at thy door, and every one with two dollars, or three, in his hand. Thou mightest be enriched soon, that now never canst thrive in this selling of medicines, the Arabs desire no medicines.—But the Moghreby, wellah, holding his hijâbs a moment in the smoke, delivered them to those who paid him reals, and the people found them very availing. If such were the Moghreby's hijâbs, is not Khalîl a Nasrâny, and therefore one who might write even better than he?—Ah! how that man was

powerful in his 'reading' (spells)! He cast out the demons of possessed persons, and he bound the jân, wellah, in yonder corner."—"What bound he in that corner?"—"*Ahl el-aard*, (the demon-folk, which inhabit under the earth,) they make men sick, and the possessed beat themselves, or they fall down, raging and foaming."

Aly el-Aŷid, my neighbour in the next houses, who was beholden to me for some faithful (medical) service, brought me a lamp of tallow, saying, 'He would not have a friend sleep here in the darkness, the demons might affray me;' and, looking round, "This makhzan, he said, is full of jân (since the Moghreby's casting out so many), I myself durst not sleep in this place."—"But tell me, who has seen these jân, and what is their likeness?"—"I have seen them, Khalîl, some tall, and some be of little stature, their looks are very horrible; certain of them have but one eye in the midst of their faces; other jins' visages be drawn awry in fearful manner, or their face is short and round, and the lips of many jins hang down to their middles." Aly el-Aŷid came early on the morrow to my beyt to know how I fared, and seeing not an hour of his tallow burned, he called me foolhardy to sleep without light. But pointing upward, he showed me a worse case, the great beam was half broken in the midst! the load of the earthen heaped ceiling threatened ruin and destruction, and therefore they had lodged none here of late:—but even that abandoned makhzan Hamûd had conceded to the Nasrâny unwillingly. The wavering branches of a palm which grew in Hamûd's orchard-grounds, sliding ghostly in the open casement by night, might, I thought, be the jân of their unquiet consciences. By day little chirping sparrows of the Méshab were my guests, and more than other, amiable company.

I found professors of exorcism (as before said) at Hâyil: they were two vile and counterfeit persons. One of them was a man growing into years; I had seen him at Abeyd's kahwa, and by certain of his answers he surprised me, and by his knowledge of letters: this person was a foreigner from East Nejd, but now he dwelt at Gofar. He seemed afraid in that presence to answer me; perhaps he durst not speak frankly, or much above his breath. That other was a young man of Hâyil, and he came secretly to my makhzan, to learn some mastery in the art, from the Nasrâny. He asked me, 'what were my manner to lay strong constraint upon the demons, and the words of my powerful spells, *kerreya*.' 'He had a book too written full of very strong *readings* at home, and he sped very well by it, for he could cast out the jins more than any person besides.

This was a smooth fellow, Nature had favoured him in all, and for his sweet voice the shrew was sometimes called in (he boasted) to sing before the Emir.

That Moghreby, with his blind arts, lived at Hâyil in the popular favour, and he had won much silver; also to the lone man they lent a pretty widow to wife,—"wherefore should he live without housewifery?" Abdullah, a slave of the Emir, came to the Nasrâny upon a day with a like proffer, and Mâjid showed me a pleasant Galla maiden of his father's household, saying, that did I consent, she should be mine. The poor girl was gentle and modest, and without unwillingness; but because I would not lead my life thus, they ascribed it to the integrity of the Christian faith, and had the more tolerance of me in the rest. Word that 'the Princes suffered at Hâyil, and even favoured the Nasrâny' was spread by Beduins returning from the capital, into all the next parts of Arabia; and afterward I came nowhither in Nejd, until I arrived at the Kasîm villages, where they had not heard of the wandering Nasrâny, and by the signs they all knew me. They told me also of a Nasrâny (some Syrian by likelihood or Mesopotamian), who years before, coming to Hâyil, had taken the people's money for pretended vaccination. "But Ullah, they said, cut him off, for he was met with and slain in the desert by the Aarab."

Little was my practice of medicine, yet this name procured me entrance amongst them, and the surest friends. A man of medicine is not found in Nejd; but commonly they see some Ajamy hakîm, once a year, at Hâyil amongst the Persian pilgrims. I was called to visit suffering persons; yet because they would not leave with me the smallest pledge of their good faith, I remained with hardly any daily patients. Hamûd now sent to me an infant son, *Feysal*, that seemed to be of a very good disposition, and was sick of fever and dysentery. The child whom they brought to me, languishing and likely to die, I left, when I departed from Hâyil, nearly restored to health. I was called also to Hamûd's wife in his family house. I found her clad as other Arabian women in a simple calico smock dyed in indigo, her face was blotted out with the heathenish veil-clout; I gave her a medicine and she in a few days recovered. Of all their ailings most common (we have seen already) are eye-diseases,—it is the poorer, that is the misdieted people, who are the sooner affected—then diseases of the intestines, agues, old rheumatism; and men, the ignominy of the Meccawy's religion, too often complain of inability. The morbus gallicus is common at Hâyil,

and in the neighbourhood ; I saw many hypochondriacs [they are a third of all the Arabians]. There were brought to me cases of a sudden kind of leprosy ; the skin was discoloured in whitish spots, rising in the space of two or three days in the breast and neck. Cancer was not uncommon, and partial paralysis with atrophy of the lower limbs.

I enquired when was the Kasr founded ?—which though clay-built is of a certain noble aspect. The wall is near eight feet in thickness at the ground, and more than forty in height, and seems to be carried about a great space. Upon the public place, I measured this castle building, one hundred and ten paces, with two towers. The doorway of the Kasr, under the tower in the midst, is shut at evening by a rude door of heavy timber, in which is a little wicket, only to be entered stooping—and that before dark, is put-to. The wall and foundation of the huge clay building is from old times and was laid by some of the former sheykhs (surely men of ambitious mind) at Hâyil, before Abdullah. The Méshab in front is twenty-five paces over, and the makhzans built in face of the castle are nine in number. [*v.* the fig., Vol. I. p. 587.] To every makhzan is a door with a wooden lock opening into a little court, and beyond is the guest-chamber without door, square and dark, some fifteen feet by twelve feet. If any rubba would have fuel in the cold winter days, they must ask it of the Emir sitting in the public mejlis. Telâl built the makhzans, and the great mesjid ; his father Abdullah had ended the building of the Kasr, only one year before his decease. The clay of the house-building at Hâyil is disposed in thick layers, in which are bedded, as we saw at Môgug, flat brick-blocks, long dried in the sunny air, set leaning wise, and very heavy, of great strength and endurance. The copes of the house-walling at Hâyil, and the sills of their casements, are often finished above with a singular stepped pinnacle (fig., Vol. I. p. 106), which resembles the strange sculptured cornice of the Petra and Héjr frontispices.

Their streets—I came in then from living long in the wilderness—I thought well set out ; the rows are here of one-storied houses. There is no seeming of decay, but rather of newness, and thriving and spending : their capital village is seen, as her inhabitants, well arrayed. Hâyil is divided into eleven wards, a twelfth is S'weyfly. All the settlements in nomad Arabia, even the smallest hamlets, with the incorrupt desert about them, have a certain freshness and decent aspect above that which the traveller arriving from the West may

have seen in Syria. The village Arabians—come of the nomad blood—are happy (where God's peace is not marred by striving factions) under the mild and just government of their home-born sheykhs; and in their green palm islands, they have much of the free-born and civil mind of the desert. At Hâyil, and Teyma, the stranger's eye may mark certain little close frames set high upon the front walling of many dârs, and having the form of right-angled triangles; he will see them to be timbered above the doorways. These are shooting-down sconces (like the machicolations of our mediæval fortresses), for defence of the door of the household.

As for the administration of the town, there are no dues at Hâyil for maintenance of ways or public lighting,—which is unknown even at Damascus—nor so much as for watchmen: yet the streets are clean, and draffe is cast out into certain pits and side places. Irrigation water drawn by camel labour from their deep wells, though not of the best, is at hand in sebîls and conduits; to these common pools the town housewives resort to fill their pans and their girbies, and for the household washing. Dogs are not seen by day in any Nejd villages, but some lost hounds which remain without the most oases, will prowl by their streets in the night-time. Of household animals, there are in nearly all the settlements small kine for their sweet milk and as light plough-beasts, asses for riding and carriage, cats to quit them of vermin, besides poultry.

The artificers in Hâyil are few and of the smiths' caste, workers in metal and wood, in which there are some who turn small and brittle ethelware bowls. Their thelûl saddle here is other than that of Teyma and westwards, in which the pillars are set upright. There is a petty industry among women of sewing and embroidering, with silk and metal thread, the mantles which are brought down (in the piece) from Jauf and Bagdad,—none are made here. I saw in the sûk fine skein-silks, folded in printed papers, and such the shopkeepers oft-times put in my hands to read for them;—but the language was English! and when I found the title it was THE BOMBAY GAZETTE. Their hareem plait the common house-matting of the tender springing palm-leaf, as in all the oases. There are besides a few men of builders' and carpenters' craft, rude workers, nearly without tools, and pargeters in jiss or *jips*, a gypsum-stone which is brought from the mountain, and found clotted together, like mortar, in the desert sand. The jips, broken and ground to a flour-like powder, they mix with water, and spread it for the border and lining-walls of hearth-pits:

this dries quickly to a hard white crust, shining like marble, that will bear the fire. The wood and hay gatherers who go far out into the wilderness, are *Kusmân*, laborious foreigners from el-Kasîm; the nomad-spirited townspeople of Jebel Shammar are not good for such drudging labour.

I went out of Hâyil another day towards S'weyfly. Beyond Wâsit I walked by fields where men were labouring, and one threw clods at the Nasrâny, but the rest withheld him; I went on between the two Samras, and beside the wide seyl bed, being there half a stone-cast over. The soil is now good loam, no more that sharp granite grit of Hâyil; the dates are good, they are the best of the country.—The first houses I found to be but waste walls and roofless, and the plantations about them forsaken; the languishing palm-stems showed but a dying crown of rusty leaves. I had not perceived a living person in these fields, that were once husbanded upon both sides of the large-bedded torrent. The pest, which destroyed the Jebel villages, came upon them after a year of dearth, when the date harvest had failed, and the price of corn (three sahs to the real) was risen more than twofold. Strange it seems to us, used to public remedies, that in none of the merchants, more than in cattle, nor in the Prince himself, was there any readiness of mind to bring in grain from a distance:—the Moslem religion ever makes numbness and death in some part of the human understanding. The wába being come upon them there died in two months in this small village two hundred persons. The few which remained at S'weyfly were feeble even now, and had lost their health, so that it was said of them "They might hardly bear the weight of their mantles." The cruel disease seized upon men sooner than women and children.

At length I came where a few persons were loitering abroad; I saluted them in passing, and asked "Who has here a coffee-house, and where are the inhabitants?" They saw he was a stranger who enquired this of them and responded with a desolate irony, "They lie in yonder mákbara!" I went forward where I heard the shrilling of a suâny. A woman (since the men were dead) was driving that camel-team at the well. It is eight fathoms here to water; all their wells are brackish, and sweet water to drink must be fetched from Hâyil 'for money.' Brackish water in a sweet soil is best for the palm irrigation; but if the palms be rooted in any saltish or bitter earth, as at Kheybar, they have need of a fresh irrigation water: and always for some little saltiness in the soil or water, palm-plants thrive the better. Such water to drink is very unwholesome in these

climates, and was a cause they think of so many dying here in the pestilence. In old time, they say, when S'weyfly was ancient Hâyil, the wells in this part were sweet, that is until the new planting above them had spent the vein of good water. One led the stranger in hospitable manner to the best house which remained, to drink coffee. We entered a poor clay room, long unswept, and in the sun a swarming place of flies; this was their kahwa. The three or four ghastly looking and weakly speaking men who followed us in to drink were those that survived in the neighbourhood; and it seemed as if the nightmare lay yet upon them. Kindly they received the guest, and a tray was presently set before me of their excellent dates. The S'weyfly villagers, for this hospitable and gentle humour, are said to resemble rather the Beduw than Hâyil townspeople. Enough it seemed to them that the stranger was the hakîm, they would not cavil with a guest or question of his religion.

Whilst I sat with them at the coffee, there entered, with his sword, a deaf and dumb young man, whom I knew in Hâyil, one of the Prince's armed rajajîl: and with vehement signs and maffling cries he showed us he was come out from Hâyil to seek me. The poor fellow had always a regard of me in the town, and would suffer none to trouble me. I have seen him threaten even Mâjid in my chamber with angry looks, and shake his stick at the princeling boy, who too much, he thought, molested me. He now made them signs—drawing the first finger across his throat—that he feared for me so far abroad. All the way homeward the poor man blamed me, as if he would say "Why adventure so far alone, and thou art in danger to be waylaid?" I made him signs I went to visit sick people, that were in need of medicines. Lower where we passed he showed me smiling a few palm trees and a field which were his own. I heard he was a stranger (as are so many of the Emir's men) from el-Aruth. At my first arriving at Hâyil, when they beckoned to him that I was not of their religion, he quickly signified his friendly counsel that 'I should pray as the rest.' The poor Speechless uttered his soul in a single syllable, *Ppahppah*; that is nearly the first voice in children and dumb creatures, beginning in M-, B-, W-, which is all one. This P is not found in all the large Arabic alphabet, but any foreign taken-up words having in them that initial letter they must pronounce with F- or else with B-. All his meaning was now very well understood by the people of Hâyil; they made him kindly answers with movement of the lips, as in speaking, and of his wistful life-

long comparison, he could guess again their minds: but if any mocked, with great bursting forth of *Ppahs* and chattering, and furious eyes, and laying hand upon his sword, he threatened their lives, or suddenly he drew it forth rattling, to the half, in the scabbard. Of his long sufferance of the malice of the world might be this singular resolution in him, to safeguard another manner of deaf and dumb person. He rode in the band upon his thelûl, and served very well, they said, in the Prince's ghrazzus.

As I returned to town I met with Mâjid and his company carrying guns in the fields, his uncle Fâhd was with them. Thus they went out daily, shooting with ball at a white paper set up in an orchard wall at a hundred and twenty paces. I sat down with Fâhd to see the practice; their shots from the long Arabic matchlocks struck at few fingers' distance all round the sheet, but rarely fell within it. The best was Ghrânim, when he was one amongst them, for looking through spectacles, he would send his ball justly at the first shot into the midst of the white;—this firing with the match does not unsettle the aim. They shot with 'powder Engleysy,' of a tin flask, whereupon I read in a kind of stupor, HALL, DARTFORD! There are many sea-borne wares of the Gulf-trade seen at Hâyil, and the people take as little thought from whence they come to them, as our country people of China tea-chests; European are many things of their most necessary use, as the husbandmen's spades and crowbars, pigs of lead with the English stamp, iron and tinning metal; their clothing is calico of Manchester and Bombay. All their dealings are in foreign money; reals of Spain, Maria Theresa dollars, and Turkish mejîdy crowns; gold money is known more than seen among them. They call *doubloon* the piece of 5 Turkish pounds, English sovereigns *ginniyát* or *bintu*, and the 20 fr. piece *lira fransâwy*. For small silver in the Hâyil sûk they have Austrian sixpences, and certain little gross Persian coins, struck awry, and that for the goodly simplicity of the workmanship resemble the stamps of the old Greek world. With the love of novelty which is natural even to Semitic souls, they are also importers with their foreign merchandise of some Gulf words, especially from the Persian, as they will say for a dromedary *shittr*, rather than of their own wealth in the current Arabic, (*hajîn*,) *thelûl*, *rikàb*, (*hadûj*), *mátîyah*, *rohòl*, *hâshy*, *hurra*.

Mâjid invited me, if I stayed till winter, to take part in their hunting expeditions in Ajja. Then the young franklins and men of Hâyil, and even the Princes, go out to the mountain to shoot at the bedûn, driving asses with them to carry their

water: they commonly stay out a week thus and trust to shooting the game for their supper. In many small wadies of Ajja are wild palms watered by springs, or growing with their roots in the seyl ground. The owners are Beduin families which come thither only in the time of the date gathering: the date is smaller than the fruit of trees which are husbanded. There grows a tree in Ajja, named *el-aràr*, from which flows a sort of gum-mastica, "it resembles the tamarisk." Ajja is greater, and a score of miles longer, than the sister mountain Selma.

Hamûd I saw daily; I went to dine with him again, and as we sat in the evening, he said to me, "Is there not something written in the Enjîl, of Mohammed?"—"Nay, nothing, and I know of it every word."—"But is there not mentioned that a prophet, by name *Hamed*, should come after;—and that is Mohammed?" I answered shortly again: "No, there *is not*." Hamûd startled, he believed me, his humanity persuaded him that I could not intend any offence—and that were without remission—towards the religion. I said further: "If such were found in the Enjîl, I would be a Mosleman; do you read this word in the koran!" Hamûd did not answer, he sat on gravely musing. It was an enigma to me what they might mean by a prediction of Hamed or Mohammed (which is one) in the Christian scriptures.—We read in the sixth verset of the koran chapter 61, "*And said Îsa-bin-Miriam, O Beny Israel, I am the apostle of Ullah, to confirm the Towrât* (Mosaic Scriptures) *and to show unto you the coming of an apostle,—his name shall be Ahmed*" (The Glorious). To such Ahmed or Glorious One responds in the tongue of the New or Hellenic Scriptures the word Περικλυτός, 'very illustrious.' Therefore their barbaric doctors bray that the malicious Nasâra have miswritten Παράκλητος, 'COMFORTER' [which word is but four times found, and namely, in the last testament of Christ, from the xiv. to the xvi. chapters of St. John].

Hamûd took pleasure to question, and commune with me of our religion; he smiled with pious admiration to hear the Nasrâny stranger repeat after him some part of their canonical prayers, and say 'he held them thus far for godly,' as the fâtiha, commonly said in the beginning of their devotion, which sounds in their full and ripe Nejd utterance of a certain surprising beauty and solemnity: the sense of the text is this: "In the name of the God of the Bowels of Mercies. The praise be unto God, the Lord of all worlds [creatures], the God of the Bowels and Mercies, Sovereign of the day of doom; we adore Thee, we for help do cry unto Thee. Lead us in

the right way; the way of those unto whom Thou hast been gracious, with whom Thou art not wroth, and which be not gone astray." Hamûd, even in his formal religion, was of a tolerant urbanity: religion was in him the (politic) religion of rulers. In the palm ground without his kahwa, he has (in their town manner) a raised place for prayers; this was a square platform in clay, with a low cornice, bestrewn with clean gravel, and so large that a coffee company might kneel in it and bow themselves to the ground. Hamûd prayed in this oratory in the day-time, as imâm, before the men of his household. Some day whilst they prayed, Aly, that ribald foot-follower of Mâjid, laid hands suddenly on my mantle to have drawn me among them. But Hamûd stayed in his prayers to smile towards one and the other, and with a sign forbade that the stranger should suffer any displeasure. In all the house-courts at Hâyil, and in their orchard grounds, there is made some such praying-stand; it may be a manner of the reformed religion in Nejd, and like to this we have seen prayer-steads in the open deserts defended from the common by a border of stones. Every such raised clay *masálly*, littered with pure gravel, is turned towards the sanctuary of Arabia.

A week passed and then the Emir Mohammed came again from the wilderness: the next afternoon he called for me after the mejlis. His usher found me slumbering in my makhzan; worn and broken in this long year of famine and fatigues, I was fallen into a great languor. The Prince's man roused me with haste and violence in their vernile manner: "Stand up thou and come off; the Emir calls thee;" and because I stayed to take the kerchief and mantle, even this, when we entered the audience, was laid against me, the slave saying to the Emir that 'Khalîl had not been willing to follow him!'

Mohammed had gone over from the mejlis with the rajajîl to Abeyd's kahwa. The Emir sat now in Hamûd's place, and Hamûd where Sleymàn daily sat. The light scimitar, with golden hilt, that Mohammed carries loose in his hand, was leaned up to the wall beside him; the blade is said to be of some extremely fine temper. He sat as an Arabian, in his loose cotton tunic, mantle and kerchief, with naked shanks and feet, his sandals, which he had put off at the carpet, were set out before him. I saluted the Emir, *Salaam aleyk*.—No answer: then I greeted Hamûd and Sleymàn, now of friendly acquaintance, in the same words, and with *aleykom es-salaam* they hailed me smiling comfortably again. One showed me to a

place where I should sit down before the Emir, who said shortly "From whence?"—"From my makhzan."—'And what found I there to do all the day, ha! and what had I seen in the time of my being at Hâyil, was it well?' When the Prince said, "Khalîl!" I should have responded in their manner *Aunak* or *Labbeyk* or *Tawîl el-Ummr*, "O Long-of-age! and what is thy sweet will?" but feeling as an European among these light-tongued Asiatics, and full of mortal weariness, I kept silence. So the Emir, who had not responded to my salutation, turned abruptly to ask Hamûd and Sleymàn: *Mâ yarúdd?* 'how! he returns not one's word who speaks with him?' Hamûd responded kindly for me, 'He could not tell, it might be Khalîl is tired.' I answered after the pause, "I am lately arrived in this place, but *aghrûty*, I suppose it is very well." The Emir opened his great feminine Arab eyes upon me as if he wondered at the not flattering plainness of my speech; and he said suddenly, with an emphasis, before the company, "Ay, I think so indeed, it is very well!—and what think you Khalîl, it is a good air?"—"I think so, but the flies are very thick."—"Hmm, the flies are very thick! and went you in the pilgrimage to the Holy City (Jerusalem)?"—"Twice or thrice, and to *J. Tôr*, where is the mountain of our Lord Mûsa."—Some among them said to the Emir, "We have heard that monks of the Nasâra dwell there, their habitation is built like a castle in the midst of the khála, and the entry is by a window upon the wall; and who would come in there must be drawn up by a wheelwork and ropes." The Emir asked, "And have they riches?"—"They have a revenue of alms." The Emir rose, and taking his sandals, all the people stood up with him,—he beckoned them to be seated still, and went out to the plantation. In the time of his absence there was silence in all the company; when he returned he sat down again without ceremony. The Prince, who would discern my mind in my answers, asked me, "Were dates good or else bad?" and I answered "*battâl, battâl*, very bad."—"Bread is better? and what in your tongue is bread?" he repeated to himself the name which he had heard in Turkish, and he knew it in the Persian; Mohammed, formerly conductor of the pilgrimage, can also speak in that language.

The Emir spoke to me with the light impatient gestures of Arabs not too well pleased, and who play the first parts,—a sudden shooting of the brows, and that shallow extending of the head from the neck, which are of the bird-like inhabitants of nomadic Nejd, and whilst at their every inept word's end they expect thy answer. The Emir was favourably minded to-

ward me, but the company of malignant young fanatics always about him, continually traduced the Nasrâny. Mohammed now Prince was as much better than they, as he was of an higher understanding. When to some new question of the Emir I confirmed my answer in the Beduin wise, By his life, *hayâtak*, he said to Hamûd, "Seest thou? Khalîl has learned to speak (Arabic) among the Annezy, he says *aghrûty*." —"And what might I say, O el-Muhafûth? I speak as I heard it of the Beduw." The Prince would not that I should question him of grammar, but hearing me name him so justly by his title, Warden (which is nearly that in our history of Protector), he said mildly, "Well, swear By the life of Ullah!" (The other, since they are become so clear-sighted with the Wahâby, is an oath savouring of idolatry.) I answered somewhat out of the Prince's season, "—and thus even the nomads use, in a greater occasion, but they say, *By the life of thee*, in a little matter." As the Prince could not draw from me any smooth words of courtiers, Hamûd and Sleymàn hastened, with their fair speech, to help forth the matter and excuse me. "Certainly, they said, Khalîl is not very well to-day, eigh, the poor man! he looks sick indeed!"—And I passed the most daylight hours, stretched weakly upon the unswept floor of my makhzan, when the malignants told the Emir I was writing up his béled; so there ofttimes came in spies from the Castle, who opened upon me suddenly, to see in what manner the Nasrâny were busied.—*Emir:* "And thy medicines are what? hast thou *tiryâk?*" [thus our fathers said treacle, *θηριακ-*, the antidote of therine poisons]. In an extreme faintness, I was now almost falling into a slumber, and my attention beginning to waver I could but say,—"What is tiryâk?—I remember, but I have it not, by God there is no such thing." *Sleymàn:* "Khalîl has plenty of salts Engleys (magnesia)—hast thou not, Khalîl?" At this dull sally, and the Arabian Emir being so much in thought of poison, I could not forbear to smile,—an offence before rulers. Sleymàn then beginning to call me to give account in that presence of the New Continent, he would I should say, if we had not dates there, but the "Long-of-Days" rose abruptly and haughtily,—so rose all the rest with him, and they departed.

A word now of the princely family and of the state of J. Shammar: and first of the tragedies in the house of Ibn Rashîd. Telâl returning from er-Riâth (whither he was accustomed, as holding of the Wahâby, to go every year with a present of horses) fell sick, *musky*, poisoned, it was said, in his

cup, in East Nejd. His health decayed, and the Prince fell into a sort of melancholy frenzy. Telâl sent to Bagdad for a certain Persian hakîm. The hakîm journeyed down to Hâyil, and when he had visited the Prince, he gave his judgment unadvisedly: "This sickness is not unto death, it is rather a long disease which must waste thy understanding."—Telâl answered, "Aha, shall I be a fool?—wellah *mejnûn! wa ana el-*Hâkim, and I being the Ruler?" And because his high heart might not longer endure to live in the common pity, one day when he had shut himself in his chamber, he set his pistols against his manly breast, and fired them and ended. So Metaab, his brother, became Emir at Hâyil, as the elder of the princely house inheriting Abdullah their father's dignity: Telâl's children were (legally) passed by, of whom the eldest, Bunder, afterwards by his murderous deed Emir, was then a young man of seventeen years. Metaab I have often heard praised as a man of mild demeanour, and not common understanding; he was princely and popular at once, as the most of his house, politic, such as the great sheukh el-Aarab, and a fortunate governor. Metaab sat not fully two years,—always in the ambitious misliking of his nephew Bunder, a raw and strong-headed young man. Bunder, conspiring with his next brother, Bedr, against their uncle, the ungracious young men determined to kill him.

They knew that their uncle wore upon his arm "an amulet which assured his life from lead," therefore the young parricides found means to cast a silver bullet.—Metaab sat in his fatal hour with his friends and the men-at-arms before him in the afternoon mejlis, which is held, as said, upon the further side of the Méshab, twenty-five paces over in face of the Kasr.—Bunder and Bedr were secretly gone up from the apartments within to the head of the castle wall, where is a terrace and parapet. Bunder pointing down his matchlock through a small trap in the wall, fired first; and very likely his hand wavered when all hanged upon that shot, for his ball went a little awry and razed the thick head-band of a great Beduin sheykh *Ibn Shalàn*, chief of the strong and not unfriendly Annezy tribe er-Ruwàlla in the north, who that day arrived from his dîra, to visit Prince Ibn Rashîd. Ibn Shalàn, hearing the shot sing about his ears, started up, and (cried he) putting a hand to his head, "Akhs, Mohafûth, wouldst thou murder me!" The Prince, who sat on, and would not save himself by an unseemly flight, answered the sheykh with a constant mild face, "Fear not; thou wilt see that the shot was levelled at myself." A second shot struck the Emir in the breast, which was Bedr's.

Bunder being now Prince, sat not a full year out, and could not prosper: in his time, was that plague which so greatly wasted the country. Mohammed who is now Emir, when his brother Metaab was fallen, fled to er-Riâth, where he lived awhile. The Waháby prince, Abdullah Ibn Saûd, was a mean to reconcile them, and Bunder, by letters, promising peace, invited his uncle to return home. So Mohammed came, and receiving his old office, was governor again of the Bagdad haj caravan. Mohammed went by with the convoy returning from Mecca to Mesopotamia, and there he was to take up the year's provision of temmn for the Mothîf (if you would believe them, a thousand camel-loads,—150 tons!). Mohammed finding only Thuffîr Aarab at el-Méshed, hired camels of them with promise of safe-conduct going and returning, in the estates of Ibn Rashîd; for they were Beduw from without, and not friendly with the Jebel. The journey is two weeks' marches of the nomads for loaded camels.—Mohammed approaching Hâyil, sent before him to salute the Emir saying, "Mohammed greets thee, and has brought down thy purveyance of temmn for the Mothîf."—"Ha! is Mohammed come? answered Bunder,—he shall not enter Hâyil." Then Bunder, Bedr, and Hamûd rode forth, these three together, to meet Mohammed; and at Bunder's commandment the town gates behind them were shut.

Mohammed sat upon his thelûl, when they met with him, as he had ridden down from the north, and said Bunder, "Mohammed, what Beduw hast thou brought to Hâyil?—the Thuffîr! and yet thou knowest them to be gôm with us!" *Mohammed:* "Wellah, yâ el-Mohafûth, I have brought them *bî wéjhy*, under my countenance! (and in the Arabian guise he stroked down his visage to the beard)—because I found none other for the carriage of your temmn." Whilst Bunder lowered upon him, Hamûd, who was in covenant with his cousin Mohammed, made him a sign that his life was in doubt,—by drawing (it is told) the forefinger upon his gullet. Mohammed spoke to one of the town who came by on horseback, "Ho there! lend me thy mare awhile," making as though he would go and see to the entry and unloading of his caravan. Mohammed, when he was settled on horseback, drew over to the young Prince and caught Bunder's "horns," and with his other hand he took the crooked broad dagger, which upon a journey they wear at the belt.—"*La ameymy, la ameymy*, do it not, do it not, little 'nuncle mine!" exclaimed Bunder in the horror and anguish of death. Mohammed answered with a deadly stern voice, "Wherefore didst thou kill

thine uncle? *wa hu fî batn-ak*, and he is in thy belly (thou hast devoured him, dignity, life, and all)," and with a murderous hand-cast he struck the blade into his nephew's bowels! —There remained no choice to Mohammed, when he had received the sign, he must slay his elder brother's son, or himself be lost; for if he should fly, how might he have outgone the godless young parricides? his thelûl was weary, he was weary himself; and he must forsake the Thuffîr, to whom his princely word had been plighted.—Devouring is the impotent ambition to rule, of all Arabians who are born near the sheykhly state. Mohammed had been a loyal private man under Metaab; his brother fallen, what remained but to avenge him? and the garland should be his own.

Bunder slain, he must cut off kindred, which else would endanger him. The iniquity of fortune executed these crimes by Mohammed's hand, rather than his own execrable ambition.—These are the tragedies of the house of Ibn Rashîd! their beginning was from Telâl, the murderer of himself: the fault of one extends far round, such is the cursed nature of evil, as the rundles of a stone dashed into water, trouble all the pool. There are some who say, that Hamûd made Bunder's dying sure with a pistol-shot,—he might do this, because his lot was bound up in Mohammed's life: but trustworthy persons in Hâyil have assured me that Hamûd had no violent hand in it.—Hamûd turning his horse's head, galloped to town and commanded to 'keep the gates close, and let no man pass out or enter for any cause'; and riding in to the Méshab he cried: "Hearken, all of you! a Rashîdy has slain a Rashîdy,—there is no word for any of you to say! let no man raise his voice or make stir, upon pain of my hewing off his head wellah with this sword."

In Hâyil there was a long silence, the subject people shrunk in from the streets to their houses! Beduins in the town were aghast, inhabitants of the khâla, to which no man "may set doors and bars," seeing the gates of Hâyil to be shut round about them.

An horrible slaughter was begun in the Kasr, for Mohammed commanded that all the children of Telâl should be put to death, and the four children of his own sister, widow of one *el-Jabbâr* of the house *Ibn Aly*, (that, till Abdullah won all, were formerly at strife with the Rashîdy family for the sheykhship of Hâyil, —and of them was Mohammed's own mother). Their uncle's bloody command was fulfilled, and the bleeding warm corses, deceived of their young lives, were carried out the same hour to the burial; there died with them also the slaves, their equals

in age, brought up in their fathers' households,—their servile brethren, that else would be, at any time, willing instruments to avenge them.

All Hâyil trembled that day till evening and the long night till morning, when Mohammed, standing in the Méshab with a drawn sword, called to those who sat timidly on the clay banks,—the most were Beduins—"Yâ Moslemin! I had not so dealt with them, but because I was afraid for this! (he clapped the left palm to the side of his neck), and as they went about to kill me, *ana sabáktahum*, I have prevented them." Afterward he said :—"And they which killed my brother Metaab, think ye they had spared me?" "And hearing his voice, we sat (an eyewitness, of the Meteyr, told me) astonished, every one seeing the black death before him."—Then Mohammed sat down in the Emir's place as Muhâfuth. By and by some of the principal persons at Hâyil came into the Méshab bending to this new lord of their lives, and giving him joy of his seized authority. Thus 'out dock in nettle,' Bunder away, Mohammed began to rule; and never was the government, they say, in more sufficient handling.

—Bedr had started away upon his mare for bitter-sweet life to the waste wilderness: he fled at assr. On the morrow, fainting with hunger and thirst, and the suffered desolation of mind and weariness, he shot away his spent horse, and climbed upon a mountain.—From thence he might look far out over the horror of the world, become to him a vast dying place! Mohammed had sent horsemen to scour the khála, and take him; and when they found Bedr in the rocks they would not listen to his lamentable petitions: they killed him there without remedy, and hastily loading his body they came again the same day to Hâyil. The chief of them as he entered, all heated, to Mohammed, exclaimed joyfully, "Wellah, O Muhafûth, I bring thee glad tidings! it may please thee come with me whereas I will show thee Bedr lies dead; this hand did it, and so perish all the enemies of the Emir!" But Mohammed looked grimly upon the man, and cried, "Who commanded thee to kill him? I commanded thee, son of an hound? when, thou cursed one? Ullah curse thy father, akhs! hast thou slain Bedr?" and, drawing his sword, he fetched him a clean back-stroke upon the neck-bone, and swapt off at once (they pretend) the miserable man's head. Mohammed used an old bitter policy of tyrants, by which they hope to make their perplexed causes seem the more honest in the thick eyesight of the common people. "How happened it, I asked, that Bedr, who must know the wilderness far about, since the princely

children accompany the ghrazzus, had not ridden hardily in some way of escape? Could not his mare have borne him an hundred miles?—a man of sober courage, in an extremity, might have endured, until he had passed the dominion of Ibn Rashîd, and entered into the first free town of el-Kasîm." It was answered, "The young man was confused in so great a calamity, and jâhil, of an inept humour, and there was none to deliver him."

Hamûd and Mohammed allied together, there was danger between them and Telâl's sons; and if they had not forestalled Bunder and Bedr, they had paid it with their lives. The massacres were surely contrary to the clement nature of the strong man Hamûd. Hamûd, who for his pleasant equal countenance, in the people's eyes, has deserved to be named by his fellow citizens *Azîz*, "a beloved," is for all that, when contraried out of friendship, a lordly man of outrageous incontinent tongue and jabbâr, as his father was; and doubtless he would be a high-handed Nimrod in any instant peril. Besides, it is thus that Arabs deal with Arabs; there are none more pestilent, and ungenerous enemies. Hamûd out of hospitality, is as all the Arabs of a somewhat miserable humour, and I have heard it uttered at Hâyil, "Hamûd *khára!*" that is draffe or worse. These are vile terms of the Hejâz, spread from the dens of savage life, under criminal governors, in the Holy Cities; and not of those schools of speaking well and of comely manners, which are the kahwa in the Arabian oases and the mejlis in the open khála.—A fearful necessity was laid upon Mohammed: for save by these murders of his own nigh blood, he could not have sat in any daily assurance. Mohammed is childless, and ajjr, a man barren in himself; the loyal Hamûd el-Abeyd has many children.

His instant dangers being thus dispersed, Mohammed set himself to the work of government, to win the opinion of his proper merit; and affecting popular manners, he is easier of his dispense than was formerly Telâl. Never Prince used his authority, where not resisted, with more stern moderation at home, but he is pitiless in the excision of any unsound parts of the commonwealth. When Jauf fell to him again by the mutiny of the few Moghrâreba left in garrison, it is said, he commanded to cut off the right hands of many that were gone over to the faith of the Dowla. Yet Jauf had not been a full generation under the Jebel; for Mohammed himself, then a young man, was with his uncle Abeyd at the taking of it, and he was wounded then by a ball in the foot which lodged in the bone;—the shot had lately been taken from him in

Hâyil by a Persian hakîm, come down, for the purpose, from Mesopotamia.

As for any bounty in such Arabian Princes, it is rather good laid out by them to usury. They are easy to loose a pound to-day, which within a while may return with ten in his mouth. The Arabs say, " Ibn Rashîd uses to deal with every man *aly aklu*, according to his understanding." Fortune was to Mohammed's youth contrary, a bloody chance has made him Ruler. In his government he bears with that which may not be soon amended; he cannot by force only bridle the slippery wills of the nomads; and though his heart swell secretly, he receives all with his fair-weather countenance, and to friendly discourse; and of few words, in wisely questioning them, he discerns their minds. Motlog, sheykh of the Fejîr, whom he misliked, he sends home smiling; and the Prince will levy his next year's *mîry* from the Fukara, without those tribesmen's unwillingness. The principal men of Teyma, his good outlying town, whose well was fallen, depart from him with rewards. Mohammed smooths the minds of the common people; if any rude Beduin lad call to him in the street, or from the mejlis (they are all arrant beggers), " Aha! el-Muhafûth, God give thee long life! as truly as I came hither, in such a rubba, and wellah am naked," he will graciously dismiss him with " *bismillah*, in God's name! go with such an one, and he will give thee garments,"—that is a tunic worth two shillings at Hâyil, a coarse worsted cloak of nine shillings, a kerchief of sixpence; and since they are purchased in the gross at Bagdad, and brought down upon the Emir's own camels, they may cost him not ten shillings.

What is the state and authority for which these bitter Arabians contended? Ibn Rashîd is master, as I can understand, of some thirty oases, of which there are five good desert towns: Sh'kâky, Jauf, Hâyil, Gofar, Teyma, with a population together of 12,000 to 13,000 souls: others are good villages, as *el-Kasr*, *Môgug*, *Aly*, *Mustajidda*, *Feyd*, *er-Rautha*, *Semîra*, *el-Hâyat*, and more, with hardly 5000 persons. There are, besides the oases, many outlying hamlets in the desert of Jebel Shammar inhabited by a family or two or three households, that are colonists from the next villages; in the best may be a score of houses, in the least are not ten inhabitants; such are *Jefeyfa*, *el-Agella*, *el-Gussa*, *Biddîa*, *Haleyfa*, *Thùrghrod*, *Makhaûl*, *Otheym*. Some among them are but granges, which lie forsaken, after the April harvest is carried, until the autumn sowing and the new months of irrigation: but the palm hamlets have stable

inhabitants, as Biddîa, Thûrghrod. So the settled population of Jebel Shammar may be hardly 20,000 souls: add to these the tributary nomads, Beny Wâhab,—the Fejîr, 800, and half tribe of Wélad Aly in the south, 1600—say together 2500; then Bishr in the south, say 3000, or they are less; northern Harb in the obedience of Ibn Rashîd, say 2000; southern Shammar, hardly 2000; midland Heteym, say 1500; Sherarât, say 2500; and besides them no more. In all, say 14,000 persons or less: and the sum of stable and nomad dwellers may be not much better than 30,000 souls.

The burden of the Emir's public contribution is levied in the settlements, upon the fruits of corn and dates,—we have seen that it was in Teyma nearly £1 sterling for every head; and among nomads, (who have little regard of any government set up for the public advantage,) it was in the Fukara, a poor tribe, about £1 sterling for eight or ten persons. Other than these exactions there are certain dues, of which I am not well informed, such as that payment to be made of sixty reals upon every camel-load of Hameydy tobacco, which is brought in, at the sûk gates of Hâyil. In this not improbable course of conjecture I can compute the state revenues of Ibn Rashîd, partly in kind, and partly paid in silver, to be nearly £40,000, of which hardly the twentieth part is gathered among his nomads. The private rents of the Prince are also very large. The price and fruits of all confiscated possessions are brought yearly into the beyt el-mâl, or public treasure-house.

The ordinary government expenses, for the castle service, for the maintenance of the armed band, the slave grooms of his stud and the herdsmen of his live wealth in the wilderness, stewards, mutasállims, his residents in outlying towns as Teyma and Jauf, the public hospitality at Hâyil, and for the changes of clothing, may be nearly £12,000. His extraordinary expenses are nearly £1000 yearly in gunpowder and provision for the general ghrazzus, and yearly gifts. His bribes are according to the shifting weather of the world, to great Ottoman government men; and now on account of Kheybar, he was gilding some of their crooked fingers in Medina. These disbursements are covered by his selling, most years, Nejd horses (all stallions) in India; which, according to the request, are shipped at Kuweyt, commonly about two score together:—his stud servants, who convey them, are absent from Hâyil, upon the India expedition, about two months.

In a necessity of warfare Ibn Rashîd might summon to the field, I suppose, without much difficulty, 2000 fighting men from his villages, riders upon camels (the most thelûls), but not all

provided with fire-arms; and to ride in an expedition not easily to a fourth of the number. Among the subject Beduw he might raise at a need, of the tribes more bound to him, or most fearing him as nigh neighbours, Shammar, Bishr, Harb, Heteym, as I can estimate of my knowledge of the land, eight hundred or nine hundred: of the B. Wáhab, as borderers, always of doubtful trust, and not seldom rebels, two hundred and fifty; of the oppressed Sherarát, who would gladly turn from him to the Dowla, if the Syrian government would stand by them, nearly another two hundred; that is altogether to the number of 1300 nomad Arabians, namely dromedary riders (only a few principal sheykhs are horsemen)—and two-third parts of them armed with matchlocks, the remnant riding as they may, with swords, clubs, spears and lances. The Prince is said to have "four hundred horses," lent out to men of his trust and interest among the submitted tribes; they are riders in his yearly expeditions. In the Prince's general ghrazzus there ride, his rajajîl and Hâyil townsmen and men of the next villages, about four hundred men, and nearly as many of the tributary Beduw that are ready at the word of the Emir to mount with him in the hope of winning: and to all a day is given and the assembling place. The Arabians, dwelling in a dead country, think that a marvellous muster of human lives which they see assemble to Ibn Rashîd's forays. They will tell you "All the way was full of riders betwixt Hâyil and Gofar!"—since it is hardly twelve miles, that were but a rider, in their loose array, for every twenty paces; and eight hundred or nine hundred armed Arabs mounted upon dromedaries, even in the eyes of Europeans, were a noble spectacle.

The Prince Mohammed is pitiless in battle, he shoots with an European rifle; Hamûd, of ponderous strength, is seen raging in arms by the Emir's side, and, if need were, since they are sworn together to the death, he would cover him with his body. The princes, descended from their thelûls, and sitting upon horseback in their "David shirts of mail," are among the forefighters, and the wings of the men-at-arms, shooting against the enemy, close them upon either hand. The Emir's battle bears down the poor Beduw, by weight and numbers; for the rajajîl, and his riders of the villages, used to the civil life, hear the words of command, and can maintain themselves in a body together. But the bird-witted Beduins who, in their herding life, have no thought of martial exercises, may hardly gather, in the day of battle, under their sheukh, but like screaming hawks they

fight dispersedly, tilting hither and thither, every man with less regard of the common than of his private interest, and that is to catch a beggarly booty: the poor nomads acknowledge themselves to be betrayed by tóma, the greediness of gain. Thus their resistance is weak, and woe to the broken and turned to flight! None of the Emir's enemies are taken to quarter until they be destroyed: and cruel are the mercies of the rajajîl and the dire-hearted slaves of Ibn Rashîd. I have known when some miserable tribesmen made prisoners were cast by the Emir's band into their own well-pits:—the Arabians take no captives. The battles with nomads are commonly fought in the summer, about their principal water-stations, where they are long lodged in great standing camps.

Thus the Beduins say "It is Ibn Rashîd that weakens the Beduw!" Their resistance broken, he receives them among his confederate tributaries, and delivers them from all their enemies from his side. A part of the public spoil is divided to the rajajîl, and every man's is that commonly upon which he first laid his hand. Ibrahîm the Algerian, one of them who often came to speak with me of his West Country, said that to every man of the Emir's rajajîl are delivered three or four reals at the setting out, that he may buy himself wheat, dates and ammunition; and there is carried with them sometimes as much as four camel loads of powder and lead from Hâyil, which is partly for the Beduw that will join him by the way.

But to circumscribe the principality or dominion in the deserts of Ibn Rashîd:—his borders in the North are the Ruwàlla, northern Shammar and Thuffîr marches, nomad tribes friendly to the Jebel, but not his tributaries. Upon the East his limits are at the dominion of Boreyda, which we shall see is a principality of many good villages in the Nefûd of Kasîm, as el-Ayûn, Khubbera, er-Russ, but with no subject Beduw. The princely house of Hâyil is by marriage allied to that usurping peasant *Weled Mahanna* tyrant of Boreyda, and they are accorded together against the East, that is Aneyza, and the now decayed power of the Wahâby beyond the mountain. In the South, having lost Kheybar, his limits are at about an hundred miles from el-Medina; the deserts of his dominion are bounded westwards by the great haj-way from Syria,—if we leave out the B. Atîeh—and all the next territory of the Sherarât is subject to him, which ascends to J. Sherra and so turns about by the *W. Sirhân* to his good northern towns of Jauf and Sh'kâky and their suburbs. In a word, all that is Ibn Rashîd's desert country lying between Jauf, el-Kasîm and the Derb el-Haj; north and

south some ninety leagues over, and between east and west it may be one hundred and seventy leagues over. And the whole he keeps continually subdued to him with a force (by their own saying) of about five hundred thelûl riders, his rajajîl and villagers; for who may assemble in equal numbers out of the dead wilderness, or what were twice so many wild Beduins, the half being almost without arms, to resist him?

CHAPTER II.

LIFE IN HÂYIL.

The great tribes beyond Ibn Rashîd. Akhu Noora. *The princely families. The Prince Mohammed childless. His "Christian wife." Abd el-Azîz the orphan child of Telâl, and his brother orphan child of Bunder. Secret miseries of Princes. The family of Abeyd. A song of Abeyd. Abeyd could be generous. Fâhd. The poor distracted soul sells his daughter to his father Abeyd. Feyd. Sleymân. Abdullah. Wealth of Abeyd's family. Hamûd's daughter. The government of Ibn Rashîd. Beginning of the Shammar state. By some the Emir is named* Zâlim, *a tyrant. A tale of Metaab's government. A Christian Damascene tradesman visits Hâyil. Discord among tribes of the Emir's domination. The Rajajîl es-Sheukh. Imbârak. The Moors' garrison in the tower Mârid at Jauf. Their defection and the recovery of Jauf. Tale of the Ottoman expedition against Jauf. Words of Sherarât tribesmen, to the sheykhs in Jauf. Ibn Rashîd rides to save Jauf. Ibn Rashîd and the Ottoman pasha. Beduins among the rajajîl. Men of East Nejd and of er-Riâth come to serve the Western Emir. Ibn Saûd ruined. A messenger from er-Riâth. Kahtân tribesmen at Hâyil. Their speech. The Wady Dauâsir country. Hayzân their sheykh. He threatens to stab the Nasrâny. People's tales of the Kahtân. 'Their graves are crows' and eagles' maws.' Ibn Rashîd's lineage. Kindreds of Shammar. Rashîd, a lettered Beduwy. A fanatic kâdy. Dispute with the pedant kâdy. "The Muscovs of old possessed the land of Nejd." Inscriptions at Gubba. Study of letters in Nejd. Their nomad-like ignorance of the civil world. A village schoolmaster. A prophecy of Ezekiel. Plain words among the Arabs. Travelled men in Hâyil. Winter weather. An outrage in the coffee-hall. The coffee-server called before the Emir.*

The great tribes partly or wholly west of the Derb el-Haj are too far from him; they fear not Ibn Rashîd in their dangerous encumbered dîras. Beginning from the north, they are the B. Sókhr in the Belka, now submitted to the government of Syria, then B. Atîeh, and backward of them the stout nomad nation of the Howeytât, so far extended betwixt the two seas, Billî behind the Harra, and their neighbours the noble and ancient stock of Jeheyna: besides the southern Harb, nomads and villagers, in Hejâz, and all whose soil seyls into the Wady el-Humth. Between Mecca country and el-Kasîm is the great nomad territory, more than one hundred leagues over, (the best I have seen in the wilderness of Arabia,) of the Ateyba nation; they are stout in arms, and civil-spirited Beduins, and Ibn Rashîd's capital enemies. There hardly passed a year in which Ibn Rashîd did not invade them, and they again were the bane of the next Aarab of his federation, especially of the midland Heteym, upon the W. er-Rummah, and their Harb

neighbours.—Such are his estates, and this is the government of Ibn Rashîd, a name now so great in the (after the master-strokes of the Waháby) timid Upper or Nomadic Arabia.

Between affection and fear, the desert people call him, and he will name himself (it is the pleasant oath of his house) *Akhu Noora.* Thus Abdullah, the first Muhafûth, in Hâyil, swore after the Nejd urbanity and magnanimity by his little sister, "As I am akhu (the brother of) Noora." Telâl after him, and Metaab, swore likewise thus, and so does Mohammed; for a second Noora, Abdullah's daughter, was their sister, now deceased.—That is a formidable utterance of the Ruler, above the jest, were it spoken against a man's life! I have heard a man, who had no sister, swear pleasantly by his infant daughter, "I am Abu (the father of) *Atheba!*" So it is in friendship a pretty adulation, and may be a knavish irony, to say to one, "O thou akhu of Such (naming her);"—as much as "O magnanimous, that even in thy weak things art worthy to be named among the valiant." I have heard nomad lads (Bishr) exclaim, *Ána akhu Chokty* (*ákhty*)! I am the brother of Sissy, my little sister; and akin to this, in the Beduin urbanity, is that (old man's) word of sober astonishment, *Ána weled abûy!* I (am) the son of my father.

To speak shortly of the princely families: Mohammed (as said) is ajjr, made sterile by some pernicious medicine, given him in a sickness, "when by this only he might be saved from death." In such he is unhappy, it is impossible he should strengthen himself by his own offspring. Mohammed has the four wives of their religious licence, two are *hathariyát,* 'women of the settlements,' and other two are *beduwiyát.* By strange adventure, one of those townswomen, we have seen, is named "a Christian." This I often heard; but what truth there might be in their words, I cannot tell. What countrywoman she was, I could not learn of them. 'She came to Hâyil few years before with her brother, a young man who showing them masteries, and fencing with the lance upon horseback,' had delighted these loose riding and unfeaty Arabians. "The Christian became a Mosleman in Hâyil," and departing, he left his sister wife of the lord of the land. Might this, I mused, have been some horse-player from Egypt or the northern border countries?—but where my words would be quickly misreported by tale-bearers in the Castle, to ask at large of the Prince's matter were not prudent. The other town wife is a sister of *Hásan,* Weled Mahanna, tyrant of Boreyda; and Hamûd has a daughter of this Emir Hásan, among his wives.

Mohammed puts away and takes new wives, at his list,

" month by month : " howbeit the princely wretch cannot purchase the common blessing ! his children are as dead within him, and the dreaded inhabitant of yonder castle remains a desolate man, or less than a man, in the midst of his marriages. But the childless Emir cherishes as his own son the little orphan child, *Abd el-Azîz*, the flesh which is left in the world of his brother Metaab, and has a father's tenderness of his daily thriving and learning, that he himself oversees. The child brought him every day his task, versets of the koran, written, as the Arabian oasis children use, in their ink made of the soot of pomegranate rinds, upon a wooden tablet, which is whitened with jiss or pipe-clay : for another school-day the ink is washed out, and the plate new whitened. Abd el-Azîz came often to my makhzan, and he asked me to give him some better ink and sheets of paper, and percussion caps for a little pistol which had been given him by his uncle Mohammed. If Mâjid came in then, Abd el-Azîz would rise and go out,—and I saw there was no word or sign of fellowship between them. Abd el-Azîz came alone, or with another princely child, (whom Mohammed had spared,)—it was the orphan of Bunder ! A Galla slave-boy of a very good nature accompanied them.

Those princely children by an horrible confusion of wedlock were half-brothers, born of one mother, of an uncle and nephew, of whom one had murdered the other ! and the young parricide, whom no man mourned, was now gone by the murderous avenging hand of Mohammed his next uncle (to-day Emir) to his bloody grave.—Bunder having murdered the Prince his uncle, took to wife the widow of the slain and mother of Abd el-Azîz,—his aunt ; and the parricide begat upon her a son. The murderous young man spared his uncle's infant, for the present, and might look, by such an healing of the breach of blood, to lay up some assurance for himself against a day when this little orphan of murdered Metaab should be grown.—Would Abd el-Azîz seek in that day the life of the father of his half-brother, with whom he had been bred, the same being his step-father, his " uncle " and his cousin-german, and yet the same by whom his own father was done to death long ago ? Now Mohammed succeeding, the danger from the side of the children is changed : will Bunder's son, if he may come to years, for Abd el-Azîz's sake, and because he himself was preserved, pardon in Mohammed his father's cutting off ?—but that horrid deed was not in men's sight unjust.

The little Abd el-Azîz shows the gait and countenance of his uncle the Emir, and carries a little sword which his mother has given him ; yet there is somewhat in the child of sad

orphan looks, of the branch planted alone by waters not of his natural parentage. Already his mind seemed to muse much of these things; I have heard him say to himself, when he came to visit me, "Ha! it was he, *ellathi thábah* —who killed such an one or other," and the horrible word seemed to be of presage, it was so light upon the child's lips.—O God! who can forecast their tragedies to come! what shall be the next vengeance and succession and forestalling of deaths between them? The eyes painted, their long hair shed in the midst and plaited in love-locks all round their orphan heads, and with the white tunics to their feet, these two princely children had the tender fresh looks of little maidens. Upon that other part may stand Mâjid, for who is after the Prince to-day but his cousin Hamûd? Of this perhaps the children's early shunning each other;—it was Abd el-Azîz who shunned Mâjid. But is it for aught that was practised against his parentage by Hamûd? perhaps they already had determined in their young hearts the destruction of each other. Mâjid also is a pleasant grandson of his father's brother, and like a nephew to the Emir. Mâjid, grandson of Abeyd, is as his father, of a cheerful popular spirit, but less loyal; and there is some perilous presentiment in him, an ambitious confidence that he shall himself one day be the Ruler. Abd el-Azîz, grandson of Abdullah, is an eagle's young; and in his day, if he may so long live, he will pierce through an hand that holds him with a stroke of his talons; but he seems to be of a gentle heart, and if God please that this child be afterwards Emir in Hâyil, he is like to be a good princely man, like his father Metaab.—Such for all their high looks, which is but sordid prince-craft, are the secret miseries of the Emirs' lives at Hâyil; and an horror must hang over Mohammed, or he is not a man, in his bloody solitude. In Kasîm I heard men say of Mohammed ibn Rashîd, "He has committed crimes which before were not known in the world!"

To speak then of the family of Abeyd, of which Hamûd is now head. Abeyd was conductor of the military power of J. Shammar, in Abdullah his brother and in his nephew Telâl's days. He was a martial man, and a Waháby more than is now Hamûd, born in easier times. He was a master of the Arabian warfare, a champion in the eyes of the discomfited Aarab. Abeyd, as said, was an excellent kassâd, he indited of all his desert warfare; his boastful rimes, known wide in the wilderness, were ofttimes sung for me, in the nomad booths. The language of the kasasîd is as a language apart from the popular speech; but here I may remember some plain and notable verse of Abeyd, as

that which says, "By this hand are fallen of the enemies ninety men. Smitten to death the Kusmân perished before me, until the evening, when my fingers could not be loosed from the handle of the sword; the sleeve of my garment was stiffened with the blood of war." This he made of the repulse of an ill-commanded and worse starred expedition, sent out by the great Kasîm town Aneyza, against Ibn Rashîd.—"And how happened it, I asked, that Abeyd, one man, could make so monstrous a slaughter of the men contending against him in battle?" *Answer:* "When the Kusmân were broken and turned to flight, Abeyd pursuing, whilst the day lasted, struck down so many of the fugitives (from the backward) that they were numbered as ninety men;" and a worthy and principal person who told me the tale put it to Abeyd's glory that he had killed many thus!

Abeyd could be generous, where the Arabs are so least, with an adversary: and clad in his hauberk of mail which they call Davidian,—for David, say they, first found the ringed armour, and Ullah made the crude iron easy to be drawn in his prophetic fingers—the jeopardy of the strong leader was not very great in the field of battle. One day in his bitter warfare with the Annezy *Ibn Mujállad*, Beduins of el-Kasîm and nomad inheritors of the palm valleys *el-Háyat* (in the Harrat Kheybar), the sheykh of the tribe espying this prince their destroyer in the battle, with a great cry defied him, and tilted desperately against him; but Abeyd (though nettled with his injuries, yet pitying a man whom he had sorely afflicted) let the Beduwy pass under his romhh, calling to him 'that he would not kill a man [having upon him only a cotton tunic] who ran thus wilfully to his own destruction.'

Abeyd was in his latter days the old man of the saffron beard at home, a mild father of the Arabian household; he was dead, according to their saying, seven years before my coming to Hâyil, and two years after the decease of Telâl. Of Abeyd's children we have seen Fáhd, the elder, had been set aside for the weakness of his understanding, a man now at the middle age, of a very good countenance, well-grown, and of such stature nearly as his next brother Hamûd, who had supplanted him. He was of a gentle virtuous disposition, and with a sort of cheerful humility consenting to the will of others, only some obscure drawing of the brows, a perplexed secret sadness of face and troubled unsteadfastness of the eyes, were tokens in him of the distracted mind. He was an onlooker with the placid day-long musing of the Moslemîn, and little he said; he was thus in some sort at Hâyil the happiest of mankind,—the only man's life that feared nothing. Fáhd passed his daily

hours in Abeyd's kahwa, and Hamûd now sat in their father's hall in Abeyd's room, and next by him in a seat of honour sat Sleymàn: and Fáhd had no stately place, but he sat upon the common sitting-carpet with the younkers of the princely households, and with the officers of the Emir and any visiting sheykhs of the tribes and villages. Fáhd was become as it were a follower of Hamûd and the companion and play-fellow of Hamûd's son Mâjid. Mâjid his nephew said to me, "I love him, he is so quiet and peaceable a man;" but yet he did not name him *ammy*, mine uncle. At the supper-time Fábd departed, who was the father of a family. From his home Fáhd returned again to the paternal coffee-house to sit out the evening, and modestly he would attend awhile in the closet where kahwa was made, if he came in then, until "the Emir" (Hamûd) had ended all the saying of his superstitious devotion.

When the princes forayed, Fáhd was left in Hâyil. Upon a time he would needs ride out to them and came to his father in the field; so said Abeyd, "How now, my son! why comest thou hither?"—"Father, I would ride in the ghrazzu and take part in the spoil;" and Abeyd, "Well, go home to thy house in Hâyil and abide our coming again, which shall be soon, it may please Ullah; this is my will, and thou shalt lose nothing." The Semitic greediness of the prey wrought in his infirm heart: and another time the poor man brought forth his fair growing daughter to Abeyd, saying, 'It was time now to sell ner away' (to be a bond-woman); and Abeyd falling fatherly in with his son's distracted humour gave him *fulûs*, silver, for the price of his granddaughter, and bade Fáhd keep her still for him. The third brother, to read anything in his pale vicious looks, was an umbratile young man, and very fanatical; he lived apart near the Méshed gate, and came never to sit amongst his brethren in their father's hall. I met with him one or two times in a month, passing in the public street, and he cast upon me only sour glances; he passed his time perhaps with the hareem, and seemed not to be held in any estimation at Hâyil. The fourth younger brother was Feyd, a good plain-hearted almost plebeian young man of seventeen years. Yet in him was some misshaping of nature, for I found in his jaws a double row of teeth. Sometimes in the absence of the Princes in the spring holidays or upon warfare, Feyd was left deputy-Emir, to hold the daily mejlis—at such times nearly forsaken—in Hâyil. After him was one Sleymàn, as I remember, a boy of little worth, and another, Abdullah, of his nephew Mâjid's age, sordid spirits and fitter to be bound

prentices to some ratcatcher than to come into any prince's hall and audience. The last had fallen in his childhood from a height and put an arm out of joint; and as a bone-setter is not found in these countries, and "it were not worth" to send to Mesopotamia, they had let 'Ullah provide for him,' and his arm now hanged down withered. He came very often to my makhzan, to beg some trifle of the stranger: sore eyes added to his unlovely looks, he asked for medicine, but "I will not pay thee, said he, and I have not half a dollar." Fanatical he was, and the dastardly lad would even threaten me. The Hâyil princes (*bred up in the company of bond-servants*) are perhaps mostly like vile-spirited in their youth. When, rarely, Abdullah entered their father's khawa, Hamûd called the boy cheerfully and made him sit down beside him; and casting his brother's arm about the child's neck, as the Arabians will (caressing equally their own young sons and their youngest brethren) he asked gently of his mirth and what he did that day; but the ungracious boy hardly responded and soon shrunk sourly away.—Such were the old eagle Abeyd's children, *affûn*, crow's eggs, all of them born with some deficiency of nature, except Hamûd only. So it seems the stock was faulty, it were strange if there lingered no alloy in the noble substance of Hamûd; and the temper of his mind, though good, is not very fine; but this may be found in the Emir Mohammed.

Abeyd's family are wealthy, were it only of their landed possessions in Hâyil; they have palms also at Jauf,—and an Arabian man's spending for his household, except it come by the Mohammedan liberty of wiving, is small in our comparison. Besides they are rich with the half fruits of el-Hâyat, which of old appertained to the inheriting Annezy; but when those were driven out by Abeyd, their rents were given by Telâl to his uncle and his heirs. Abeyd's family are also happy in this, that no vengeance clouds the years before them for kinsmen's blood. The wild nomads look on and speak with an awe of the last damnable deeds in the house of Abdullah: in their own little commonwealths of uncles' sons in the desert, are not such impious ambitions. Feyd and Abdullah lived yet minors in their brother Hamûd's house in Hâyil, where almost daily I came to treat Feysal, and when I knocked at the ring it was opened to me sometimes by a slave woman, the child's nurse, sometimes by Feyd himself. I have found him stand quarrelling with a carpenter, and they scolded together with the Arabian franchise as equals. Or it was Abdullah that opened, and sometimes Hamûd's daughter came to the door.

a pleasant girl, with her father's smiling ingenuous looks, clad only in her poor calico smock, dipped in indigo, without any ornament, and not to discern from the other village maidens of like age; and such perhaps was Tamar David's daughter, who kneaded and baked bread. Simple was their place, a clay court and dwelling-chambers beyond, a house of hareem and eyyâl, where no strangers were admitted. I saw a line and a cross together, rudely chalked upon the wall of the doorway, IX—it is the wasm of Ibn Rashîd. The children of the sheukh mingled with the people in the town; they went only more freshly clad than other men's sons. Girls are like cage birds bred up in their houses; young maidens are not seen abroad in the public streets. At fifteen years the sheykhly boys ride already in the ghrazzus; having then almost two years been free of their schoolmaster, of whom there is little to learn but their letters.

To consider the government of Ibn Rashîd, which is for the public security in a great circuit of the nomad country:—the factious strifes had been appeased in the settlements, even the disorders of the desert were repressed by the sword of the Waháby religion, and the land of Ishmael became *béled amân*, a peaceable country. In the second generation a sheykhly man, Abdullah Ibn Rashîd, of one of the chief Hâyil houses, who had become a principal servitor of the Waháby Prince at er-Riâth, was sent home by Ibn Saûd to his own town in Jebel Shammar:—to be his constable of the west marches of Nejd, "TO GOVERN ANNEZY," and namely the southern tribes of that Beduin nation, landlords in the palm valleys of the Harrat Kheybar. Abdullah soon seated himself by the sword at Hâyil, and prevailing all round, he became muhâfuth of a new state, tithing villages and tribes; yet of the zikâ, brought into his government treasury, yielding no tribute to er-Riâth, other than a present of horses which he led with him in his yearly visit to Ibn Saûd. This homage is now disused,—in the decay of the Waháby state; and Ibn Rashîd is to-day the greatest prince in Nejd. His is a ruling of factious Arabs by right of the sword; none of them not persuaded by fear would be his tributaries. The Beduw and oasis dwellers are not liegemen (as they see it) to any but their natural sheykhs. Townsmen have said to me ofttimes of Ibn Rashîd, even in Hâyil, *Henna mamlukîn*, 'we dwell here as bondsmen under him.' A northern nomad patient, pointing backward, whilst he sat within my makhzan door, as if he feared to be descried through wood and walls, murmured to me between his

teeth, "The Inhabitant of yonder Kasr is ZÂLIM, a strong-handed tyrant." At Hâyil, where are no stocks, tortures, nor prison, punishment is sudden, at the word of the Ruler; and the guilty, after his suffering, is dismissed.

The Emirs in Hâyil have austerely maintained the police of the desert.—This was told me of Metaab's time: One of the few salesmen to the tribes from the Syrian countries, who from time to time have arrived at Hâyil, was stripped and wounded, as he journeyed in the Sherarât dîra. The stranger came to Hâyil and complained of this outrage to the Emir. Metaab sent riders to summon the sheykhs of the Sherarât to find, and immediately deliver the guilty persons, which was done accordingly, they not daring to disobey Ibn Rashîd, and the riders returned with a prisoner. Metaab commanded the nomad to stand forth in the mejlis, and enquired of the stranger if this were he? When he answered, "It is he," said the Emir, "Sherâry hound! how durst thou do this violence?" Metaab bade the stranger take the Sherâry's lance which had been brought with him, and as he had done unto him so to do to the fellow again. "What must I do, O el-Muhafûth!" —"Pierce him, and kill him too, if it please thee!" But the tradesman's heart was now cold, and he could not strike the man, but entreated the Emir, since he had his things again, to let him go. I have known certain Damascene salesmen to the Beduw, that had visited Hâyil, and one of them was a Christian, who traded every year to the W. Sirhân and Jauf. The man understanding that mantles were dear in the Jebel, had crossed the Nefûd with a camel-load to Hâyil. Telâl, the prince, spoke to him kindly, and was content that he should remain there awhile and sell his wares; only exhorting him "not to shave the chin,"—the guise of Damascus Christians and the young coxcombs among the town Moslems.

Tribes agreeing ill together in Ibn Rashîd's confederacy (we have seen) are not in general suffered to molest each other: yet there are some nomads (whether because Hâyil would weaken them, or they are too outlying from him, and not so much bound to keeping of good neighbourhood) who complaining to the Emir of inroads made by Aarab of his subjection, have received his hard answer: "This lies between you and I will be no party in your Beduin dissensions." All the great sheykhs of Arabs are very subtle politic heads: and I think *it would be hard to find a fault in Ibn Rashîd's government*,—yet my later Kasîm friends (his enemies at Aneyza) dispraised it.

—A word of the armed band, *rajajîl es-sheukh.* Ibn Rashîd is much served (as said) by foreigners (adventurers, and fugitives) from East Nejd : and such will be faithful servants of the Emir, with whom they stand or fall. Besides these, there are nearly two hundred men in his salary, of the town. Captain of the guard, the Prince's chamberlain at home, and his standard-bearer in battle, was *Imbârak,* a pleasant but fanatic strong man. He was a stranger from el-Aruth, and had been promoted from the low degree by succeeding Emirs, for his manly sufficiency, until he was become now, in his best years, the executive arm of Ibn Rashîd.

Among the strangers, in my time, in Hâyil, that lived of Ibn Rashîd's wages, were certain Moghrebies. These Moors were at the taking of Jauf, in the expedition from Syria. Unto them, at the departure of the Pasha, was committed one of the two towers, *Mârid;* and the other to a few Syrian soldiery. —These were left in garrison with a kaimakàm, or Resident for the Dowla. But when a time passed, and they had not received their stipends, the bitter and hot-headed men of the West said in their disdain, ' They would call in Ibn Rashîd ' ! They went also to assail the soldiery of Syria, who though in the same case, yet as men that would return to their homes, held " for the Sooltàn," against them. The Moors had the upper hand, and when this tiding was brought in haste to Hâyil, the Emir returned with his armed men, and reoccupied the place which he had lately lost with so much displeasure. The Moors, —fifteen persons—were transported to Hâyil ; where they became of the Prince's armed service. One of them (grown unwieldly to ride) has been made the porter of his castle gate, and no man may pass in thereat but by that Moor's allowance. Sometimes when the sheukh are absent, the Moorish men-at-arms are left in Hâyil, and lodged in the Kasr by night, *for fear of any irruption of the wild Beduw,* who have heard marvels reported of Ibn Rashîd's treasury : for *there is no peace among the Ishmaelites, nor assurance even in the Prince's capital !*

Jauf was thus recovered, by the defection of the Moors, four years before my coming to Hâyil. The men were now wedded and established in the town ; only two had departed. Another of them, Haj Ibrahîm an Algerian, who had been a soldier in his youth (he remembered the words of command) in the French service, was little glad of the Arabian Emir's small salary, and the lean diet of the Mothîf ; and he said, as ever his little son, born in Hâyil, should be of age for the journey, he would take his leave. He and the Moors despised the Arabians as ' a benighted wild kind of people.'

The tale of Jauf may help our estimation of the value in the field of Arabian numbers, against troops under Turkish command, armed with rifles. In or about the year 1872, an expedition was sent by the government of Syria (the Turk, at that time, would extend his dominion in Arabia) to reduce the desert town of Jauf, fifty leagues eastward from the haj road, to the obedience of the Sultan. The small force was assembled at Maan camp. Mahmûd, who went with them, has told me they were seventy irregular soldiery, and the rest a motley crew of serving men in arms; among them those Moghrebies had been hired in Damascus to go upon the expedition. Mohammed Aly, who rode also with the Pasha, gave me their numbers more than the truth,—troopers two hundred, police soldiery (*zabtîyah*) one hundred, besides fifty ageyl of the haj service. The Kurdy Pasha, Mohammed Saîd, commanded them.

Ten marches to Jauf in the desert are counted from Maan, with laden camels. Great care was had to provide girbies, for there is little water to find by the way. "But, said Mahmûd, by the mercy of Ullah, it rained plentifully, as we were setting out, so that we might drink of the standing pools where we would, in our daily marches." The ninth evening the Pasha halted his soldiery at three or four leagues from Jauf, and bade them kindle many watch-fires in the plain:—and they of the town looking from their towers, saw this light in the sky, as if all the wilderness had burned. In the first watch some Sherarât came by them,—nomads well disposed towards the Dowla, in as much as they think themselves grieved by (the tyranny of) Ibn Rashîd; they related marvels that night in Jauf of the great army of the askars of the Sooltân! "We passed, said they, where they lie encamped; and they cannot be less than forty thousand men. We saw them, wellah a score or two about every fire; at some they were beating the tambour, at some they danced; and their companies are without number: you might walk four hours among their camp-fires!—and what help is there in Ibn Rashîd, O ye inhabitants of Jauf!"—The sheukh went out and delivered the keys the same night, and surrendered themselves to the Pasha, who in the morning peaceably occupied the place.

When word came to the Prince in Hâyil, that his good town in the North had been taken by the Dowla, Ibn Rashîd sent a letter thus written to the Ottoman Pasha: "As thou hast entered Jauf without fight, now in like manner depart from it again; and if not, I come to put you out."

Ibn Rashîd rode over the Nefûd from Hâyil, with his

rajajîl and villagers upon thelûls; and a great cloud of his Beduw followed him (Mohammed Aly said ten thousand in all, that is perhaps one thousand at most). There were some old cannon in the towers: but the Pasha levelled against the Arabians an "English" piece of steel mountain artillery, which had been borne upon a mule's back in the expedition. The first ball struck a Beduin rider in the middle, from a wonderful distance; and naught remained of him but his bloody legs, hanging in the shidâd. The hearts of the Arabians waxed cold at that sight,—the black death, when they thought themselves secure, was there in the midst of them! also the bullets of the Dowla fell to them from very far off; nevertheless they passed on to the assault. Mahmûd and the seventy stood without the gates with their small arms to resist them, and the rest repulsed them with musketry from the towers. Ibn Rashîd perceiving that his rajajîl and the multitude of Beduw could not avail him, that his enemies were within walls, and this beginning against him had been made by the Dowla, invited the Pasha to a parley; and trusted to find him a Turk reasonable, greedy to be persuaded by his fee. They met and, as the Arabs speak, "understood each other." Mohammed Ibn Rashîd said: "I give you then Jauf."—*Mohammed Said;* "We are in Jauf; and if the Lord will we may go on to take Hâyil." In the end it was accorded between them that Jauf should be still the Prince's town but tributary to the Dowla; Ibn Rashîd covenanted to pay every year for the place, at Damascus, 1500 mejîdy crowns: and a kaimakàm with his Syrian garrison was to be resident in the place. Each of these principal men looked upon the other with a pleasant admiration; and in that they became friends for their lives.

In the mixed body of the rajajîl, I found some Beduins. Poverty had persuaded them to abandon the wandering life in the desert. Small was the Prince's fee, but that was never in arrear, and a clay house in Hâyil and rations. Certain among the strangers at Hâyil had been formerly servants of the Wahâby!—I knew a company of Riâth men, a sort of perpetual guests of the Emir. They rode in all Ibn Rashîd's ghrazzus, and the Prince who lent them their thelûls, bestowed upon them, from time to time, a change of clothing and four or five reals; and with that won in the forays, there came in, they reckoned, to each of them twenty reals by the year; and they had their daily rations in the Mothîf. This life they now led six years, they were unwedded, and one among them was a blind man, who when his fellows forayed must abide at home.—Their house was one of the many free lodgings of

the Emir,—a walled court, for their beasts, and two clay chambers, beyond the sûk, in the upper street leading to Gofar. There I went to visit them often, for another was a scholar who knew many ancient lays of the nomad tribes and the muallakát, which he read to me from a roll of parchment. They have often told me that if I went to er-Riâth I should be well treated. I asked, "What has brought you to leave your homes and come to encamp without your families at Hâyil?"—"Ibn Saûd (answered the scholar, with an Arabian gesture, balancing his outstretched hand down to the ground) is every day sinking lower and lower, but Ibn Rashîd is *ha-ha-ha-ha-ha* coming up thus up-up-up! and is always growing." It was said now at Hâyil "*Ibn Saûd khurbân*" (is ruined).

Abdullah the Waháby prince, son of old blind Feysal, was come himself two years before into these parts, a fugitive, driven from his government by the rebellion of his younger brother Saûd. Abdullah wandered then awhile, bare of all things, pitching his tent among the western Beduw within the jurisdiction of Ibn Rashîd. The Emir Mohammed sent to Abdullah el-Waháby offering him sheep and camels and horses and all things necessary, only forbidding him to enter Hâyil: but Saûd soon dying, Abdullah returned in peace, to that little which remained to him of his former dominion. Abdullah took at that time a sister of Mohammed Ibn Rashîd for one of his wives;—but she dying he had afterward a sister of Hamûd: yet, since the past year, some enmity was said to be sprung up between them; and that is in part because Mohammed ever bitterly harries the great tribe of Ateyba, which are the old faithful allies (though no more tributaries) of Abdullah the Waháby.—There came a messenger from er-Riâth whilst I was at Hâyil. As I sat one day with him at coffee, the man seeing me use a lead pencil, enquired of the company, "Tell me, ye who know him, is the Nasrâny a magician!" other than this he showed no dislike towards me, but looked with the civil gentleness of an Arabian upon the guest and the stranger. And someone saying to him, "Eigh now! if this (man) go to er-Riâth what thinkest thou, will they kill him?" he answered mildly, "Nay, I think they would treat him with gentleness, and send him forward on his journey; have not other Nasrânies visited er-Riâth (peaceably)!"

Hâyil is now a centre of nomadic Arabia on this side *J. Tueyk*, and within the Syrian haj road. Embassies often arrive from tribes, not his tributaries, but having somewhat to treat with the Emir Ibn Rashîd. Most remarkable of these strange

Aarab were some Kahtân Beduins, of that ancient blood of el-Yémen and called the southern stock of the Arabs,—as is the Abrahamid family of Ishmael of the north Arabians. The men wondered to hear that any named them *Beny Kahtân.* "This (they said) is in the loghrat of Annezy." Jid or grandsire of their nation they told me to be the 'prophet *Hûd*,' and their beginning to be from the mountain country *et-Tôr* in *Asîr*. *Ismayîn* (Ishmael) they said, was brother of Hûd their patriarch. These men had not heard of Hûd's sepulchre in the southern country, nor have they any tradition (it sounded like old wives' tales to them) of the dam-breach at *Mâreb*, [from which is fabled the dispersion of the ancient Arabs in the little world of Arabia]. One of them sang me some rimes of a ditty known to all the Kahtân, in which is the stave, "The lance of Néby Hûd, raught to the spreading firmament." Some of them asked me, "Wellah! do the Nasâra worship *asnâm*," graven images?—I think this book-word is not in the tradition of the northern Arabs. The Kahtân now in Hâyil were two rubbas: they had ridden with the young man their great sheykh, *Hayzân*, from el-Kasîm; in which country their division of the tribe were intruders these two years, and that was partly into the forsaken Annezy dîra of the Ibn Mujállad expelled by Abeyd. They were two hundred tents, and had been driven from their Yémen dîra,—where the rest remain of their nomad kindred.

These southern tribesmen wandering in Ibn Rashîd's borders, sent, now the second time, to treat with the Prince of Shammar, offering themselves to become his Aarab, and pay tithing to Hâyil; but Ibn Rashîd, not willing that this dire and treacherous tribe should be established in Nejd, dismissed them with such words;—'They might pasture in his neighbourhood as guests, giving no occasion against themselves, but that he looked upon them as aliens, and should neither tax them, nor give any charge to the tribes concerning them.' The messengers of Kahtân responded, "Wellah! O Muhafûth, be we not thy brethren? is not Ibn Rashîd *Jaafary*, of the fendy *Abda Shammar*, which is from the *Abîda* of Kahtân?" But the prince Mohammed responded hardly, "We know you not, your speech is strange in our hearing, and your manners are none of ours: go now, we are not of you, we will neither help you nor hurt you." Abhorred at er-Riâth,—since by their treachery the old power of the Wahâby was broken,—the Nejd Aarab pressing upon them, and the Ateyba from the southward, these intruded Kahtân were now compassed in by strong enemies.

The men seemed to me to speak very well in the Nomad Arabic, with little difference from the utterance of Nejd Beduins,

save perhaps that they spoke with a more eloquent fulness. When they yet dwelt in the south country they drew their provision of dates from the W. Dauâsir; one of them told me the palms there lasted—with no long intermissions—for three thelûl journeys: it is a sandy bottom and all their waters are wells. Those of the valley, he said, be not bad people, but "good to the guest." It is their factions which so much trouble the country, the next villages being often in feud one with another. *El-Aflâj* (plur. of *Fálaj*—Peleg, as some learned think—which may signify 'the splitting of the mountain') is in Jebel Tuey(k)ch, and the villagers are Dauâsiries. From er-Riâth he counted to el-Aflâj three, and to *W. Bísha* twelve thelûl journeys, and he named to me these places by the way, *el-Ferra, el-Sulèyl, Lèyla, el-Bediya, Sélla, El-Hadda, Hámmr, es-Sîhh:* some of them asked me if I had heard tell of the *Kasr Ibn Shaddâd*. The 'wild oxen' are in their country, which they also name wothyhî. Certainly these men of Kahtân differed not in the least gestures from any other Beduw whom I have known; they were light-coloured and not so swarthy, as are many of the northern Aarab.

The Kahtân who talked with me in the Méshab were pleased when I confirmed the noble antiquity of their blood, in the ears of the tribesmen of Nejd, who until that hour had never heard anything in the matter. The men invited me to visit them at evening in their makhzan, when they would be drinking kahwa with the sheykh. These Kahtân came not into the great public coffee-hall of the Kasr, whether because of the (profane) bibbing there of tobacco smoke, or that they were at enmity with most of the tribesmen: they drank the morning and mid-afternoon and evening cup apart, in their own makhzan; but they received the coffee-berries from the Emir's kitchen. After supper I sought them out: their young sheykh Hayzàn immediately bid me sit down on the saddle-skin beside him, and with a good grace he handed to me the first cup of kahwa. This was a beautiful young man, of manly face and stature; there was nothing in him that you would have changed, he was a flower of all whom I have seen among the Arabians: his life had never suffered want in the khála. In his countenance, with a little ferocity of young years, appeared a pleasant fortitude: the milk-beard was not yet sprung upon Hayzàn's hardy fresh face. His comeliness was endowed with the longest and greatest braided side-locks, which are seen among them; and big he was, of valiant limbs:—but all this had no lasting!

They were in some discourse of religion; and their fanatic

young sheykh pronounced the duty of a Moslem to lie in three things chiefly,—"the five times daily prayers, the fast in Ramathán, and the tithe or yielding of zíka."—How the Semites are Davids! they are too religious and too very scelerat at once! Their talk is continually (without hypocrisy) of religion, which is of genial devout remembrance to them, as it is to us a sad, uncomfortable, untimely and foreign matter. Soon after, their discourse began to turn upon my being a Nasrâny. Then Hayzàn said to one of his rubba, "Give me there my kiddamîyyah," which is their crooked girdle-knife. Then holding the large blade aloft, and turning himself upon me, he said, *Sully aly en-Néby*, 'Give glory to the apostle,' so I answered, "We all worship the Godhead. I cannot forsake my name of Nasrâny, neither wouldst thou thine if thou be'st a worthy man."—But as he yet held the knife above my breast, I said to him, "What dagger is that? and tell these who are present whether thy meaning be to do me a mischief?" Then he put it down as if he were ashamed to be seen by the company savagely threatening his coffee guest; and so returning to his former behaviour, he answered all my questions. "Come, he said, in the morning, and we will make thee coffee; then ask me of all that you please, and I will tell thee as it is." When I said, "You have many Yahûd in your Yémen country," the fanatic young man was much troubled to hear it. "And that knife, is from whence?"—"From Nejrân."—"And in Nejrân be not your sânies Yahûdies? was not the smith who made this dagger-blade a Yahûdy?" The ignorant young Beduin, who thought I must know the truth, hissed between his teeth: *Ullah yusullat aleyhim*, "The Lord have the mastery of them (to bring evil upon them)."—When I returned on the morrow, I found Hayzàn alone; the young sheykh, with an uncommon courtesy, had awaited me, for they think it nothing not to keep their promises. So he said, "Let us go to the rubba in the next makhzan, they have invited us, and we will drink our coffee there."

When I came another evening to the Kahtân, to hear their lays, Hayzàn did not return my greeting of peace. Soon after I had taken the cup, the young sheykh as before bade one bring him his kiddamîyyah; and handling the weapon with cruel looks, he turned himself anew upon me, and insisted, saying, "*Sully aly en-Néby.*" I answered, "Oh! ignorant Beduwy, how is it that even with your own religion I am better acquainted than thyself!"—"Thou art better acquainted with my religion than myself! *sully aly en-Néby.*"—(Some of the Kahtân company now said, "Hayzàn, nay! he is a guest.")—"If thou mayest come

even to the years of this beard, thou wilt have learned, young man, not to offer any violence to the guest." I thought if I said 'the guest of the lord of yonder castle,' he might have responded, that the Prince permitted him! In the same moment a singular presentiment, almost a persuasion, possessed my soul, that the goodly young man's death was near at hand; and notwithstanding my life daily threatened in a hazardous voyage and this infirm health, that I should survive him. "Your coffee, I added, was in my throat when you lifted the knife against me; but tell me, O ye of the Kahtân, do ye not observe the rites of the other Aarab?" Some of them answered me, "Ay, Ullah! that do we;" but Hayzàn was silent, for the rest of the company were not with him, and the Arabs are never of one assent, save in blind dogma of religion: this is for one's safety who adventures among them.—Hayzàn, a few months afterward, by the retaliation of fortune, was slain (in battle) by my friends. This case made the next day some idle talk in the town, and doubtless was related in the palace, for Imbârak asked me of it in the great kahwa:—"Khalîl, what of the Kahtân? and what of Hayzàn, when he took the knife to stab thee, fearedst thou not to die?"—"If I feared for every word, judge thyself, had I entered your Arabian country? but tell me, did the young ignorant well, thinkest thou?"—Imbârak, who was in such times a spokesman for the Emir, kept silence.

Very ugly tales are current of the Kahtân in the mouths of Nejd Arabians. It is commonly reported that they are eaters of the flesh of their enemies; and there is a vile proverb said to be of these human butchers, '*eth-thail*, the rump, is the best roast.' They are esteemed faithless, "wood at a word, and for every small cause ready to pluck out their weapons." A strange tale was told me in Kasîm, by certain who pretended they had it of eye-witnesses: 'Some Kahtân riders returning weary and empty from a ghrazzu passed by er-Russ; and finding an *abd* or bondsman of the village without in the khála, they laid hands on him and bound him, and carried the negro away with them. Before evening the Kahtânies, alighted in the Nefûd, the men were faint with the many days suffered hunger;—and they said among themselves, 'We will kill the captive and eat him:' they plucked also bushes and gathered fuel for a great fire.—The black man would be cast in, when they had cut his throat, and roasted whole; as the manner is of passengers and hunters in the wilderness to dress their game. But in that appeared another band riding over the sand-dunes! The Kahtân hastily

re-mounted on their thelûls ; and seeing them that approached to be more than their number, they stayed not, but, as Beduw, they turned their beasts to flight. Those that now arrived were some friendly Kasîm villagers, who loosing the poor bondsman heard from him his (unlikely) tale.'—But most fanatic are these scelerats, and very religious even in their crimes. So it is said of them proverbially in Nejd, " El-Kahtân murder a man only for his drinking smoke, and they themselves drink human blood." But sheykhly persons at Aneyza have told me that " el-Kahtân in el-Yémen do confirm their solemn swearing together by drinking human gore ; also a man of them may not wive, nor loose his leathern band, until he have slain an enemy." Another sheykh of Kahtân visited Hâyil two years before,—and after discourse of their affairs the Prince Ibn Rashîd said to him : " In all my riding southwards through the Beduin country we never saw a Kahtân burying place ! " The sheykh, it is reported, answered him (in a boast), " Ay wellah Muhafûth, thou hast seen the graves of Kahtân, *in the air !*—the crows and the rákham and the ágab : " he would say their carcases are cast out unburied,—that which happens in the wild battle-fields of Arabia ; the fallen of the losers' side remain without burial. It was so with Kahtân when this Hayzàn was slain in the summer : a week after I passed by, and the caravaners avoided that sinister neighbourhood !

Somewhat has been said of Ibn Rashîd's lineage. Shammar is not, as the most great nomad tribes, reputed to spring from one Jid, but according to the opinion in Nejd, is of mixed ancestry. Others say the name of their patriarch is *Shimmer*. The divisions by fendies or lineages of Shammar were given me by a lettered nomad of Annezy Sbáa living at Hâyil. The fendy *Abda* is from the fendy *Abîda* of Kahtân whereof the *Jaafar* kindred, of which is Ibn Rashîd's house ; the other fendies are many and not of one descent,—*Sinjára, Tumân, Èslam, Deghreyrat, Ghreyth, Amûd, Faddâghra, Thâbit, Afarît, ez-Zumeyl, Hammazán, Saiyeh, Khûrussy, Zûba, Shammar-Toga* (in Irâk).

No man of the inhabitants of the wilderness knows letters ; and it was a new pleasure to me to meet here with a lettered Beduwy, as it were an eye among their dull multitude, for he was well taught and diligent, and his mind naturally given to good studies. This was one *Rashîd* who had been bred a scholar at er-Riâth ; but had since forsaken the decaying Wahâby state and betaken himself to Hâyil, where he was become a man of Hamûd's private trust and service. He made every year some scholarly journey, into distant provinces. He

was last year, he told me, in the land of Israel, where he had visited Bethlehem, "the place (he said devoutly) where the Messiah was born," and the Holy (City). There is in these Arabians such a facility of mind, that it seems they only lack the occasion, to speed in any way of learning;—that were by an easy imitation. Rashîd was a good man of liberal understanding [I could have wished for such a rafîk in my Arabian travels], but too timid as a Beduwy under masters: almost he dared not be seen in the town to discourse with the Nasrâny, lest it should displease any great personage. There is reported to be a far outlying settlement in el-Aruth, of Shammar lineage, the name of the village is *Aleyî* and the kindred *Kuruniyah*.

One day I found Rashîd carrying my book of Geography in the Méshab. As he said that Mâjid sent him with it to some learned man in Hâyil, a kâdy, I accompanied him; but come to his dàr we found not the learned person at home. I heard the kâdy had compiled *shájr*, a tree, of genealogies, in which he exhibited the branching from the stock of all their Arabian lines. I went another day to visit him, and could not soon find his distant house, because a swordsman of the Emir, whom I met stalking in his gay clothes, sent me upon a false way about; and when I arrived I found the shallow fellow sitting there before me! so knavish they are in a trifle, and full of Asiatic suspicions. When I reproached him the fellow could not answer a word, only feeling down the edge of his sword, he let me divine that he had the best will in the world to have tried his force and the temper of the metal upon my neck. The same man was afterwards not less ready to defend me from the insolence of others.

I greeted the kâdy, who hardly saluted me again: *Mâtha turîd*, quoth the pedant;—and this is all their learning, to seem well taught in the Arabic tongue. He was sitting under his house wall in the dust of the street. All their gravity is akin to levity, and first showing me his watch, he asked, "What is this written upon the face of it?" Then he sent for a book, and showed me in the fly-leaf his copies of some short antique inscriptions which he had found scored upon the rocks in this neighbourhood (they were written in a kind of Himyaric character), and he asked of me, "Are these *Yunâny* (of Javan), in the Greek tongue, or Muscovy?—*the Muscovs of old inhabited this country.*" I answered, "Art thou so ignorant then even of your own language! This is the Himyaric, or ancient Yemenish writing of Arabia. I heard thou wast a learned man, and upon that common ground we might be friends. Though thy name be Moslem and mine is Messîhy, we all say 'There is an only Godhead.'"—"The impiety is not unknown to me of the

Messihiyûn; they say 'Ullah childed, and that the only God is become more Gods'! Nay! but if thou wilt turn from the way of idolatry to be a Moslem, we may be accorded together."—"I become a Moslem! I think thou wouldst not become a Nasrâny; neither will I take on me the name of your religion, *ebeden!* (ever): yet may we be friendly in this world, and seekers after the true knowledge."—"Knowledge of the Messihiyûn! that is a little thing, and next to unlearning."—"How art thou called learned! being without knowledge even of your own letters. The shape is unknown to you of the dry land, the names of the hundred countries and the great nations; but we by navigation are neighbours to all nations, we encompass the earth with our speech in a moment. Says not Sleymân bin Daûd, 'It is the glory of man's solicitous spirit to search out the sovereign works of the Lord'? ye know not those scriptures, but our young children read these things with understanding."—The pedant could not find his tongue; he might feel then, like a friar out of his cell, that he was a narrow soul, and in fault to have tempted the stranger in argument. He was mollified, and those that sat with him.

Afterwards, meeting with Rashîd, he said, "How found you him, he knows very much?"—"The koran, the muallakát, the kamûs and his jots, and his titles (the vowel points in their skeleton writing), and he knows nothing else."—"It is the truth, and I can think thou didst not like him;" for it seems, the learned and religious kâdy was looked upon as a crabbed fellow in his own town. As we were talking of the ancient scored inscriptions, in Abeyd's kahwa, Mâjid's tutor said to Hamûd, "Have we not seen the rocks full of them at *Gubba?*" Gubba is the outlying small Nefûd village next to J. Shammar, upon the way to Jauf.

In Nejd I have found the study of letters in most honour amongst the prosperous merchants at Aneyza. At Hâyil it was yet in the beginning: though Hamûd and the Prince are said to be possessors (but who may ever believe them!) of two or three thousand volumes. I found in Abeyd's kahwa not above a dozen in their cotton cases, and bound in red leather:—but the fewer they were, the more happy I esteemed them, as princes, not to be all their lives going still to school. Hamûd sometime asked me of the art of printing, 'Could I not show him the manner?' but when I answered he might buy himself a printer's press from Bagdad, for not much money, he was discouraged, for they will spend nothing. It is wonderful in what nomad-like ignorance of the natural world they all pass their lives! Some evening Hamûd asked me, "Do the Nasâra,

Khalîl, see the moon?"—his meaning might be—'The new moon is the ensign of the Sultan of Islam, the moon then is of the Moslemîn;—therefore the moon is not of the other religions!'

There were in Hâyil four common schools. The master of one of them, a depraved looking fanatical young man, daily uttered the presumptuous saws of his self-liking heart of gall to the ignorant assembly in the kahwa: sordid was his voice, and the baseness of his snake-looking eyes a moral pestilence. Upon a day he called upon me loudly, and smiling in his manner, before them all, "Khalîl, why so steadfast in a false way? Wouldst thou come to my house, to-morrow, I will lay before thee the proofs, and they shall be out of your own scriptures. Thou shalt read the prophecy of *Hazkiyal* and the other testimonies; and then, if the Lord will, thou mayest say, 'I that was long time blind, do now see and bear witness that God is One, and Mohammed is the apostle of God.'"—"Will you make my head ache in the Prince's coffee-hall about your questions of religion! where I come but to drink a cup with my friends." The Beduins answered for me, "He has well said; peace, thou young man, and let this stranger be."—"But it is of the great hope I have, hissed the holy ribald, of this man's conversion; for was it not so with the Yahûdy before him?"

Desiring to see a book at Hâyil and in Arabic "of Ezekiel the prophet"! I went the next afternoon to his dàr, which I found by the Méshab, near the common draught-yard, as unsavoury as himself. "Ah! he said, welcome, also I hope thou art come disposed to receive the truth." He set dates before the stranger, and fetched me his wise book; which I found to be a solemn tome of some doctor of Islam, who at a certain place quoted a voice of the prophet, but in other than barbarous ears of little meaning. The Arabs have a curious wit for the use of this world, but they are all half-rational children in religion. "Well! (I asked) is there no more than this? and I was almost in hope to have reformed myself!" But now the young man, who looked perhaps that I should have taken his vanity upon trust, was displeased with himself, and so I left him. This schoolmaster was maintained by the State; he dined miserably in the Mothîf, and received, besides, a few reals in the year, and a change of clothing.

The Arabs are to be won by gentleness and good faith, they yield to just arguments, and before I left Hâyil the most of my old foes wished me well in their hearts. To use an unflattering plainness of speech was also agreeable to the part of sûwahh, or wandering anchorite in the fable of human life. The best that I met with here, were some who had been in Egypt

and Syria, or conductors of the Emir's sale-horses to Bombay, where they told me, with a pleasant wonder, they had seen the horse-race; men who viewed a stranger, such as themselves had been in another soil, with eyes of good-will and understanding. "This people (they would say) have learned no good manners, they have not corrected themselves by seeing foreign countries: else why do they molest thee, Khalîl, about your religion; in which no man ought to be enforced.—But we have instructed ourselves in travel; also we have seen the Nasâra, their wealth, their ingenuity, and justice and liberality."

The weather, sultry awhile after my coming to Hâyil, was now grown cold. Snow, which may be seen the most winters upon a few heads of Arabian mountains, is almost not known to fall in the Nejd wilderness, although the mean altitude be nearly 4000 feet. They say such happens about "once in forty years." It had been seen two winters before, when snow lay on the soil three days: the camels were couched in the menzils, and many of them perished in that unwonted cold and hunger.

A fire was kindled morning and evening in the great kahwa, and I went there to warm myself with the Beduins. One evening before almost anyone came in, I approached to warm myself at the fire-pit.—"Away! (cried the coffee-server, who was of a very splenetic fanatical humour) and leave the fire to the guests that will presently arrive." Some Beduins entered and sat down by me. "I say, go back!" cries the coffee-keeper. "A moment, man, and I am warm; be we not all the Prince's guests?" Some of the Beduw said in my ear: "It were better to remove, not to give them an occasion." That káhwajy daily showed his rancour, breaking into my talk with the Beduw, as when someone asked me "Whither wilt thou next, Khalîl?"—"May it please Ullah (cries the coffee-server) to jehennem!" I have heard he was one of servile condition from Aneyza in Kasîm; but being daily worshipfully saluted by guesting Beduin sheykhs, he was come to some solemn opinion of himself. To cede to the tyranny of a servant might, I thought, hearten other fanatics' audacity in Hâyil. The coffee-server, with a frenetic voice, cried to a Beduwy sitting by, "Reach me that camel-stick," (which the nomads have always in their hands,) and having snatched it from him, the slave struck me with all his decrepit force. The Beduins had risen round me with troubled looks,—they might feel that they were not themselves safe; none of these were sheykhs, that durst say any word, only they beckoned me to withdraw with them, and sit down with

them at a little distance. It had been perilous to defend myself among dastards; for if it were told in the town that the Nasrâny laid heavy hands on a Moslem, then the wild fire had kindled in many hearts to avenge him. The Emir must therefore hear of the matter and do justice, or so long as I remained in Hâyil every shrew would think he had as good leave to insult me. I passed by the gallery to the Emir's apartment, and knocking on the iron door, I heard the slave-boy who kept it within say to the guard that it was Khalîl the Nasrâny. The Emir sent out Nasr to enquire my business, and I went to sit in the Méshab. Later someone coming from the Kasr who had been with the Emir, said that the Emir sent for the coffee-server immediately, and said to him, "Why! Ullah curse thy father, hast thou struck the Nasrâny?"—"Wellah, O el-Muhafûth (the trembling wretch answered) I touched him not!"—so he feared the Emir, who said then to some of the guard "Beat him!"—but Hamûd rose and going over to Mohammed, he kissed his cousin's hand, asking him, for his sake, to spare the coffee-server, 'who was a *mesquin* (meskîn).' "Go káhwajy, said the Emir, and if I hear any more there shall nothing save thee, but thou shalt lose thy office." Because I forsook the coffee-hall, the second coffee-server came many times to my makhzan, and wooed me to return among them; but I responded, "Where the guests of the Emir are not safe from outrage—!"

Note.—IBN RASHÎD'S HORSES, for the Indian market, are shipped at Kuweyt. The itinerary is, from Hâyil to el-Khâsira, 9 stounds;—Bak'a, 8;—Khathrâ, 18;—el-Fesas, Umm Arthama (the well there 32 fathoms), 28;—el-Wakbâ, 24;—el-Hafr (in the Wady er-Rummah, the well 35 fathoms), 24;—Arrak'i (where there is little water), 16;—el-Jahrâ (on the sea coast), 30;—el-Kuweyt, 9. [*Abu Daûd, sheykh el-Ageyl, Damascus.*]

CHAPTER III.

DEPART FROM HÂYIL: JOURNEY TO KHEYBAR.

The 'Persian pilgrimage.' Imbârak's words. Town thieves. Jauf pilgrims in Hâyil. Beduins on pilgrimage. The Caravan to Mecca arrives from the North. An Italian hajjy in Hâyil. The Persians passed formerly by el-Kasîm. Murderous dangers in Mecca. Concourse at Hâyil.—The Kheybar journey. Violent dealing of Imbârak. Ibn Rashîd's passport. Departure from Hâyil. Gofar. Seyadîn, Beduin pedlars. El-Kasr village. Biddîa hamlet. Adventure in the desert. Eyâda ibn Ajjuèyn. Kâsim ibn Barák. Sâlih the rafîk. "It is the angels." The Wady er-Rummah. Kâsim's sister. Set forward again with Sâlih. The Nasrâny abandoned at strange tents. The hospitable goodness of those nomads. Thaifullah. Set forth with a rafîk from the menzil of Eyâda. Ghroceyb. The Harra in sight. Heteym menzil in the Harra. Lineage of the Heteym. The lava-field. The division of waters of Northern Arabia. The dangerous passage. The great Harrat (Kheybar). El-Hâyat, village. Cattle paths in the Harra. An alarm near Kheybar. Locusts. Ghroceyb in trouble of mind. Wady Jellâs. Kheybar village. The Hûsn. An antique Mesjid.

The Haj were approaching;—this is Ibn Rashîd's convoy from Mesopotamia of the so-called 'Persian pilgrimage' to Mecca:—and seeing the child Feysal had nearly recovered, I thought after that to depart, for I found little rest at all or refreshment at Hâyil. Because the Emir had spoken to me of mines and minerals, I conjectured that he would have sent some with me on horseback, seeking up and down for metals:—but when he added "There is a glancing sand in some parts of the khála like scaly gold," I had answered with a plainness which must discourage an Arab. Also Hamûd had spoken to me of seeking for metals.

Imbârak invited me one morning to go home with him "to kahwa," he had a good house beside the mesjid, backward from the Méshab. We found his little son playing in the court: the martial father took him in his arms with the tenderness of the Arabians for their children. An European would bestow the first home love upon the child's mother; but the Arabian

housewives come not forth with meeting smiles and the eyes of love, to welcome-in their husbands, for they are his espoused servants, he purchased them of their parents, and at best, his liking is divided. The child cried out, "Ho! Nasrâny, thou canst not look to the heaven!"—"See, my son, I may look upon it as well, I said, as another and better;—*taal húbbiny!* come thou and kiss me;" for the Arab strangers kiss their hosts' young children.—When some of the young courtiers had asked me, *Fen rubbuk,* 'Where is thy Lord God?' I answered them very gravely, *Fi kull makán,* 'The Lord is in every place:' which word of the Nasrâny pleased them strangely, and was soon upon all their tongues in the Kasr.

"Khalîl, said Imbârak, as we sat at the hearth, we would have thee to dwell with us in Hâyil; only become a Moslem, it is a little word and soon said. Also wouldst thou know more of this country, thou shalt have then many occasions in being sent for the Emir's business here and there. The Emir will promote thee to an high place and give thee a house where thou mayest pass thy life in much repose, free from all cares, wellah in only stretching the limbs at thy own hearth-side. Although that which we can offer be not more than a man as thou art might find at home in his country, yet consider it is very far to come again thither, and that thou must return through as many new dangers."—Imbârak was doubtless a spokesman of the Emir, he promised fair, and this office I thought might be the collecting of taxes; for in handling of money they would all sooner trust a Nasrâny.

Those six or seven reals which came in by the sale of my nâga,—I had cast them with a few small pieces of silver into a paper box with my medicines, I found one day had been stolen, saving two reals and the small money; that either the Arab piety of the thief had left me, or his superstition, lest he should draw upon himself the Christian's curse and a chastisement of heaven. My friends' suspicion fell upon two persons. The dumb man, who very often entered my lodging, for little cause, and a certain Beduwy, of the rajajîl at Hâyil, of a melancholy malignant humour; he had bought my camel, and afterward he came many times to my makhzan, to be treated for ophthalmia. I now heard him named a cut-purse of the Persian Haj, and the neighbours even affirmed that he had cut some of their wezands. When I spoke of this mischief to Hamûd, he affected with the barbaric sleight of the Arabs not to believe me. I looked then in my purse, and there were not thirty reals! I gave my tent to the running broker and gained four or five more. The dellâl sold it to some young patrician, who would ride in this winter pilgrimage of 160

leagues and more in the khála, to Mecca. Imbârak set his sword to the dumb man's throat, but the dumb protested with all the vehement signs in the world that this guilt was not in him. As for the Beduwy he was not found in Hâyil!

Already the fore-riders of the Haj arrived: we heard that the pilgrims this year were few in number. I saw now the yearly gathering in Hâyil of men from the villages and the tribes that would follow with the caravan on pilgrimage, and of petty tradesmen that come to traffic with the passing haj:—some of them brought dates from Kasîm above a hundred miles distant. A company from the Jauf villages lodged in the next makhzans; they were more than fifty persons, that had journeyed ten days tardily over the Nefûd in winter rain and rough weather: but that is hardly a third of their long march (of seven hundred miles) to Mecca. I asked some weary man of them, who came to me trembling in the chill morning, how he looked to accomplish his religious voyage and return upwards in the cold months without shelter. "Those, he answered, that die, they die; and who live, God has preserved them." These men told me they reckon from Jauf eight, to el-Méshed and to Damascus nine camel journeys; to Maan are five thelûl days, or nine nights out with loaded camels. Many poor Jaufies come every year into the Haurân seeking labour, and are hired by the Druses to cleanse and repair their pools of rain-water:—it is the jealous manner of the Druses, who would live by themselves, *to inhabit where there is scarcity of water*. Much salt also of the Jauf deserts is continually carried thither. The Jauf villagers say that they are descended from Mesopotamians, Syrians and from the Nejd Arabians. The sûk in Hâyil was in these days thronged with Beduins that had business in the yearly concourse, especially to sell camels. The Méshab was now full of their couching thelûls. The multitude of visiting people were bidden, at the hours, in courses, by Mufarrij and those of the public kitchen, and led in to break their fasts and to sup in the Mothîf.

Three days later the Haj arrived, they were mostly *Ajam*, strangers 'of outlandish speech'; but this word is commonly understood of Persia. They came early in an afternoon, by my reckoning, the 14th of November. Before them rode a great company of Beduins on pilgrimage; there might be in all a thousand persons. Many of the Aarab that arrived in Hâyil were of the Syrian Annezy, Sbáa, whose dîra is far in the north-west near Aleppo. With this great yearly convoy came down trains of laden camels with wares for the tradesmen

of Hâyil; and I saw a dozen camels driven in through the castle gate, which carried bales of clothing, for the Emir's daily gifts of changes of garments to his visiting Beduins. The Haj passed westwards about the town, and went to encamp before the Gofar gate, and the summer residency, and the Mâ es-Sáma. The caravan was twelve nights out from Bagdad. I numbered about fifty great tents: they were not more, I heard, than half the hajjies of the former season; but this was a year of that great jehâd which troubled el-Islam, and the most Persians were gone (for fear) the long sea way about to the port of Mecca. I saw none of them wear the Persian bonnets or clad as Persians: the returning pilgrimage is increased by those who visit el-Medina, and would go home by el-Méshed.

I wondered to mark the perfect resemblance of the weary, travel-stained, and ruffianly clad Bagdad akkâms to those of Damascus; the same moon-like white faces are of both the great mixed cities. In their menzil was already a butchers' market, and I saw saleswomen of the town sitting there with baskets of excellent girdle-bread and dates; some of those wives—so wimpled that none might know them—sold also buttermilk! a traffic which passes for less than honest, even in the towns of nomad Arabia. Two days the pilgrims take rest in Hâyil, and the third morrow they depart. The last evening, one stayed me in the street, to enquire, whether I would go with the Haj to Mecca! When I knew his voice in the dusk I answered only, "*Ambar*, no!" and he was satisfied. Ambar, a home-born Galla of Ibn Rashîd's house, was now *Emir el-Haj*, conductor of the pilgrim convoy—this was, we have seen, the Emir Mohammed's former office; Aneybar was his elder brother, and they were freemen, but their father was a slave of Abdullah Ibn Rashîd. Aneybar and Ambar, being thus libertine brethren of the succeeding Emirs, were holders of trusts under them; they were also welfaring men in Hâyil.

On the morrow of the setting out of the Haj, I stood in the menzil to watch their departure. One who walked by in the company of some Bagdad merchants, clad like them and girded in a kumbâz, stayed to speak with me. I asked, 'What did he seek?'—I thought the hajjy would say *medicines:* but he answered, "*If I speak in the French language, will you understand me?*"—"I shall understand it! but what countryman art thou?" I beheld a pale alien's face with a chestnut beard:—who has not met with the like in the mixed cities of the Levant? He responded, "I am an Italian, a Piedmontese of Turin."—"And what brings you hither upon this hazardous voyage? good Lord! you might have your throat cut among

them ; are you a Moslem ? "—" Ay."—" You confess then their ' none îlah but Ullah, and Mahound, apostle of Ullah '—which they shall never hear me utter, may Ullah confound them ! "—" Ay, I say it, and I am a Moslem ; as such I make this pilgrimage."

—He told me he was come to the Mohammedan countries, eight years before ; he was then but sixteen years of age, and from Damascus he had passed to Mesopotamia : the last three years he had studied in a Mohammedan college, near Bagdad, and received the circumcision. He was erudite in the not short task of the Arabic tongue, to read, and to write scholarly, and could speak it with the best, as he said, " without difference." For a moment, he treated in school Arabic, of the variance of the later Arabian from the antique tongue, as it is found in the koran, which he named with a Mohammedan aspiration *es-sherîf*, ' the venerable or exalted scripture.' With his pedant teachers, he dispraised the easy babble-talk of the Aarab. When I said I could never find better than a headache in the farrago of the koran ; and it amazed me that one born in the Roman country, and under the name of Christ, should waive these prerogatives, to become the brother of Asiatic barbarians in a fond religion ! he answered with the Italic *mollitia* and half urbanity,—" Aha ! well, a man may not always choose, but he must sometime go with the world." He hoped to fulfil this voyage, and ascend with the returning Syrian Haj : he had a mind to visit the lands beyond Jordan, and those tribes [B. Hameydy, B. Sokhr], possessors of the best blood horses, in Moab ; but when he understood that I had wandered there, he seemed to pass over so much of his purpose. It was in his mind to publish his Travels when he returned to Europe. Poor (he added) he was in the world, and made his pilgrimage at the charges, and in the company, of some bountiful Persian personage of much devotion and learning :—but once returned to Italy, he would wipe off all this rust of the Mohammedan life. He said he heard of me, " the Nasrâny," at his coming to Hâyil, and of the Jew-born Abdullah : he had visited the Moslemanny, but " found him to be a man altogether without instruction."

There was a hubbub in the camp of the taking up tents and loading of baggage and litters ; some were already mounted :—and as we took hands, I asked, " What is your name ? and remember mine, for these are hazardous times and places." The Italian responded with a little hesitation—it might be true, or it might be he would put me off—*Francesco Ferrari*. Now the caravan was moving, and he hastened to climb upon his camel.

From Hâyil to Mecca are five hundred miles at least, over vast deserts, which they pass in fifteen long marches, not all years journeying by the same landmarks, but according to that which is reported of the waterings (which are wells of the Aarab), and of the peace or dangers of the wilderness before them. Ibn Rashîd's Haj have been known to go near by Kheybar, but they commonly hold a course from Mustajidda or the great watering of *Semîra*, to pass east of the *Harrat el-Kesshub*, and from thence in other two days descend to the underlying Mecca country by *W. Laymûn*. It is a wonder that the Ateyba, (the Prince's strong and capital enemies) do not waylay them: but a squadron of his rajajîl ride to defend the Haj.

Formerly this convoy from Mesopotamia to Mecca passed by the way of el-Kasîm, with the kâfilas of Aneyza, or of Boreyda; in which long passages of the deserts, those of the Persian belief were wont to suffer harshness and even violence, especially by the tyranny of Mahanna, the usurping *jemmâl* or "cameleer" sheykh of Boreyda, of whom there is many a tale told. And I have heard this of a poor Ajamy: When the caravan arrived in the town, he was bound at the command of Mahanna and beaten before him; the Emir still threatening the needy stranger,—"Son of an hound, lay me down thy four *giniyât*, and else thou diest in this place." The town Arabs when crossed are very uncivil spirits, and their hostility turning to a beastly wildness, they set no bounds to their insane cruelty; it is a great prudence therefore not to move them.—It was now twelve years since all the "Persian" overland pilgrims use to come down from el-Méshed under the strong conduct of the Prince of Shammar:—to him they pay toll, (if you can believe the talk) 'an hundred reals' for each person.—I saw a mare led through the town, of perfect beauty: the Emir Mohammed sent her (his yearly present) with the Haj to the sherîf of Mecca. It was eight o'clock when the Haj departed; but thelûl riders of Hâyil were still leaving the town to overtake the slow camel-train till mid-day.

When in the favourable revolution of the stars I was come again to peaceable countries, I left notice of the Italian wanderer "Ferrari" at his consulate in Syria, and have vainly enquired for him in Italy:—I thought it my duty, for how dire is the incertitude which hangs over the heads of any aliens that will adventure themselves in Mecca,—where, I have heard it from credible Moslems, that *nearly no Haj passes in which some unhappy persons are not put to death as intruded Christians.* A trooper and his comrade, who rode with the yearly Haj caravans, speaking (unaffectedly) with certain Christian Damascenes (my familiar acquaintance), the year before my setting out, said

'They saw two strangers taken at Mona in the last pilgrimage, that had been detected writing in pocket-books. The strangers being examined were found to be "Christians"; they saw them executed, and the like happened most years!' Our Christian governments too long suffer this religious brigandage! Why have they no Residents, for the police of nations in Mecca? Why have they not occupied the direful city in the name of the health of nations, in the name of the common religion of humanity, *and because the head of the slave trade is there?* It were good for the Christian governments, which hold any of the Mohammedan provinces, to consider that till then they may never quietly possess them. Each year at Mecca every other name is trodden down, and the "Country of the Apostle" is they pretend inviolable, where no worldly power may reach them. It is "The city of God's house,"—and the only God is God only of the Moslemîn.

Few or none of the pilgrim strangers while lying at Hâyil had entered the town,—it might be their fear of the Arabians. Only certain Bagdad derwishes came in, to eat of the public hospitality; and I saw besides but a company of merry adventurers, who would be bidden to a supper in Arabia, for the novelty. In that day's press even the galleries of the Mothîf were thronged; there I supped in the dusk, and when I rose, my sandals, the gift of Hamûd, were taken. From four till half-past six o'clock rations had been served for "two to three thousand" persons; the Emir's cheer was but boiled temmn and a little samn.

It is a passion to be a pointing-stock for every finger and to maintain even a just opinion against the half-reason of the world. I have felt this in the passage of Arabia more than the daily hazards and long bodily sufferance: yet some leaven is in the lump of pleasant remembrance; it is oftentimes by the hearty ineptitude of the nomads. In the throng of Aarab in these days in the Méshab, many came to me to speak of their infirmities; strangers where I passed called to me, not knowing my name, "Ho! thou that goest by, el-hakîm there!" others, when they had received of me (freely) some faithful counsel, blessed me with the Semitic grace, "God give peace to that head, the Lord suffer not thy face to see the evil." And such are phrases which, like their brand-marks, declare the tribes of nomads: these were, I believe, northern men. One, as I came, showed me to his rafîk, with this word: *Urraie urraie, hu hu!* 'Look there! he (is) he, this is the Nasrâny.'—*Cheyf Nasrâny?* (I heard the other answer, with the hollow drought of the desert in his manly throat), *agûl!*

weysh yúnsurhu? He would say, "How is this man victorious, what giveth him the victory?" In this strange word to him the poor Beduwy thought he heard *nasr*, which is *victory*. A poor nomad of Ruwàlla cried out simply, when he received his medicines: 'Money he had none to give the hakîm, wellah! he prayed me be content to receive his shirt.' And, had I suffered it, he would have stripped himself, and gone away naked in his sorry open cloak, as there are seen many men in the indigence of the wilderness and, like the people of India, with no more than a clout to cover the human shame; and when I let him go, he murmured, *Jîzak Ullah kheyr*, 'God recompense thee with good,' and went on wondering, whether the things 'which the Nasrâny had given him for nothing, could be good medicines?'

I thought no more of Bagdad, but of Kheybar; already I stayed too long in Hâyil. At evening I went to Abeyd's kahwa to speak with Hamûd; he was bowing then in the beginning of his private devotion, and I sat down silently, awaiting his leisure. The son of Abeyd at the end of the first bout looked up, and nodding cheerfully, enquired, "Khalîl, is there need, wouldst thou anything immediately?"—"There is nothing, the Lord be praised."—"Then I shall soon have ended." As Hamûd sat again in his place, I said, 'I saw the child Feysal's health returning, I desired to depart, and would he send me to Kheybar?' Hamûd answered, 'If I wished it.'—"But why, Khalîl, to Kheybar, what is there at Kheybar? go not to Kheybar, thou mayest die of fever at Kheybar; and they are not our friends, Khalîl, I am afraid of that journey for thee." I answered, "I must needs adventure thither, I would see the antiquities of the Yahûd, as I have seen el-Héjr."—"Well, I will find some means to send thee; but the fever is deadly, go not thither, eigh Khalîl! lest thou die there."—Since I had passed the great Aueyrid I desired to discover also the Harrat Kheybar, such another vulcanic Arabian country, and wherein I heard to be the heads of the W. er-Rummah, which westward of the Tueyk mountains is the dry waterway of all northern Arabia. This great valley which descends from the heads above el-Hâyat and Howeyat to the Euphrates valley at ez-Zbeyer, a suburb of Bosra, has a winding course of "fifty camel marches."

Hamûd, then stretching out his manly great arm, bade me try his pulse; the strokes of his heart-blood were greater than I had felt any man's among the Arabians, the man was strong as a champion. When they hold out their forearms to the hakîm,

they think he may well perceive all their health: I was cried down when I said it was imposture. "Yesterday a Persian medicaster in the Haj was called to the Kasr to feel the Emir's pulse. The Persian said, 'Have you not a pain, Sir, in the left knee?' the Prince responded, 'Ay I feel a pain there by God!' —and no man knew it!"

The Haj had left some sick ones behind them in Hâyil: there was a welfaring Bagdad tradesman, whose old infirmities had returned upon him in the way, a foot-sore camel driver, and some poor derwishes. The morrow after, all these went to present themselves before the Emir in the mejlis, and the derawîsh cried with a lamentable voice in their bastard town Arabic, *Janâbak!* 'may it please your grace.' Their clownish carriage and torpid manners, the barbarous border speech of the north, and their illiberal voices, strangely discorded with the bird-like ease and alacrity and the frank propriety in the tongue of the poorest Arabians. The Emir made them a gracious gesture, and appointed them their daily rations in the Mothîf. Also to the tradesman was assigned a makhzan; and at Hâyil he would pass those two or three months well enough, sitting in the sun and gossiping up and down the sûk, till he might ride homeward. Afterward I saw led-in a wretched young man of the Aarab, who was blind; and spreading his pitiful hands towards the Emir's seat, he cried out, *Yâ Tawîl el-Ummr! yâ Weled Abdullah!* 'Help, O Long-of-days, thou Child of Abdullah!' The Emir spoke immediately to one over the wardrobe, and the poor weled was led away to receive the change of clothing.

Afterwards, I met with Imbârak. "Wouldst thou (he said) to Kheybar? there are some Annezy here, who will convey thee." When I heard their menzils were in the Kharram, and that they could only carry me again to Misshel, and were to depart immediately: I said that I could not so soon be ready to take a long journey, and must call in the debts for medicines. "We will gather them for thee; but longer we cannot suffer thee to remain in our country: if thou wouldst go to Kheybar, we will send thee to Kheybar or to el-Kasîm, we will send thee to el-Kasîm."—"To Kheybar, yet warn me a day or two beforehand, that I may be ready."

The morning next but one after, I was drinking kahwa with those of er-Riâth, when a young man entered out of breath, he came, he said, to call me from Imbârak. Imbârak when I met him, said, "We have found some Heteym who will convey thee to Kheybar."—'And when would they depart?'—"To-morrow or the morning after." But he sent for me in an hour to say

he had given them handsel, and I must set out immediately. "Why didst thou deceive me with *to-morrow?*"—"Put up thy things and mount."—"But will you send me with Heteym!"—"Ay, ay, give me the key of the makhzan and make up, for thou art to mount immediately."—"And I cannot speak with the Emir?"—"*Ukhlus!* have done, delay not, or wellah! the Emir will send, to take off thy head."—"Is this driving me into the desert to make me away, covertly?"—"Nay, nothing will happen to thee."—"Now well let me first see Hamûd." There came then a slave of Hamûd, bringing in his hand four reals, which he said his "uncle" sent to me. So there came Zeyd, the Moghreby porter of the Kasr; I had shown him a good turn by the gift of medicines, but now quoth the burly villain, "Thou hast no heart (understanding) if thou wouldst resist Imbârak; for this is the captain and there ride behind him five hundred men."

I delayed to give the wooden key of my door, fearing lest if they had flung the things forth my aneroid had been broken, or if they searched them my pistol had been taken; also I doubted whether the captain of the guard (who at every moment laid hand to the hilt of his sword) had not some secret commission to slay the Nasrâny there within. His slaves already came about me, some plucked my clothes, some thrust me forward; they would drive me perforce to the makhzan.—"Is the makhzan thine or ours, Khalîl?"—"But Imbârak, I no longer trust thee: bear my word to the Emir, 'I came from the Dowla, send me back to the Dowla.'" The Arab swordsman with *fugh!* spat in my face. "Heaven send thee confusion that art not ashamed to spit in a man's face."—"Khalîl, I did it because thou saidst 'I will not trust thee.'" I saw the Moghreby porter go and break open my makhzan door, bursting the clay mortice of the wooden lock. The slaves plucking me savagely again, I let go the loose Arab upper garments in their hands, and stood before the wondering wretches in my shirt. "A shame! I said to them, and thou Imbârak *dakhîl-ak*, defend me from their insolence." As Imbârak heard 'dakhîl-ak,' he snatched a camel-stick from one who stood by, and beat them back and drove them from me.

They left me in the makhzan and I quickly put my things in order, and took my arms secretly. Fáhd now came by, going to Abeyd's kahwa: I said to him, "Fáhd, I will enter with thee, for here I am in doubt, and where is Hamûd?" The poor man answered friendly, "Hamûd is not yet abroad, but it will not be long, Khalîl, before he come."—*Imbârak:* "Wellah, I say the Emir will send immediately to cut off thy head!" *Mâjid*

(who passed us at the same time, going towards Abeyd's kahwa) ' " Eigh ! Imbârak, will the Emir do so indeed ? " and the boy smiled with a child's dishonest curiosity of an atrocious spectacle. As I walked on with Fáhd, Imbârak retired from us, and passed through the Kasr gate, perhaps then he went to the Emir. —Fáhd sighed, as we were beyond the door, and " Khalîl, please Ullah, said the poor man, it may yet fall out well, and Hamûd will very soon be here." I had not sat long, when they came to tell me, ' the Emir desired to see me.' I said, " Do not deceive me, it is but Imbârak who knocks." *Fáhd :* " Nay, go Khalîl, it is the Emir."

When I went out, I found it was Imbârak, who with the old menaces, called upon me to mount immediately. " I will first, I answered, see Hamûd : " so he left me. The door had been shut behind me, I returned to the makhzan, and saw my baggage was safe ; and Fáhd coming by again, " Hamûd, he said, is now in the house," and at my request he sent back a servant to let me in. After a little, Hamûd entering, greeted me, and took me by the hand. I asked, ' Was this done at the commandment of the Emir ? ' *Hamûd :* " By God, Khalîl, I can do nothing with the Emir ; *hu yáhkam aleyna* he rules over us all."—" Some books of mine, and other things, were brought here."—" Ha ! the eyyâl have taken them from thy makhzan, they shall be restored." When I spoke of a knavish theft of his man Aly—he was gone now on pilgrimage —Hamûd exclaimed : " The Lord take away his breath ! "—He were not an Arab if he had proffered to make good his man's larceny. " What intended you by that money you lately sent me ? "—" My liberality, Khalîl, why didst thou refuse it ? "—" Is it for medicine and a month's daily care of thy child, who is now restored to health ? "—" It was for this I offered it, and we have plenty of quinine ; wilt thou buy an handful of me for two reals ? " He was washing to go to the mid-day public prayer, and whilst the strong man stayed to speak with me it was late. " There is a thing, Hamûd."—" What is that, Khalîl ? " and he looked up cheerfully. " Help me in this trouble, for that bread and salt which is between us."—" And what can I do ? Mohammed rules us all."—" Well, speak to Imbârak to do nothing till the hour of the afternoon mejlis, when I may speak with the Emir."—" I will say this to him," and Hamûd went to the mesjid.

After the prayer I met the Prince himself in the Méshab ; he walks, as said, in an insolent cluster of young fanatics, and a half score of his swordsmen close behind them.—Whenever I had encountered the Emir and his company of late, in the

streets, I thought he had answered my greeting with a strutting look. Now, as he came on with his stare, I said, without a salutation, *Arûhh*, 'I depart.' "*Rûhh*, So go," answered Mohammed. "Shall I come in to speak with thee?"—"*Meshghrûl!* we are too busy."

When at length the afternoon mejlis was sitting, I crossed through them and approached the Emir, who sat enforcing himself to look gallantly before the people; and he talked then with some great sheykh of the Beduw, who was seated next him. Mohammed Ibn Rashîd looked towards me, I thought with displeasure and somewhat a base countenance, which is of evil augury among the Arabs. "What (he said) is thy matter?"—"I am about to depart, but I would it were with assurance. To-day I was mishandled in this place, in a manner which has made me afraid. Thy slaves drew me hither and thither, and have rent my clothing; it was by the setting on of Imbârak, who stands here: he also threatened me, and even spat in my face." The Emir enquired, under his voice, of Imbârak, 'what had he done,' who answered, excusing himself. I added, "And now he would compel me to go with Heteym; and I foresee only mischance." "Nay (said the Emir, striking his breast), fear not; but ours be the care for thy safety, and we will give thee a passport,"—and he said to Nasr, his secretary, who sat at his feet —"Write him a schedule of safe-conduct."

I said, "I brought thee from my country an excellent telescope." The cost had been three or four pounds; and I thought, 'if Ibn Rashîd receive my gift, I might ask of him a camel': but when he said, "We have many, and have no need," I answered the Emir with a frank word of the desert, *weysh aad*, as one might say, 'What odds!' Mohammed Ibn Rashîd shrunk back in his seat, as if I had disparaged his dignity before the people; but recovering himself, he said, with better looks and a friendly voice, "Sit down." Mohammed is not ungenerous, he might remember in the stranger his own evil times. Nasr having ended his writing, upon a small square of paper, handed it up to the Emir, who perused it, and daubing his Arabic copper seal in the ink, he sealed it with the print of his name. I asked Nasr, "Read me what is written herein," and he read, "That all unto whose hands this bill may come, who owe obedience to Ibn Rashîd, know it is the will of the Emir that no one *yaarud aley*, should do any offence to, this Nasrâny." Ibn Rashîd rising at the moment, the mejlis rose with him and dispersed. I asked, as the Emir was going, "When shall I depart?"—"At thy pleasure."—"To-morrow?"—"Nay, to-day." He had turned the back, and was crossing the Méshab.

"Mount!" cries Imbârak: but, when he heard I had not broken my fast he led me through the Kasr, to the Mothîf and to a room behind, which is the public kitchen, to ask the cooks what was ready. Here they all kindly welcomed me, and Mufarrij would give me dates, flour and samn for the way, the accustomed provision from the Emir, but I would not receive them. The kitchen is a poor hall, with a clay floor, in which is a pool and conduit. The temmn and barley is boiled in four or five coppers: other three stand there for flesh days (which are not many), and they are so great that in one of them may be seethed the brittled meat of a camel. So simple is this palace kitchen of nomadic Arabia, a country in which he is feasting who is not hungry! The kitchen servants were one poor man, perhaps of servile condition, a patient of mine, and five or six women under him; besides there were boys, bearers of the metal trays of victual for the guests' suppers.—When I returned to the Méshab, a nomad was come with his camel to load my baggage: yet first he entreated Imbârak to take back his real of earnest-money and let him go. The Emir had ordered four reals to be given for this voyage, whether I would or no, and I accepted it in lieu of that which was robbed from my makhzan; also I accepted the four reals from Hamûd for medicines.

"Imbârak, swear, I said as we walked together to the sûk, where the nomads would mount, that you are not sending me to the death."—"No, by Ullah, and Khalîl nothing I trust will happen to thee."—"And after two journeys in the desert will the Aarab any more observe the word of Ibn Rashîd?"—"We rule over them!—and he said to the nomads, Ye are to carry him to *Kâsim ibn Barák* (a great sheykh of the midland Heteym, his byût were pitched seventy miles to the southward), and he will send him to Kheybar."—The seller of drugs from Medina, a good liberal Hejâz man, as are many of that partly Arabian city, came out, as we passed his shop, to bid me God speed, "Thou mayest be sure, he said, that there is no treachery, but understand that the people (of Hâyil and Nejd) are Beduw."—"O thou (said the nomad to me) make haste along with us out of Hâyil, stand not, nor return upon thy footsteps, for then they will kill thee."

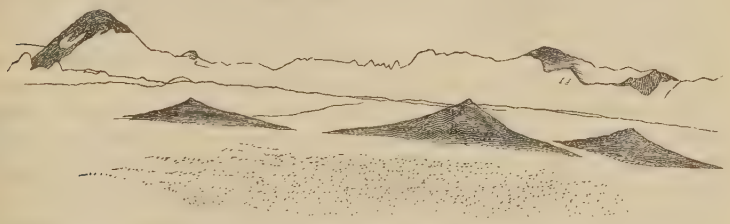
Because I would not that his camel should kneel, but had climbed upon the overloaded beast's neck standing, the poor pleased nomad cried out, "Lend me a grip of thy five!" that is the five fingers. A young man, Ibrahîm, one of the Emir's men—his shop was in the end of the town, and I had dealt with him—seeing us go by, came out to bid me farewell, and brought me forward. He spoke sternly to the nomads that they should have

a care for me, and threatened them, that 'If anything befell me, the Emir would have their heads.' Come to the Mâ es-Sâma, I reached down my water-skin to one of the men, bidding him go fill it. "Fill the kafir's girby! nay, said he, alight, Nasrâwy, and fill it thyself." Ibrahîm then went to fill it, and hanged the water at my saddle-bow. We passed forth and the sun was now set. My companions were three,—the poor owner of my camel, a timid smiling man, and his fanatic neighbour, who called me always the Nasrâwy (and not Nasrâny), and another and older Heteymy, a somewhat strong-headed holder of his own counsel, and speaking the truth uprightly. So short is the twilight that the night closed suddenly upon our march, with a welcome silence and solitude, after the tumult of the town. When I responded to all the questions of my nomad company with the courtesy of the desert, "Oh! wherefore, cried they, did those of Hâyil persecute him? Wellah the people of Hâyil are the true Nasâra!" We held on our dark way three and a half hours till we came before Gofar; there we alighted and lay down in the wilderness.

When the morrow was light we went to an outlying kasr, a chamber or two built of clay-brick, without the oasis, where dwelt a poor family of their acquaintance. We were in the end of November (the 21st by my reckoning); the nights were now cold at this altitude of 4000 feet. The poor people set dates before us and made coffee; they were neither settlers upon the soil nor nomads, but Beduw. Weak and broken in the nomad life, and forsaking the calamities of the desert, they had become 'dwellers in clay' at one of the Jebel villages, and *Seyadîn* or traffickers to the Aarab. They buy dates and corn in harvest time, to sell later to the *hubts* or passing market parties of nomad tribesmen. When spring is come they forsake the clay-walls and, loading their merchandise upon asses, go forth to trade among the Aarab. Thus they wander months long, till their lading is sold; and when the hot summer is in they will return with their humble gains of samn and silver to the oasis. From them my companions took up part of their winter provision of dates, for somewhat less than the market price in Hâyil. These poor folk, disherited of the world, spoke to me with human kindness; there was not a word in their talk of the Mohammedan fanaticism. The women, of their own thought, took from my shoulders and mended my mantle which had been rent yesterday at Hâyil; and the house-father put in my hand his own driving-stick made of an almond rod. Whilst I sat with them, my companions went about their other business. Bye and bye there came in a butcher from Hâyil. (I had

bought of him three pounds of mutton one morning, for fourpence), and with a loud good humour he praised the Nasrâny in that simple company.

The men were not ready till an hour past midday; then they loaded their dates and we departed. Beyond Gofar we journeyed upon a plain of granite grit; the long Ajja mountain trended with our course upon the right hand. At five we alighted and I boiled them some temmn which I carried, but the sun suddenly setting upon us, they skipt up laughing to patter their prayers, and began to pray as they could, with quaking ribs; and they panted yet with their elvish mirth.—Some wood-gatherers of Hâyil went by us. The double head of the Sumrâ Hâyil was still in sight at a distance of twenty-five miles. Remounting we passed in the darkness the walls and palms of el-Kasr, thirteen miles from Gofar, under the cliffs of Ajja; an hour further we alighted in the desert to sleep.



A view of J. Ajja below el-Kasr.

I saw in the morning the granite flanks of Ajja strangely blotted, as it were with the shadows of clouds, by the running down of erupted basalts; and there are certain black domes upon the crest in the likeness of volcanoes. [*v.* fig.] Two hours later we were in a granitic mountain ground *el-Mukhtelif*. Ajja upon the right hand now stands far off and extends not much further. We met here with a young man of el-Kasr riding upon his thelûl in quest of a strayed well-camel. Rock-partridges were everywhere calling and flying in this high granite country, smelling in the sun of the (resinous) sweetness of southern-wood.

About four in the afternoon we went by an outlying hamlet *Biddîa*, in the midst of the plain, but encompassed by lesser mountains of granite and basalt. This small settlement, which lies thirty-five miles W. of S. from el-Kasr, was begun not many years ago by projectors from Môgug; there are only two wells and four households. When I asked my companions of the place, they fell a coughing and laughing, and made me signs

that only coughs and rheums there abounded.—A party of Shammar riding on dromedaries overtook us. They had heard of Khalîl and spoke friendly, saying that there lay a menzil of their Aarab not far before us (where we might sup and sleep). And we heard from them these happy tidings of the wilderness in front, " The small cattle have yeaned, and the Aarab have plenty of léban ; they pour out (to drink) till the noon day ! " One of them cried to me : " But why goest thou in the company of these dogs ? "—he would say ' Heteymies.'

A great white snake, *hánash*, lay sleeping in the path : and the peevish owner put it to the malice of the Nasrâny that I had not sooner seen the worm, and struck away his camel, which was nearly treading on it ; and with his lance he beat in pieces the poisonous vermin. When the daylight was almost spent my companions climbed upon every height to look for the black booths of the Aarab. The sun set and we journeyed on in the night, hoping to espy the Beduin tent-fires. Three hours later we halted and lay down, weary and supperless, to sleep in the kháia. The night was chill and we could not slumber ; the land-height was here 4000 feet.

We loaded and departed before dawn. Soon after the day broke we met with Shammar Aarab removing. Great are their flocks in this dîra, all of sheep, and their camels are a multitude trooping over the plain. Two herdsmen crossed to us to hear tidings : " What news, they shouted, from the villages ? how many sahs to the real ? "—Then, perceiving what I was, one of them who had a lance lifted it and said to the other, ' Stand back, and he would slay me.' " Nay do not so ! wellah ! (exclaimed my rafîks), for this (man) is in the safeguard of Ibn Rashîd, and we must billah convey him, upon our necks, to Ch(K)âsim Ibn Barák." Heteymies in presence of high-handed Shammar, they would have made no manly resistance ; and my going with these rafîks was nearly the same as to wander alone, save that they were eyes to me in the desert.

In the slow march of the over-loaded camels I went much on foot ; the fanatic who cried Nasrâwy, Nasrâwy ! complained that he could not walk, he must ride himself upon my hired camel. Though weary I would not contradict them, lest in remembering Hâyil they should become my adversaries. I saw the blown sand of the desert lie in high drifts upon the mountain sides which encompassed us ; they are granite with some basalt bergs.—We were come at unawares to a menzil of Shammar. Their sheykh hastened from his booth to meet us, a wild looking carl, and he had not a kerchief, but only the woollen head-cord *maasub* wound about his tufted locks. He required

of me dokhân ; but I told them I had none, the tobacco-bag with flint and steel had fallen from my camel a little before.—" Give us tobacco (cried he), and come down and drink kahwa with us, and if no we will *nô'kh* (make kneel) thy camel, and take it perforce." —" How (I said), ye believe not in God ! I tell you I have none by God, it is *aŷib* (a shame) man to molest a stranger, and that only for a pipe of tobacco." Then he let me pass, but they made me swear solemnly again that I had none indeed.

As we journeyed in the afternoon and were come into Heteym country we met with a sheykhly man riding upon his thelûl : he would see what pasture was sprung hereabout in the wilderness. The rafîks knew him, and the man said he would carry me to Kheybar himself, for tômâ (gain). This was one whom I should see soon again, *Eyâda ibn Ajjuèyn*, an Heteymy sheykh. My rafîks counselled me to go with him : ' He is a worthy man, they said, and one with whom I might safely adventure.'—The first movements of the Arabs from their heart, are the best, and the least interested, and could the event be foreseen it were often great prudence to accept them ; but I considered the Emir's words,—that I should go to Kâsim ibn Barák sheykh of the Beny Rashîd ' who would send me to Kheybar,' and his menzil was not now far off. This Kâsim or Châsim, or *Jâsim*, they pronounce the name diversely, according to their tribes' loghrat, my companions said was a great sheykh, " and one like to Ibn Rashîd " in his country.

The sun set as we came to the first Heteym booths, and there the rafîks unloaded. Kâsim's beyt we heard was built under a brow yonder, and I mounted again with my rafîk Sâlih, upon his empty camel, to ride thither. And in the way said Sâlih, " When we arrive see that thou get down lightly ; so the Aarab will hold of thee the more as one inured to the desert life." Kâsim's tent was but a hejra, small and rent ; I saw his mare tied there, and within were only the hareem. One of them went to call the sheykh, and Sâlih hastily put down my bags : he remounted, and without leave-taking would have ridden away ; but seizing his camel by the beard I made the beast kneel again. " My rafîk, why abandon me thus ? but Sâlih thou shalt deliver all the Emir's message to Kâsim ;"—we saw him coming to us from a neighbour beyt.

Kâsim was a slender young man, almost at the middle age. At first he said that he could not receive me. ' How ! (he asked), had the Emir sent this stranger to him, to send him on to Kheybar, when he was at feud with those of Kheybar ! ' Then he reproached Sâlih who would have ' for-

saken me at strange tents.'—I considered how desperate a thing it were, to be abandoned in the midst of the wilderness of Arabia, where we dread to meet with unknown mankind more than with wild beasts! "You, Kâsim, have heard the word of Ibn Rashîd, and if it cannot be fulfilled at least I have alighted at thy beyt and am weary; here, I said, let me rest this night, *wa ana dakhîlak*, and I enter under thy roof."

He now led me into his booth and bade me repose: then turning all his vehement displeasure against Sâlih, he laid hands on him and flung him forth—these are violences of the Heteym—and snatched his mantle from him. "Away with thee! he cried, but thy camel shall remain with me, whereupon I may send this stranger to Kheybar; Ullah curse thy father, O thou that forsakedst thy rafîk to cast him upon Aarab." Sâlih took all in patience, for the nomads when they are overborne make no resistance. Kâsim set his sword to Sâlih's throat, that he should avow to him all things without any falsity, and first what tribesman he was. Sâlih now acknowledged himself to be of *Bejaida*, that is a sub-tribe of Bishr; he was therefore of Annezy, but leading his life with Noâmsy Heteymies he passed for an Heteymy. Many poor families both of Annezy and Harb join themselves to that humbler but more thriving nomad lot, which is better assured from enemies; only they mingle not in wedlock with the Heteym. So Kâsim let Sâlih go, and called to kindle the fire, and took up himself a lapful of his mare's provender and littered it down to Sâlih's camel; so he came again and seated himself in the tent with the hypochondriacal humour of a sickly person. "Who is there, said he, will go now and seek us kahwa that we may make a cup for this stranger?—thy name?"—"Khalîl."—"Well, say Khalîl, what shall I do in this case, for wellah, I cannot tell; betwixt us and those of Kheybar and the Dowla there is only debate and cutting of throats: how then says the Emir, that I must send thee to Kheybar?"—Neighbours came in to drink coffee, and one answered, "If Khalîl give four reals I will set him down, billah, at the edge of the palms of Kheybar and be gone." *Kâsim:* "But Khalîl says rightly he were then as much without Kheybar as before."

The coffee-drinkers showed me a good countenance; "Eigh! Khalîl (said Kâsim), hadst thou complained to me that the man forsook thee, he who came with thee, wellah I would have cut off his head and cast it on this fire: accursed be all the *Anûz* [nation of Annezy]."—"Well, if Kheybar be too difficult, you may send me to Hannas sheykh of the Noâmsy; I heard he is encamped not far off, and he will receive me friendly."—"We shall see in the morning." A scarce dish of

boiled temmn without samn, and a little old rotten léban was set before me,—the smallest cheer I had seen under worsted booths; they had no fresh milk because their camel troops were âzab, or separated from the menzil, and pasturing towards Baitha Nethîl, westward.

The night closed in darkly over us, with thick clouds and falling weather, it lightened at once upon three sides without thunder. The nomad people said, "*It is the Angels!*"—their word made me muse of the nomads' vision in the field of Bethlehem. "The storm, they murmured, is over the Wady er-Rummah,"—which they told me lay but half a thelûl journey from hence. They marvelled that I should know the name of this great Wady of middle Nejd: the head, they said, is near el-Hâyat, in their dîra, one thelûl day distant,—that may be over plain ground forty-five to seventy miles. The cold rain fell by drops upon us through the worn tent-cloth: and when it was late said Kâsim, "Sleep thou, but I must wake with my eyes upon his camel there, all night, lest that Annezy (man) come to steal it away."

When I rose with the dawn Kâsim was making up the fire; "Good morrow! he said: well, I will send thee to Hannas; and the man shall convey thee that came with thee."—"He betrayed me yesterday, will he not betray me to-day? he might even forsake me in the khála."—"But I will make him swear so that he shall be afraid." Women came to me hearing I was a mudowwy, with baggl or dry milk shards, to buy medicines; and they said it was a provision for my journey. Kâsim's sister came among the rest and sat down beside me. Kâsim, she said, was vexed with the rîhh or ague-cake, and what medicine had I? These women's veil is a blue calico clout suspended over the lower face; her eyes were wonderfully great, and though lean and pale, I judged that she was very beautiful and gracious: she leaned delicately to examine my drugs with the practised hands of a wise woman in simples. When she could find no medicine that she knew, she said, with a gentle sweet voice, "Give then what thou wilt, Khalîl, only that which may be effectual." Although so fair, and the great sheykh's sister, yet no man of the Beduins would have wedded with her; because the Heteym "are not of the stock" of the Aarab.

Now came Sâlih, and when he saw his camel restored to him, he was full of joy, and promised all that Kâsim would; and he swore mighty oaths to convey me straightway to Hannas. We mounted and rode forth; but as we were going I drew bridle and bound Sâlih by that solemn oath of the desert, *aly*

el-aûd wa Rubb el-mabûd, that he would perform all these things: if he would not swear, I would ride no further with him. But Sâlih looking back and trembling cried, "I do swear it, billah, I swear it, only let us hasten and come to our rafîks, who have awaited us at the next tents."

We set out anew with them, and quoth Sâlih, "I was never in such fear in my life, as when Châsim set his sword to my neck!" We marched an hour and a half and approached another Heteym menzil of many beyts: as we passed by Sâlih went aside to them to enquire the tidings. Not far beyond we came upon a brow, where two lone booths stood. My companions said the (overloaded) camels were broken, they would discharge them there to pasture an hour. When we were come to the place they halted.

In the first tent was an old wife: she bye and bye brought out to us, where we sat a little aloof, a bowl of milk shards and samn, and then, that which is of most comfort in the droughty heat, a great bowl of her butter-milk. "Canst thou eat this fare? said Sâlih,—the Heteym have much of it, they are good and hospitable." The men rose after their breakfast and loaded upon the camels,—but not my bags!—and drove forth. I spoke to the elder Heteymy, who was a worthy man, but knitting the shoulders and turning up his palms he answered gravely, "What can I do? it is Sâlih's matter, wellah, I may not meddle in it; but thou have no fear, for these are good people, and amongst them there will no evil befall thee." "Also Eyâda ibn Ajjuèyn, said Sâlih, is at little distance."—"But where is thy oath, man?" The third fanatic fellow answered for him, "His oath is not binding, which was made to a Nasrâwy!"—"But what of the Emir? and Kâsim is not yet far off." *Sâlih:* "As for Kâsim we curse both his father and his mother; but thou be not troubled, the Heteym are good folk and this will end well."—To contend with them were little worth; they might then have published it that I was a Nasrâny, I was as good quit of such rafîks,—here were but two women—and they departed.

—"It is true, quoth the old wife, that Eyâda is near, yesterday I heard their dogs bark." In the second tent was but her sick daughter-in-law; their men were out herding. The old wife looked somewhat grim when the hubt had forsaken me; afterwards she came where I sat alone, and said, "Be not sorrowful! *ana khâlatak*, for I am thy mother's sister." Soon after that she went out to bear word to the men in the wilderness of this chance. Near by that place I found the border of a brown vulcanic flood, a kind of trachytic basalt:

when the sun was setting I walked out of sight,—lest seeing the stranger not praying at the hour I had been too soon known to them.

Not much after the husband came home, a deaf man with the name of happy augury *Thaifullah:* kindly he welcomed me, and behind him came three grown sons driving-in their camels; and a great flock of sheep and goats followed them with many lambs and kids. I saw that (notwithstanding their Heteym appearance of poverty) they must be welfaring persons. Thaifullah, as we sat about the evening fire, brought me in a bowl of their evening milk, made hot;—"We have nothing, he said, here to eat, no dates, no rice, no bread, but drink this which the Lord provideth, though it be a poor supper." I blessed him and said it was the best of all nourishment. "Ay, thus boiled, he answered, it enters into the bones." When he heard how my rafîks forsook me to-day he exclaimed, 'Billah if he had been there, he had cut off their heads.' That poor man was very honourable; he would hardly fill his galliûn once with a little tittun that I had found in the depth of my bags, although it be so great a solace to them; neither suffered he his young men to receive any from the (forlorn) guest whom the Lord had committed to them, to-day. These were simple, pious and not (formal) praying Arabs, having in their mouths no cavilling questions of religion, but they were full of the godly humanity of the wilderness. 'He would carry me in the morning (said my kind host) to Eyâda ibn Ajjuèyn, who would send me to Kheybar.'

It was dim night, and the drooping clouds broke over us with lightning and rain. I said to Thaifullah, "God sends his blessing again upon the earth."—"Ay verily," he answered devoutly, and kissed his pious hand towards the flashing tempest, and murmured the praises of Ullah.—How good! seemed to me, how peaceable! this little plot of the nomad earth under the dripping curtains of a worsted booth, in comparison with Hâyil town!

When the morning rose the women milked their small cattle; and we sat on whilst the old housewife rocked her blown-up milk-skin upon her knees till the butter came; they find it in a clot at the mouth of the semîly. I saw soon that little butter seething on the fire, to be turned into samn, and they called me to sup the pleasant milk-skim with my fingers. They throw in now a little meal, which brings down the milkiness; and the samn or clarified butter may be poured off. The sediment of the meal thus drenched with milky butter is served to the guest; and it is the most pleasant sweet-meat of the poor nomad life. Afterward the good old woman brought me

the samn (all that her flocks had yielded this morning), in a little skin (it might be less than a small pint): this was her gift, she said; and would I leave with them some fever medicine? I gave her doses of quinine. She brought forth a large bowl of butter-milk; and when we had drunk a good draught Thaifullah laid my bags upon a camel of his. We mounted, and rode southward over the khála.

We journeyed an hour and approached Eyâda's menzil, the worsted booths were pitched in a shelving hollow overlooking a wide waste landscape to the south: I saw a vast blackness beyond,—that was another Harra (the *Harrat Kheybar*)—and rosy mountains of granite. Sandstones, lying as a tongue between the crystalline mountains and overlaid by lavas, reach southward to Kheybar.—"When we come to the tents thus and thus shalt thou speak to them, said Thaifullah: say thou art a mudowwy arrived from Hâyil, and that thou wouldst go over to Kheybar; and for two reals thou shalt find some man who will convey thee thither."

We alighted and Thaifullah commended me to Eyâda; I was (he said) a skilful mudowwy,—so he took his camel again and departed. This was that Heteymy sheykh whom I had two days before seen chevying in the wilderness:—he might have understood then (from some saying of the fanatic) that I was not a right Moslem, for now when I saluted him and said I would go to Kheybar with him, he received me roughly. He was a sturdy carl, and with such ill-blooded looks as I have remarked in the Fehját, which are also of Heteym. *Eyâda:* "Well, I said it yesterday, but I cannot send thee to Kheybar."—Some men were sitting before his tent—"Ho! which of you, he said, will convey the man to Kheybar, and receive from him what—? three reals." One answered, "I will carry him, if he give me this money." I promised, and he went to make ready; but returning he said, "Give me four reals,—I have a debt, and this would help me in it." *Eyâda:* "Give him four, and go with him." I consented, so the sheykh warranted me that the man would not forsake his rafîk, as did those of the other day. "Nay, trust me, this is *Ghroceyb*, a sheykh, and a valorous man."—"Swear, O Ghroceyb, by the life of this stem of grass, that thou wilt not forsake me, thy rafîk, until thou hast brought me to Kheybar!"—"I swear to bring thee thither, but I be dead." *Eyâda:* "He has a thelûl too, that can flee like a bird." *Ghroceyb:* "See how the sun is already mounted! let us pass the day here, and to-morrow we will set forward."—"Nay, but to-day," answered the sheykh, shortly, so that I wondered

at his inhospitable humour, and Ghroceyb at this strangeness. The sheykh did not bid me into his tent, but he brought out to us a great bowl of butter-milk. The hareem now came about me, bringing their little bowls of dry milk shards, and they clamoured for medicines. I have found no Beduins so willing as the Heteym to buy of the mudowwy. After my departure, when they had proved my medicines, they said that Khalîl was a faithful man; and their good report helped me months later, at my coming by this country again.

Ghroceyb told me that from hence to Baitha Nethîl was half a (thelûl) journey, to Hâyil three, to Teyma four, to el-Ally four and a half; and we should have three nights out to Kheybar. When we had trotted a mile, a yearling calf of the thelûl, that was grazing in the desert before us, ran with their side-long slinging gait (the two legs upon a side leaping together) to meet the dam, and followed us lowing,—the mother answered with sobs in her vast throat; but Ghroceyb dismounted and chased the weanling away. We rode upon a plain of sand. Nigh before us appeared that great craggy blackness—the Harra, and thereupon certain swart hills and crests, *el-Hélly:* I perceived them to be crater-hills of volcanoes! A long-ranging inconsiderable mountain, *Bothra*, trended with our course upon the left hand, which I could not doubt to be granitic. Ghroceyb encouraged his thelûl with a pleasant *gluck!* with the tongue under the palate,—I had not heard it before; and there is a diversity of cattle-calls in the several tribes of the Arabian khála.

We entered upon that black Harra. The lava field is now cast into great waves and troughs, and now it is a labyrinth of lava crags and short lava sand-plains.—This is another member of the vulcanic country of West Arabia, which with few considerable breaches, extends from Tebûk through seven degrees of latitude to the borders of Mecca.

We found clayey water, in a cavern (after the late showers), and Ghroceyb alighted to fill our girby. At half-afternoon we saw a goatherd loitering among the wild lavas. The lad was an Heteymy, he knew Ghroceyb, and showed us where the beyts were pitched, in a deep place not far off. Here Ghroceyb came to his own kindred; and we alighted at the tent of his brother. The cragged Harra face is there 4300 feet above sea-level. Their hareem were veiled like those of Kâsim's encampment, and they wore a braided forelock hanging upon their foreheads. In the evening we were regaled with a caldron of temmn, and the host poured us out a whole skinful of thick butter-milk.

One of those men was a hunter; the Heteym and the Sherarát surpass the Beduw in the skill, and are next to the Solubba. In the last season he had killed two ostriches, and sold the skins (to that Damascus feather merchant who comes down yearly with the Haj) for 80 reals: 40 reals for an ostrich skin! (the worth of a good camel)—a wonderful price it seems to be paid in this country. Of the lineage of the Heteym I could never learn anything in Arabia. They are not of so cheerful a temper, and they lack the frank alacrity of mind and the magnanimous dignity of Beduins. Ghroceyb spoke of his people thus, "Jid el-Heteym is *Rashîd* and we—the midland Heteym—are the *Beny Rashîd*. Those Heteymies at the Red Sea bord, under el-Wejh, are the *Gerabîs*, our kindred indeed but not friendly with us. The B. Rashîd are as many as the B. Wáhab" (nearly 600 beyts, not much above 2000 souls). Of the Sherarát akin to the Heteym he said, "We may wed with them and they with us,—but there is cattle stealing between us; they are 800 beyt." He told me that in former days, some camels having been reaved by a Noâmsy ghrazzu from the Gerabîs, the sheykh Ibn Nômus (father of Hannas), ordained their restitution, saying, "Wellah they be our kindred."

In the early morning Ghroceyb milked our thelûl and brought me this warm bever; and after that, in the fatigue of the long way to be passed almost without her tasting herbage, her udder would be dried up, and the Beduwy fetched in a hurr to cover her; [at such times doubtless in the hope that she may bear a female]. We were called away to breakfast in another booth where they set before us dates fried in samn, and bowls of butter-milk. All was horrid lava-field far before us, and we should be "two nights out without Aarab," and the third at Kheybar.

Gloomy were these days of drooping grey clouds in the golden-aired Arabia. We journeyed quickly by the camel paths (*jiddar* pl. *jiddrân*) worn, since ages, in the rolling cinders and wilderness of horrid lavas. Hither come Bishr and Heteym nomads in the early year with their cattle, to seek that rabîa which may be sprung among the lava clefts and pits and little bottoms of vulcanic sand. Before noon we were among the black hills (*hilliân*) which I had viewed before us since yesterday; they are cones and craters of spent volcanoes. Our path lay under the highest *hilly*, which might be of four hundred or five hundred feet. Some are two-headed,—it is where a side of the crater is broken down. Others are seen ribbed, that is they are guttered down from the head. *All is here as we have seen in the Harrat el-Aueyrid.* We passed over

a smooth plain of cinders; and, at the roots of another hilly, I saw yellowish soft tufa lying under the scaly crags of lavas. From hence we had sight of the Kharram, a day distant to the westward; lying beyond the Harra in a yellow border of Nefûd; the white sand lay in long drifts upon the high flanks of the mountain.

There was now much ponded rain upon these vulcanic highlands; and in a place I heard the heavy din of falling water! We came to a cold new tarn, and it seemed a fenny mountain lake under the setting sun! from this strange desert water issued a wild brook with the rushing noise of a mill-race. Having gone all the daylight, we drew bridle in a covert place, where we might adventure to kindle our fire. My rafîk was never come so far in this sea of lava, but he knew the great landmarks. He went about to pull an armful of the scanty herbage in the crevices, for his fasting thelûl; I gathered dry stems to set under our pot, poured in water and began our boiling, which was but of temmn. When Ghroceyb came again I bid him mind the cooking; but said he, "What can I do? I, billah, understand it not."—"Yet I never saw the nomad who could not shift for himself upon a journey."—"I eat that which the hareem prepare and have never put my hand to it."—He had brought for himself only two or three handfuls of dry milk shards! in Ghroceyb was the ague-cake of old fever, and he could eat little or nothing. In this place I found the greatest height which I had passed hitherto in Arabia, nearly 6000 feet. And here I have since understood to be the division of waters between the great wady bottoms of northern Arabia; namely the W. er-Rummah descending from the Harra to the north-eastward, and the W. el-Humth. This night was mild, and sheltered in the wild lavas, as between walls, we were warm till the morning.

We mounted in the morrow twilight; but long after daybreak the heavens seemed shut over us, as a tomb, with gloomy clouds. We were engaged in the horrid lava beds; and were very oftentimes at fault among sharp shelves, or finding before us precipitous places. The vulcanic field is a stony flood which has stiffened; long rolling heads, like horse-manes, of those slaggy waves ride and over-ride the rest: and as they are risen they stand petrified, many being sharply split lengthwise, and the hollow laps are partly fallen down in vast shells and in ruinous heaps as of massy masonry. The lava is not seldom wreathed as it were bunches of cords; the crests are seen also of sharp glassy lavas, *lâba* (in the plural *lûb*); lâba [*v.* vol. I. p. 422] is

all that which has a likeness to molten metal.—That this soil was ever drowned with burning mineral, or of burning mountains, the Aarab have no tradition. As we rode further I saw certain golden-red crags standing above the black horror of lavas; they were sandstone spires touched by the scattered beams of the morning sun. In the sheltered lava bottoms, where grow gum-acacias, we often startled *gatta* fowl ("sand-grouse"); they are dry-fleshed birds and not very good to eat, say the nomads. There is many times seen upon the lava fields a glistering under the sun as of distant water; it is but dry clay glazed over with salt.

Ghroceyb spread forth his hands devoutly; he knew not the formal prayers, but wearied the irrational element with the lowings of his human spirit in this perilous passage. "Give, Lord, that we see not the evil! and oh that this be not the day of our deaths and the loss of the thelûl!" My rafîk knew not that I was armed. Ghroceyb, bearing his long matchlock, led on afoot betwixt running and walking, ever watching for a way before the thelûl, and gazing wide for dread of any traversing enemies. Upon a time turning suddenly he surprised me as I wrote with a pencil [a reading of the aneroid]. "Is it well, O Khalîl? quoth my rafîk, how seest thou (in your magical art of letters), is there good or else evil toward? canst thou not write something (a strong spell) for this need?" Then seeing me ride on careless and slumbering for weariness he took comfort. My pistol of six chambers gave me this confidence in Arabia, for must we contend for our lives I thought it might suffice to defend me and my company, and Ghroceyb was a brave companion. Ghroceyb's long piece must weigh heavily upon the strenuous man's sick shoulders, and I spoke to him to hang it at the saddle-bow of me his rafîk; to this he consented, 'so I did not loop the shoulder-cord about the peak; it must hang simply, he said, that in any appearance of danger he might take it again at the instant.'

Two hours after the sunrise we passed the Harra borders, and came without this lava field upon soil of sandstone. The vulcanic country which we had crossed in seventeen hours is named Harrat *el-Ethnân*, of the great crater-hill of that name *J. Ethnân;* the dîra is of the Noâmsa Heteym. We came in an hour by a descending plain of red sand-rock, to a deep cleft, *es-Shotb*, where we drove down the dromedary at short steps, upon the shelves and ledges. In the bottom were gum-acacias, and a tree which I knew not, it has leaves somewhat like the mountain ash. "The name of it is *thirru*, it has not any use that we know," said Ghroceyb. Beyond the grove were some

thin effluxions of lava run down upon the sandstone soil, from the vulcanic field above. By noon we had passed the sand-rock and came again upon the main Harra beyond, which is all one eastward with the former Harra; and there we went by a few low craters. The whole—which is the *Harrat Kheybar*—lies between north-west and south-east four days in length; and that may be, since it reaches to within a thelûl journey of Medina, an hundred great miles. The width is little in comparison, and at the midst it may be passed in a day.

Ghroceyb now said: "But wouldst thou needs go to Kheybar? —*tûahi*, hearest thou? shall I not rather carry thee to el-Hâyat?"—My rafîk was in dread of going to Kheybar, the Dowla being there: those criminals-in-office (I understood it later) might have named him an enemy and seized the poor nomad's thelûl, and cast him into prison; but el-Hâyat was yet a free village in the jurisdiction of Ibn Rashîd. Ghroceyb I knew afterward to be an homicide, and there lay upon him a grievous debt for blood; it was therefore he had ridden for four reals with me in this painful voyage. From Eyâda's menzil we might have put the Harra upon our left hand, and passed by easy sand-plains [where I journeyed in the spring] under the granite mountains; but Ghroceyb would not, for in the open there had been more peril than in this cragged way of the Harra.

An hour from the Shotb I found the altitude to be 5000 feet. Before mid-afternoon upon our right hand, beyond the flanks of the Harra and the low underlying sand-plain, appeared a world of wild ranging mountains *Jebâl Hejjûr*, twenty-five miles distant, in dîrat of the Wélad Aly. We went all day as fugitives in this vulcanic country. Sunset comes soon in winter, and then we halted, in a low clay bottom with tall acacias and yellow ponds of rain water. Ghroceyb hopshackled her with a cord and loosed out the two days' fasting thelûl to browse the green branches. There we cooked a little temmn; and then laid ourselves down upon the fenny soil and stones in a mizzling night-rain to slumber.

When the day began to spring we set forward, and passed over a brook running out from ponded water in the lava-field. The weather was clearer, the melting skies lifted about us. The vulcanic country is from henceforward plain, and always descending and full of jiddrân. Before and below our path, we had now in sight the sharp three-headed mountain, *Atwa*, that stands beside Kheybar: Ghroceyb greeted the landmark with joy. 'Beyond Atwa was but a night out, he said, for thelûl

riders to Medina. Upon our left hand a distant part of the Harra, *Harrat el-Abyad*, showed white under the sun and full of hilliân. Ghroceyb said, "The hills are whitish, the lava-field lies about them; the white stone is burned-like, and heavy as metal." Others say "The heads only of the hilliân are white stone, the rest is black lava."—Those white hills might be limestone, which, we know, lies next above the Hisma sand-rock.

Already we saw the flies of the oasis: Kheybar was yet covered from sight by the great descending limb of the Harra; we felt the air every moment warmer and, for us, faint and breathless. All this country side to Jebâl Hejjûr seyls down by the wady grounds *el-Khâfutha* and *Gumm'ra* to the Wady el-Humth. Ghroceyb showed me a wolf's footprints in the vulcanic sand. At the half-afternoon we were near Kheybar, which lay in the deep yonder, and was yet hidden from us. Then we came upon the fresh traces of a ghrazzu: they had passed down towards Kheybar. We rode in the same jiddar behind them!—the footprints were of two mares and two camels. Ghroceyb made me presently a sign to halt; he came and took his gun in silence, struck fire to the match and ran out to reconnoitre. He stayed behind a covert of lavas, from whence he returned to tell me he saw two horsemen and two *ráduffa* (radîfs), upon thelûls, riding at a long gunshot before us: they had not seen us. And now, blowing his match, he enquired very earnestly, 'Were I able with him to resist them?' —Contrary to the will of Ghroceyb I had stayed this day, at noon, ten minutes, to take some refreshment: but for this we had met with them as they came crossing from the westward, and it is too likely that blood had been shed between us. We stood awhile to give them ground, and when they were hidden by the unequal lava-field, we passed slowly forward. The sun was now going low in the west,—and we would be at Kheybar this night ere the village gate should be shut.

Locusts alighted by our path, and I saw aloft an infinite flight of them drifted over in the evening wind. Ghroceyb asked again, 'If I were afraid of the Dowla.'—"Am I not a Dowlany? they are my friends."—"Wellah *yâ sámy*, my namesake, couldst thou deliver me and quit the thelûl, if they should take me?" —"Doubt not; they of the Dowla are of my part."

Now we descended into a large bottom ground in the lava-field, *el-Húrda*, full of green corn:—that corn I saw ripen before my departure from Kheybar! Here Ghroceyb dreaded to meet with the ghrazzu,—the robbers might be grazing their mares in the green corn of the settlement. Where we came by suânies, wild doves flew up with great rattling of wings,

from the wells of water. I thought these should be the fields of Kheybar, and spoke to Ghroceyb to carry me to the *Jériat Wélad Aly*. There are three villages, named after the land-inheriting Annezy tribes, *Jériat Bishr* (that is Kheybar proper), *Jériat W. Aly*, at the distance of half a mile, and at two miles the hamlet *Jériat el-Fejîr*.—Jériat is said for ḳériat in the loghrat of these nomads.

Ghroceyb saw only my untimely delay, whilst he dreaded for his thelûl, and was looking at every new turn that we should encounter the enemies who had ridden down before us. I drew bridle, and bade my rafîk—he stepped always a little before me on foot—promise to bring me to none other than the Wélad Aly village. My visiting Kheybar, which they reckon in '*The Apostle's Country*,' was likely to be a perilous adventure; and I might be murdered to-night in the tumult if it went ill with me: but at the W. Aly hamlet I should have become the guest of the clients of Motlog and Méhsan, great sheykhs of that tribe. Ghroceyb saw me halt, as a man beside himself! and he came hastily, to snatch the thelûl's halter; then he desperately turned his matchlock against me, and cried, "Akhs! why would I compel him to do me a mischief?" —"Thou canst not kill thy rafîk! now promise me and go forward." He promised, but falsely.—Months after I heard he had told his friends, when he was at home again, that 'he had found the stranger a good rafîk, only in the journey's end, as we were about entering Kheybar, I would have taken his thelûl'!

We passed the corn-fields of the Húrda without new alarms, and came upon the basalt neck of the Harra about the oasis' valleys, which is called *el-figgera* (in the pl. *el-fuggar*) Kheybar. Ghroceyb mounted with me, and he made the thelûl run swiftly, for the light was now failing. I saw ruins upon the figgera of old dry building and ring-walls: some are little yards of the loose basalt blocks, which the Beduw use to dry their dates in the sun, before stiving the fruit in their sacks. After a mile, we came to a brow, and I saw a palm forest in a green valley of Kheybar below us, but the village not yet. The sun set as we went down by a steep path. At the left hand was an empty watch-tower, one of seven lately built by the now occupying Medina government, upon this side, to check the hostile Annezy [Bishr and Fejîr]. This human landmark seemed to me more inhuman than all the Harra behind us; for now I remembered Medáin Sâlih and the danger of the long unpaid, and sometimes to be dreaded. Turkish soldiery. How pleasant then seemed to

me the sunny drought of the wilderness, how blessed the security of the worsted booths in the wandering villages! These forts are garrisoned in the summer and autumn season.

We came through palm-groves in a valley bottom, *W. Jellâs*, named after that old division of Annezy, which having long since forsaken Kheybar, are at this day—we have seen—with the Ruwàlla in the north. The deep ground is mire and rushes and stagnant water, and there sunk upon our spirits a sickly fenny vapour. In the midst we passed a brook running in a bed of green cresses. Foul was the abandoned soil upon either hand, with only few awry and undergrown stems of palms. The squalid ground is whitish with crusts of bitter salt-warp, *summakha* [written *subbakha*], and stained with filthy rust: whence their fable, that 'this earth purges herself of the much blood of the Yahûd, that was spilt in the conquest of Kheybar.' The thelûl which found no foot-hold under her sliding soles, often halted for fear. We came up between rough walling, built of basalt stones, and rotten palm-stocks, and clots of black clay.—How strange are these dank Kheybar valleys in the waterless Arabia! A heavy presentiment of evil lay upon my heart as we rode in this deadly drowned atmosphere.

We ascended on firm ground to the entering of Kheybar, that is Jériat Bishr, under the long basalt crag of the ancient citadel *el-Húsn*. In the falling ground upon the left hand stands an antique four-square building of stone, which is the old mesjid from the time, they say, of Mohammed; and in the precinct lie buried the *Ashab en-Néby*,—those few primitive Moslemîn, partisans and acquaintance of the living "apostle," that fell in the (poor) winning of Kheybar.

At the village gate a negro woman met us in the twilight, of whom I enquired, whether *Bou* (*Abu*) *Ras* were in the town? —I had heard of him from the Moghrebies in Hâyil as a safe man: he was a Moghreby negro trader settled in those parts; also I hoped to become his guest. But he was gone from the place, since the entrance of the (tyrannical) Dowla—being now, as they say, *shebbaan*, or having gotten his suffisance of their poor riches,—to live yet under the free Nejd government at el-Hâyat.—She answered timidly, bidding the strangers a good evening, "She could not tell, and that she knew nothing."

CHAPTER IV.

KHEYBAR. "THE APOSTLE'S COUNTRY."

The night at Kheybar. Abd el-Hâdy. Ahmed. The gunner's bell. Kheybar by daylight. Medina soldiery. Muharram. Sirûr. The Nasrâny brought before the village governor. Amm Mohammed en-Nejûmy. Amân. The Gallas. Evening in the soldiers' kahwa. Ibrahîm the kâdy. Abdullah's tale of the Engleys. Hejâz Arabic. A worthy negro woman. Amm Mohammed's house. Umm Kîda. Brackish soil. Wadies of Kheybar. The Albanians. Kheybar genealogy. The Nasrâny accused. The villagers in fear of his enchantments. Friendship with Amm Mohammed. Our well labour. His hunting. Kasr en-Néby. El-Asmîeh. Blood-sprinkling. Hospitality of the sheykh of the hamlet. Gatûnies. Barrows upon the Harra. Magicians come to Kheybar to lift treasures. The Hûsn rock.

We passed the gates made of rude palm boarding into the street of the Hejâz negro village, and alighted in the dusk before the house of an acquaintance of Ghroceyb. The host, hearing us busy at the door of his lower house, looked down from the casement and asked in the rasping negro voice what men we were? Ghroceyb called to him, and then he came down with his brother to receive the guests. They took my bags upon their shoulders, and led us up by some clay stairs to their dwelling-house, which is, as at el-Ally, an upper chamber, here called *suffa*. The lower floor, in these damp oases, is a place where they leave the orchard tools, and a stable for their few goats which are driven in for the night. This householder was named *Abd el-Hâdy*, 'Servitor of Him who leadeth in the way of Truth,' a young man under the middle age, of fine negro lineaments.—These negro-like Arabians are not seldom comely.

Our host's upper room was open at the street side with long casements, *tâga*, to the floor; his roof was but a loose strawing of palm stalks, and above is the house terrace of beaten clay, to which you ascend [they say *erkâ!*] by a ladder of two or three palm beams, with steps hacked in them. Abd el-Hâdy's was one of the better cottages, for he was a substantial man. Kheybar is as it were an African village in the Hejâz. Abd el-Hâdy spread his carpet and bade us welcome, and set before us Kheybar dates, which are yellow, small and stived together; they are gathered ere fully ripe [their Beduin

partners' impatience, and distrust of each other!] and have a drug-like or fenny savour, but are "cooler" than the most dates of the country and not unwholesome. After these days' efforts in the Harra we could not eat; we asked for water to quench our burning thirst. They hang their sweating girbies at the stair-head, and under them is made a hole in the flooring, that the drip may fall through. The water, drawn, they said, from the spring head under the basalt, tasted of the ditch; it might be sulphurous. We had left our thelûl kneebound in the street.

Many persons, when they heard say that strangers had arrived, came up all this evening to visit us;—the villagers were black men. Ghroceyb told them his tale of the ghrazzu; and the negroes answered "Wellah! except we sally in the morning to look for them—!" They feared for the outlying corn lands, and lest any beast of theirs should be taken. There came with the rest a tall and swarthy white man, of a soldierly countenance, bearing a lantern and his yard-long tobacco-pipe: I saw he was of the mixed inhabitants of the cities. He sat silent with hollow eyes and smoked tobacco, often glancing at us; then he passed the *chibûk* to me and enquired the news. He was not friendly with Abd el-Hâdy, and waived our host's second cup. The white man sat on smoking mildly, with his lantern burning; after an hour he went forth [and this was to denounce us, to the ruffian lieutenant at Kheybar]. My rafik told me in a whisper, "That was *Ahmed;* he has been a soldier and is now a tradesman at Kheybar."—His brother was *Mohammed en-Nejûmy*, he who from the morrow became the generous defender of my adversity at Kheybar: they were citizens of Medina. It was near midnight when the last coffee-drinkers departed; then I whispered to Ghroceyb: "Will they serve supper, or is it not time to sleep?" "My namesake, I think they have killed for thee; I saw them bring up a sheep, to the terrace, long ago."—"Who is the sheykh of the village?"—"This Abd el-Hâdy is their sheykh, and thou wilt find him a good man." My rafik lied like a (guileful) nomad, to excuse his not carrying me to the W. Aly village.

Our host and his brother now at length descended from the house-top, bearing a vast metal tray of the seethed flesh upon a mess of thûra (it may be a sort of millet): since the locusts had destroyed their spring corn, this was the only bread-stuff left to them at Kheybar.

The new day's light beginning to rise Ghroceyb went down to the street in haste; "Farewell, he said, and was there any difference between us forgive it, Khalîl;" and taking my

right hand (and afraid perchance of the stranger's malediction) he stooped and kissed it. Hâdy, our host's brother, mounted also upon the croup of his thelûl; this strong-bodied young negro with a long matchlock upon his shoulder rode forth in his bare tunic, girded only with the *házam* or gunner's belt. Upon the baldric are little metal pipes, with their powder charges, and upon the girdle leather pouches for shot, flint and steel, and a hook whereupon a man—they go commonly barefoot—will hang his sandals. The házams are adorned with copper studs and beset with little rattling chains; there are some young men who may be seen continually *muházamîn*, girded and vain-glorious with these little tinkling ornaments of war. It is commonly said of tribes well provided with fire-arms "They have many muházamîn."—Hâdy rode to find the traces of the ghrazzu of yesterday.

Some of the villagers came up to me immediately to enquire for medicines: they were full of tedious words; and all was to beg of me and buy none. I left them sitting and went out to see the place, for this was Kheybar.

Our host sent his son to guide me; the boy led down by a lane and called me to enter a doorway and see a spring. I went in:—it was a mesjid! and I withdrew hastily. The father (who had instructed the child beforehand), hearing from him when we came again that I had left the place without praying, went down and shut his street door. He returned and took his pistol from the wall, saying, 'Let us go out together and he would show me round the town.' When we were in the street he led me by an orchard path out of the place.

We came by a walled path through the palms into an open space of rush-grass and black vulcanic sand, *es-Sefsáfa:* there he showed me the head of a stream which welled strongly from under the figgera. The water is tepid and sulphurous as at el-Ally, and I saw in it little green-back and silver-bellied fishes:—all fish are named *hût* by the Arabians. "Here, he said, is the (summer) menzil of the Dowla, in this ground stand the askars' tents." We sat down, and gazing into my face he asked me, 'Were I afraid of the Dowla?' "Is the Dowla better or Ibn Rashîd's government?"—"The Dowla delivered us from the Beduw,—but is more burdenous."

We passed through a burial ground of black vulcanic mould and salt-warp: the squalid grave-heaps are marked with head-stones of wild basalt. That funeral earth is chapped and ghastly, bulging over her enwombed corses, like a garden soil, in spring-time, which is pushed by the new-aspiring plants. All is horror at Kheybar!—nothing there which does not fill a stranger's eye with discomfort.

—"Look, he said, this is the spring of our Lord Aly!—I saw a lukewarm pool and running head of water.—Here our Lord Aly [Fatima's husband] killed *Márhab*, smiting off his head; and his blade cleft that rock, which thou seest there divided to the earth:"—so we came beyond.—"And here, he said, is Aly's mesjid" [already mentioned]. The building is homely, in courses of the wild basalt blocks: it is certainly ancient. Here also the village children are daily taught their letters, by the sheykh of the religion.

When we had made the circuit, "Let us go, he said, to the *Emir*." So the villager named the aga or lieutenant of a score of Ageyl from Medina. Those thelûl riders were formerly Nejd Arabians; but now, because the Dowla's wages are so long in coming, the quick-spirited Nejders have forsaken that sorry service. The Ageyl are a mixed crew of a few Nejders (villagers, mostly of el-Kasîm, and poor Nomads), and of Gallas, Turks, Albanians, Egyptians, Kurdies and Negroes. The Ageyl at Kheybar now rode upon their feet: some of their thelûls were dead, those that remained were at pasture (far off) with the nomads. They all drew daily rations of corn for their thelûls alive and dead; and how else might the poor wretches live? who had not touched a cross of their pay (save of a month or twain) these two years. A few of the government armed men at Kheybar were zabtîyah, men of the police service.—"The Aga is a Kurdy," quoth Abd el-Hâdy.

We ascended, in a side street, to a suffa, which was the soldiers' coffee-room: swords and muskets were hanging upon pegs in the clay walls. Soon after some of them entered; they were all dark-coloured Gallas, girded (as townsmen) in their white tunics. They came in with guns from some trial of their skill, and welcomed us in their (Medina) manner, and sat down to make coffee. I wondered whilst we drank together that they asked me no questions! We rose soon and departed. As we stepped down the clay stair, I heard a hoarse voice saying among them, "I see well, he is *adu* (an enemy);"—and I heard answered, "But let him alone awhile."

It was time I thought to make myself known. When I asked where was the Kurdy Aga? my host exclaimed, "You did not see him! he sat at the midst of the hearth." That was *Abdullah es-Siruân*, chief of the Medina crew of soldiery: his father was "a Kurdy," but he was a black man with Galla looks, of the younger middle age,—the son of a (Galla) bond-woman. I was new to discern this Hejâz world, and the town manner of the Harameyn. In the street I saw two white faces coming out of a doorway; they were infirm soldiery, and the men, whc

walked leaning upon long staves of palm-stalks, seemed of a ghastly pallor in the dreadful blackness of all things at Kheybar: they came to join hands with me, a white man, and passed on without speaking. One of them with a hoary beard was an Albanian, *Muharram;* the other was an Egyptian. When we were again at home Abd el-Hâdy locked his street door; and coming above stairs, "Tell me, said he, art thou a Moslem? and if no I will lay thy things upon a cow and send thee to a place of safety."—"Host, I am of the Engleys; my nation, thou mayest have heard say, is friendly with the Dowla, and I am of them whom ye name the Nasâra."

Abd el-Hâdy went out in the afternoon and left his street-door open! There came up presently *Sâlem* a Beduin Ageyly, to enquire for medicines, and a Galla with his arms, *Sirûr;*—he it was who had named me adu.—"Half a real for the fever doses!" (salts and quinine), quoth Sâlem. The Galla murmured, 'But soon it would be seen that I should give them for nothing'; and he added, "This man has little understanding of the world, for he discerns not persons: ho! what countryman art thou?"—"I dwell at Damascus."—"Ha! and that is my country, but thou dost not speak perfectly Araby; I am thinking we shall have here a Nasrâny: oho! What brings thee hither?"—"I would see the old Jews' country."—"The Jews' country! but this is *dîrat er-Rasûl*, the apostle's country:" so they forsook me. And Abd el-Hâdy returning, "What, said he, shall we do? for wellah all the people is persuaded that thou art no Moslem."—"Do they take me for an enemy! and the aga...?"—"Ah! he is *jabbâr*, a hateful tyrant." My host went forth, and Sirûr came up anew;—he was sent by the aga. 'What was I?' he demanded.—"An Engleysy, of those that favour the Dowla."—"Then a Nasrâny; sully aly en-Néby,—come on!" and with another of the Ageyl the brutal black Galla began to thrust me to the stairs. Some villagers who arrived saying that this was the police, I consented to go with them. "Well, bring him (said the bystanders), but not with violence."—"Tell me, before we go further, will ye kill me without the house?" I had secretly taken my pistol under my tunic, at the first alarm.

At the end of the next street one was sitting on a clay bench to judge me,—that dark-coloured Abyssinian 'Kurdy,' whom I heard to be the soldiers' aga. A rout of villagers came on behind us, but without cries.—In what land, I thought, am I now arrived! and who are these that take me (because of Christ's sweet name!) for an enemy of mankind?—Sirûr cried, in his bellowing voice, to him on the clay bench, "I have detected him,—a Nasrâny!" I said, "What is this! I am an Engleysy,

and being of a friendly nation, why am I dealt with thus?" "By Ullah, he answered, I was afraid to-day, art thou indeed an Engleysy, art thou not a Muskôvy?"—"I have said it already!"—"But I believe it not, and how may I trust thee?"—"When I have answered, here at Kheybar, *I am a Nasrâny*, should I not be true in the rest?"—"He says well; go back, Abd el-Hâdy, and fetch his baggage, and see that there be nothing left behind." The street was full of mire after the late rain; so I spoke to Abdullah, and he rising led to an open place in the clay village which is called *es-Saheyn*, 'the little pan.'—"By God (added Abdullah es-Siruân,—the man was illiterate), if any books should be found with thee, or the what-they-call-them,—charts of countries, thou shalt never see them more: they must all be sent to the Pasha at Medina. But hast thou not an instrument,—ah! and I might now think of the name,—I have it! the air-measure?—And from whence comest thou?"—"From Hâyil; I have here also a passport from Ibn Rashîd." Abdullah gave it to a boy who learned in the day school,—for few of the grown villagers, and none of those who stood by, knew their letters. *Abdullah:* "Call me here the sheykh *Sâlih*, to read and write for us." A palm-leaf mat was brought out from one of the houses and cast before us upon a clay bench, I sat down upon it with Abdullah.—A throng of the black villagers stood gazing before us.

So Sâlih arrived, the sheykh of this negro village—an elder man, who walked lame—with a long brass inkstand, and a leaf of great paper in his hand. *Siruân:* "Sâlih, thou art to write all these things in order. [My great camel-bags were brought and set down before him.] Now have out the things one by one; and as I call them over, write, sheykh Sâlih. Begin: a camel-bridle, a girby, bags of dates, hard milk and temmn;—what is this?"—"A medicine box."—"Open it!" As I lifted the lid all the black people shrunk back and stopped their nostrils. Sirûr took in his hands that which came uppermost, a square compass,—it had been bound in a cloth. "Let it be untied!" quoth Abdullah. The fellow turning it in his hand, said, "Auh! this is *sabûny*," (a square of Syrian soap), so Abdullah, to my great comfort, let it pass. But Abd el-Hâdy espying somewhat, stretched forth his hand suddenly, and took up a comb; "Ha! ha!" cries my host (who till now had kindly harboured me; but his lately good mind was turned already to fanatical rancour—the village named him *Abu Summakh*, 'Father Jangles') what is this perilous instrument,—ha! Nasrâny? Abdullah, let him give account of it; and judge thou if it be not some gin devised by them against the Moslemîn!"

Next came up a great tin, which I opened before them: it

was full of tea, my only refreshment. "Well, this you may shut again," said Abdullah. Next was a bundle of books. "Aha! exclaimed the great man, the former things—hast thou written them, sheykh Sâlih?—were of no account, but the books!—thou shalt never have them again." Then they lighted upon the brass reel of a tape measure. "Ha! he cries, tell me, and see thou speak the truth (*alemny b'es sahîhh*), is not this the sky-measure?" "Here, I said to him, I have a paper, which is a circular passport from the Wàly of Syria."—"Then read it, sheykh Sâlih." Sâlih poured over the written document awhile;—"I have perused it, he answered, but may perceive only the names, because it is written in *Turki*, [the tongue was Arabic, but engrossed in the florid Persian manner!], and here at the foot is the seal of the Pasha,"—and he read his name. "Ho! ho! (cries Sirûr) that Pasha was long ago; and he is dead, I know it well."—A sigh of bodily weariness that would have rest broke from me. "Wherefore thus? exclaimed the pious scelerat Abdullah, only stay thee upon *el-Mowla* (the Lord thy God)."

—To my final confusion, they fetched up from the sack's bottom the empty pistol case!—in that weapon was all my hope. "Aha! a pistol case! cried many voices, and, casting their bitter eyes upon me, oh thou! where is the pistol?" I answered nothing;—in this moment of suspense, one exclaimed, "It is plain that Ibn Rashîd has taken it from him."—"Ay, answered the black villagers about me, he has given it to Ibn Rashîd; Ibn Rashîd has taken it from him, trust us, Abdullah."—A pistol among them is always preciously preserved in a gay holster; and they could not imagine that I should wear a naked pistol under my bare shirt. After this I thought 'Will they search my person?'—but that is regarded amongst them as an extreme outrage; and there were here too many witnesses. He seemed to assent to their words, but I saw he rolled it in his turbid mind, 'what was become of the Nasrâny's pistol?' The heavy weapon, worn continually suspended from the neck, not a little molested me; and I could not put off my Arab cloak (which covered it) in the sultry days.—So he said, "Hast thou money with thee?—and we may be sure thou hast some. Tell us plainly, where is it, and do not hide it; this will be better for thee,—and, that I may be friends with thee! also it must be written in the paper; and tell us hast thou anything else?—mark ye O people, I would not that a needle of this man's be lost!"—"Reach me that tin where you saw the tea: in the midst is my purse,—and in it, you see, are six liras!" The thief counted them, with much liking, in his black palm; then shutting up the purse he put it in his own bosom, saying, "Sâlih,

write down these six liras Fransâwy. I have taken them for their better keeping; and his bags will be under key in my own house."

There came over to me Ahmed, whom I had seen last evening; he had been sitting with the old tranquillity amongst the lookers-on, and in the time of this inquisition he nodded many times to me friendly. "*Mâ aleyk, mâ aleyk*, take comfort, he said, there shall no evil happen to thee."—*Abdullah:* "Abd el-Hâdy, let him return to lodge with thee; also he can cure the sick." The negro answered, "I receive again the kafir!—Only let him say the testimony and I will receive him willingly."—"Then he must lodge with the soldiery; thou *Amân*—a Galla Ageyly—take him to your chamber: Khalîl may have his provisions with him and his box of medicines."

I saw the large manly presence standing erect in the backward of the throng—for he had lately arrived—of a very swarthy Arabian; he was sheykhly clad, and carried the sword, and I guessed he might be some chief man of the irregular soldiery. Now he came to me, and dropping (in their sudden manner) upon the hams of the legs, he sat before me with the confident smiling humour of a strong man; and spoke to me pleasantly. I wondered to see his swarthiness,—yet such are commonly the Arabians in the Hejâz—and he not less to see a man so 'white and red.' This was Mohammed en-Nejûmy, Ahmed's brother, who from the morrow became to me as a father at Kheybar. "Go now, said Abdullah, with the soldier."—"Mâ aleyk, mâ aleyk," added some of the better-disposed bystanders. *Abdullah:* "You will remain here a few days, whilst I send a post to the Pasha (of Medina) with the books and papers."—"Ho! ye people, bellows Sirûr, we will send to the Pasha; and if the Pasha's word be to cut his head off, we will chop off thy head Nasrâny." "Trouble not thyself, said some yet standing by, for this fellow's talk,—he is a brute." Hated was the Galla bully in the town, who was valiant only with their hareem, and had been found *khòaf*, a skulking coward, in the late warfare.

So I came with Amân to the small suffa which he inhabited with a comrade, in the next house. They were both *Habûsh*, further-Abyssinians, that is of the land of the Gallas. Lithe figures they are commonly, with a feminine grace and fine lineaments; their hue is a yellow-brown, ruddy brown, deep brown or blackish, and that according to their native districts,—so wide is the country. They have sweet voices and speak not one Galla tongue alike, so that the speech of distant tribes is hardly understood between them. Amân could not well understand his comrade's talk (therefore they spoke together in

Arabic), but he spoke nearly one language with Sirûr. Amân taught me many of his Galla words; but to-day I remember no more than *bîsàn*, water. Though brought slaves to the Hejâz in their childhood they forget not there their country language: so many are now the Gallas in Mecca and Medina, that *Hábashy* is currently spoken from house to house. Some of the beautiful Galla bondwomen become wives in the citizen families, even of the great, others are nurses and house servants; and the Arab town children are bred up amongst them.—The poor fellows bade me be of good comfort, and all would now end well, after a little patience: one set bread before me, and went out to borrow dates for their guest. They said, "As for this negro people, they are not men but oxen, apes, sick of the devil and niggards."—These Semite-like Africans vehemently disdain the Sudân, or negro slave-race. "Great God!" I have heard them say at Kheybar, "can those woolly polls be of the children of Adam?"

We heard Mohammed en-Nejûmy upon the clay stairs. He said, "It is the first time I ever came here, but for thy sake I come." At night-fall we went forth together, lighting our way with flaming palm-branches, to the soldiers' kahwa. Abdullah, whom my purse had enriched to-day, beckoned me to sit beside him. Their talk took a good turn, and Mohammed en-Nejûmy pronounced the famous formula: *kull wáhed aly dînu*, 'every man in his own religion!'—and he made his gloss, "this is to say the Yahûdy in his law, the Nasrâny in his law and the Moslem in his law; aye, and the kafir may be a good faithful man in his belief." The Nejûmy was an heroic figure, he sat with his sword upon his knees, bowing and assenting, at every word, to the black villain Abdullah: this is their Turkish town courtesy. Sometimes (having heard from me that I understood no Turkish) they spoke together in that language. Mohammed answered, after every clement saw of the black lieutenant, the pious praise [though it sounded like an irony], *Ullah yubèyith wejh-ak*, 'the Lord whiten thy visage (in the day of doom)!' There was some feminine fall in the strong man's voice,—and where is any little savour of the mother's blood in right manly worth, it is a pleasant grace. He was not altogether like the Arabs, for he loved to speak in jesting-wise, with kindly mirth: though they be full of knavish humour, I never saw among the Arabians a merry man!

Mohammed and Ahmed were sons of a Kurdy sutler at Medina; and their mother was an Harb woman of the Ferrâ, a palm settlement of that Beduin nation in the Hejâz, betwixt the Harameyn. We drunk round the soldiers' coffee; yet here

was not the cheerful security of the booths of hair, but town constraint and Turkish tyranny, and the Egyptian plague of vermin. They bye and bye were accorded in their sober cups that the Nasâra might pass everywhere freely, only they may not visit the Harameyn: and some said, "Be there not many of Khalîl's religion at Jidda? the way is passed by riders in one night-time from Mecca" [many in the Hejâz pronounce *Mekky*]. Abdullah said at last, "Wellah, Khalîl is an honest man, he speaks frankly, and I love him." I was soon weary, and he sent his bondman to light me back to my lodging. Hearing some rumour, I looked back, and saw that the barefoot negro came dancing behind me in the street with his drawn sword.

Abdullah said to me at the morning coffee, that I might walk freely in the village; and the black hypocrite enquired 'had I rested well?' When it was evening, he said, "Rise, we will go and drink coffee at the house of a good man." We went out, and some of his soldiers lighted us with flaming palm leaves to the cottage of one *Ibrahîm el-kâdy*. Whilst we sat in his suffa, there came up many of the principal villagers. Ibrahîm set his best dates before us, made up the fire, and began to prepare kahwa, and he brought the village governor his kerchief full of their green tobacco.

Then Abdullah opened his black lips—to speak to them of my being found at Kheybar, a stranger, and one such as they had not seen in their lives. "What, he said, are these Nasâra?—listen all of you! It is a strong nation: were not two or three Nasrânies murdered some years ago at Jidda?—well, what followed? There came great war-ships of their nation and bombarded the place: but you the Kheyâbara know not what is a ship!—a ship is great, well nigh as the Hûsn (the old acropolis). They began to shoot at us with their artillery, and we that were in the fortress shot again; but oh! where was the fortress? or was there, think ye, any man that remained in the town? no, they all fled; and if the Lord had not turned away that danger, we could not have resisted them. And who were those that fought against Jidda? I tell you the Engleys, the people of this Khalîl: the Engleys are high-handed, ay wellah, jabâbara!

"Shall I tell you a tale?—There was in the city of Sham a tumult and a slaughter of the Nasâra; the youngest of you all might have heard of it, if ye heard anything at Kheybar. Listen all of you! I would have each one of you consider how I fear for myself, and wherefore I do well in preserving this Khalîl [The Ottoman lieutenant in Kheybar makes his apology, to the black audience, for not murdering me yesterday!]

I tell you, sirs, that the Nasâra are mighty nations;—but whether that killing of the Nasâra in es-Sham were or were not expedient, we are not now to consider. The Pasha of es-Sham—and, mark ye, he is a Pasha of pashas and governor over a great province,—and Sham is a city so great that by comparison Medina might be called a village; he being also *mushîr*, marshal of the Sultàn's army in Syria—was attached, at the commandment ye are to understand of the Sooltàn! I tell you, his arms were bound behind his back; and he was led forth like a common criminal before the people; and as the Sooltàn had commanded in his firmàn—ye wot all of you that a firmàn of the Sooltàn of Islam must needs be obeyed—his head was struck off! His punishment was followed by the suffering, in like manner, of many more who had borne the chief parts in slaying the Nasâra;—and you may understand that they were Moslemîn! Ah my friends! we must all be governed by reason, but ye know little of the world."—A black adulator answered him, "Eigh me! Abdullah says sooth; for what are the Kheyâbara! or know we any other thing than the husbandry of these palms? and our thoughts hardly pass the Harra; and if some of us take a journey it is but to go to Medina: and they are few that in former years have visited Hâyil!"

Siruân: "Ye know now, what a power have the Nasâra with the Sooltàn, and in what peril I stand! I could tell you more of these Engleys: some even of the ships of the Sooltàn are commanded by Engleysies. Have none among you heard of a great ship of war, from Stambûl, with a treasure on board for the pay of the army, that was lost on the coasts yonder? Well, her commander was an Engleysy; a man with a terrible visage, and so great mustachios, that you might have tied them behind his ears. I have seen him, and wellah there is none of you who had not been afraid to look in his face. He was in his drink,—for ye know it is so with them! they drink 'the fermented,' which is forbidden to the Moslemîn. The watch sent word to him where he sat drunken, after nightfall, 'Master *kobtàn*, we heard breakers, the ship is running on shoals, give the word to put the helm about.' He answered them, 'Ullah confound you all! and hold on your course.' A little after they came to him saying, 'Sir, we are now amongst the reefs;' and he, 'What reefs? I tell you sail on to jehennem!' —for he had lost his mind. That great ship fell presently upon the rocks, and foundered, beaten by the waves, in the wild darkness: there were drowned upon her 800 persons and this kobtàn,—and those treasure chests were afterward fished by divers.

"And now shall I tell you what is a *konsul* of theirs:

konsul is a Resident of their nation in all chief cities,—but, ye understand well, not in the Harameyn, which may be entered only by the Moslemîn. Well, If I cut off a man's head, and might run under the banner of a konsul, none might lay hands upon me there,—and why? because I am under his protection. Such power, ye can understand, they have not of themselves, but by a firmàn of the Sooltàn.—Shall I tell you of a visit which I made myself to a konsul, at Jidda: he was the konsul of the Engleys, and this Khalîl's konsul! and if Khalîl came there, and were in need, that konsul would send him home to his own country,—the distance, by land, were twelve months' journey, eigh Khalîl? One winter we were stationed at Mecca, and I was sent to bring up five hundred sacks of rice, for the soldiery. I went down to Jidda in company of Such-an-one whom some of you here know: and as we were sitting in the government house, we heard that the *Konsul el-Engleys* was at the door, and he would speak with the Pasha. The Pasha made us a sign, as he came in, that we should not rise,—and ye wot why?—because the konsul was a Nasrâny! The konsul was admitted, and we remained sitting. We talked together; and that konsul could speak Araby well, —better than Khalîl. When he learned our business, that we were come about the government service, and were strangers at Jidda, he invited us to his house;—this they call *el-Konsulato*. We went there to see him the next day; it was a great building! and we were led on from one room to another. Life of Ullah! we passed through five doors before we reached him,—five doors!"—"Then the man it seems lived in much fear for himself! (laughed the Nejûmy,) may not one door suffice among them?"—"But I would have you understand the magnificence of that Nasrâny, and—*ouff!* what was his coffee service? believe me, sirs, mere silver! his coffee tray an ell wide of splendid plate! Begin ye now to see?—what then must be their government! But the wealth of them is nearly incredible!"—(Abdullah rolled his black head.) *En-Nejûmy:* "The Nasâra must be *guwiyîn*, a strong people; it is very well. And thou sayest, that they injure none, but they be first aggrieved; and the Engleys are the Sooltàn's friends, and Khalîl is Engleysy: is it thus, sheykh Khalîl?" *Abdullah:* "And that konsul's *kawasses* (javelin men) seemed more stately than the kawasses of the Pasha! wellah the silver knops upon their sticks were greater than the knops upon the sticks of the Pasha himself,—the Pasha of Mecca!"

Abdullah, though ignorant in school-lore, spoke with that popular persuasion of the Turkish magistrates, behind whose

fair words lies the crude handling of the sword. The Arabs and Turks whose books are men's faces, their lively experience of mankind, and whose glosses are the common saws and thousand old sapient proverbs of their oriental world, touch near the truth of human things. They are old men in policy in their youth, and have little later to unlearn; but especially they have learned to speak well. Abdullah, and the Medina soldiery, and the black Kheyâbara spoke Medina Arabic. Their illiberal town speech resembles the Syrian, but is more full and round, with some sound of ingenuous Arabian words: the tanwîn is not heard at Kheybar. I thought the Nejûmy spoke worst among them all; it might be he had learned of his father, a stranger, or that such was the (Hejâz) speech of his Harb village: his brother spoke better. Medina, besides her motley (now half Indian) population, is in some quarters a truly Arabian town; there is much in her of the Arabian spirit: every year some Arabians settle there, and I have met with Medina citizens who spoke nearly as the upland Arabians.

I was his captive, and mornings and evenings must present myself before Abdullah. The village governor oppressed me with cups of coffee, and his official chibûk, offered with comely smiles of his black visage; until the skeleton three days' hospitality was ended. The soldiery were lodged in free quarters at Kheybar, where are many empty houses which the owners let out in the summer months to the salesmen who arrive then from Medina. Abdullah was lodged in one of the better houses, the house of a black widow woman, whose prudent and beneficent humour was very honourably spoken of in the country. If any marketing nomads dismounted at her door, she received them bountifully; if any in the village were in want, and she heard of it, she would send somewhat. Freely she lent her large dwelling, for she was a loyal woman who thought it reason to give place to the officer of the Dowla. Although a comely person in her early middle age, yet she constantly refused to take another mate, saying, 'She was but the guardian of the inheritance for her two sons.' She already provided to give them wives in the next years. The Kheybar custom is to mortgage certain palm-yards for the bride-money; but thus the soil (which cannot bring forth an excessive usury) not seldom slips, in the end, quite out of the owner's hands. But this honest negro wife imagined new and better ways: she frankly sold two béleds, and rode down with the price to Medina; and bought a young Galla maiden, well disposed and gracious, for her elder son's wife: and she would nourish the girl as a daughter until

they should both be of the age of marriage. The Kheyâbara are wont to match with the (black) daughters of their village; but the Galla women might be beloved even by white men.

Abdullah once called me to supper: he had a good Medina mess of goat's flesh and french-beans. When we rose he smiled to those about him and boasted "*Hàg Ullah!* 'it is God's truth,' seeing Khalîl has eaten this morsel with me, I could not devise any evil against him!" Another time I came up weary in the afternoon, when the soldiery had already drunk their coffee and departed; yet finding a little in the pot I set it on the coals, and poured out and sipped it.—Abdullah, who sat there with one or two more, exclaimed, "When I see Khalîl drink only that cup, wellah I cannot find it in my heart to wish him evil:"—this was the half-humane black hypocrite!

The Nejûmy, who—since a white man is the black people's "uncle"—was called in the town *Amm Mohammed*, did not forget me; one forenoon I heard his pleasant voice at the stair head: "*Sheykh Khalîl, sheykh Khalîl, hŷ!* come, I want thee." He led me to his house, which was in the next street, at the end of a dark passage, from whence we mounted to his suffa. The light, *eth-thów*, entered the dwelling room at two small casements made high upon the clay wall, and by the ladder-trap in the roof: it was bare and rude.—"Sit down, sheykh Khalîl, this is my poor place, said he; we live here like the Beduw, but the Lord be praised, very much at our ease, and with plenty of all things:" Amm Mohammed was dwelling here as a trader. A Bishr woman was his housewife; and she had made us an excellent dish of moist girdle-cakes, *gors*, sopped in butter and wild honey. "This honey comes to me, said he, from the Beduw, in my buying and selling, and I have friends among them who bring it me from the mountains." The fat and the sweet [in the Hebrew Scriptures—where the fat of beasts is forbidden to be eaten—Fat things, milk and honey, or butter and honey, oil olive and honey] are, they think, all-cure; they comfort the health of the weak-dieted. There is a tribe of savage men upon the wide *Jebel Rodwa* (before Yanba), who "are very long lived and of marvellous vigour in their extreme age; and that is (say the Arabs) because they are nourished of venison (el-bedûn) and wild honey." When we had eaten, "I and thou are now brethren, said the good man; and, sheykh Khalîl, what time thou art hungry come hither to eat, and this house is now as thine own: undo the door and come upstairs, and if I am not within say to this woman, thou wouldst eat dates or a cake of bread, and she will make ready for thee." He told me that at first the negro

villagers had looked upon me as a soldier of the Dowla; but he said to them, 'Nay, for were the stranger a soldier he had gone to alight at the Siruân's or else at my beyt.' When, the day after, they began to know me, there had been a sort of panic terror among the black people. 'I was *sáhar*, they said, a warlock, come to bewitch their village': and the hareem said "Oh! look! how red he is!"

Amm Mohammed: "This is a feast day (*Aŷd eth-thahîa*), shall we now go and visit the acquaintance?"—We went from house to house of his village friends: but none of them, in their high and holy day, had slain any head of cattle,—they are reputed niggards; yet in every household where we came a mess was set before us of girdle-bread sopped in samn. "I warn thee, sheykh Khalîl, said my friend, we must eat thus twenty times before it is evening."

"In these days, whilst we are sending to Medina, said Abdullah the Siruân, thou canst cure the sick soldiery; we have two at *Umm Kîda*, another is here. Sirûr, and you Sâlem, go with him, take your arms, and let Khalîl see Muharram."—"I cannot walk far."—"It is but the distance of a gunshot from the *Sefsáfa*."

—We came thither and descended behind the figgera, into another valley *W. es-Sillima*, named thus because in the upper parts there is much wild growth of *slîm* acacia trees. The eyes of the Aarab distinguish four kinds of the desert thorns: *tólh* (the gum-acacia), *sámmara*, *sillima* and *siâla;* the leaves of them all are like, but the growth is diverse. The desert smiths cut tólh timber for their wood work, it is heavy and tough; the other kinds are too brittle to serve them. The sámmara is good for firewood; it is sweet-smelling, and burns with a clear heat leaving little ash, and the last night's embers are found alive in the morning. They have boasted to me of this good fuel,—"We believe that the Lord has given you many things in your plentiful countries, but surely ye have not there the sámmara!" W. Sillima descends from the Harra beyond the trachytic mount Atwa, and gives below the basalt headland *Khusshm es-Sefsáfa* into *W. Zeydîeh*, the valley of the greater Kheybar village and the antique citadel. W. Sillima is here a rusty fen, white with the salt-warp, summakha, exhaling a sickly odour and partly overgrown with sharp rushes, *el-girt*, which stab the shanks of unwary passengers.—Such is, to the white man, the deadly aspect of all the valley-grounds of Kheybar!

If you question with the villagers, seeing so much waste bottom-

soil and barrenness about them, they answer, "There is more already upon our hands than we may labour." The summakha soil, which is not the worst, can be cured, if for two or three seasons the infected salt-crusts be pared with the spade: then the brackish land may be sowed, and every year it will become sweeter. A glaze of salt is seen upon the small clay bottoms in the Harra; yet of the many springs of Kheybar, which are warm and with some smack of sulphur, there is not one brackish: they rise between certain underlying clays and the basalt, which is fifty feet thick, at the edge of the figgera. The large Kheybar valleys lie together, like a palm leaf, in the Harra border: they are gashes in the lava-field—in what manner formed it were not easy to conjecture—to the shallow clays beneath. Where an underlying (sandstone) rock comes to light it is seen scaly (burned) and discoloured.

—We came up by walled ways through palm grounds and over their brook, to the village Umm Kîda: this is Jériat W. Aly. The site, upon the high wady-bank of basalt, is ancient, and more open and cheerful, and in a better air than the home village. We ascended near the gateway to a suffa, which was the soldiers' quarters; the men's arms hanged at the walls, and upon the floor I saw three pallets.—The Turkish comrades bade us welcome in the hard manner of strangers serving abroad at wages, and tendered their chibûks. Two of them were those pale faces, which I had first seen in Kheybar; the third was *Mohammed*, a Kurdy, from some town near *Tiflis* (in Russian Armenia). Muharram was a tall extenuated man, and plainly European. He had worn out forty years in military service in the Hejâz, about Medina and Mecca, and never the better: I asked him where was his *fustân?* He answered smiling, with half a sigh, "There was a time when we wore the petticoat, and many of the Arnaût were prosperous men at Medina; but now they are dispersed and dead." He wore yet his large tasseled red bonnet, which seemed some glorious thing in the rusty misery of Kheybar! His strength failed him here, the fever returned upon him: I gave him rhubarb in minute doses, and quinine. This poor man was pleased to speak with me of *Béled er-Rûm*, that is Greekland, Hellas, bordering on his native country; and he had heard of the English at Corfu. The Egyptian was an unsavoury fellah, but thankful for my medicines: he told me that certain Franks, traders, came every year for grain to his Nile village, which was some days' march from *Kosèyr*, a port of the Red Sea in front of Wejh: he had only honour to report of them. When I asked him "And was *Ismaiel Pasha*, the Khedewy, a good

ruler?" he answered, "Akhs! *that is a cursed man.*"—I said to Mohammed, the Kurdy, "You are the only man of the strangers, whom I do not hear groan at Kheybar."—But the others answered for him, "He too is often ailing, and has only lately risen from his bed of fever."

The Kurdy, who was one of the police soldiers, moved always with a formidable clattering of arms. He told me that he had once served in an English family at Tiflis! their bountiful humour and the purity of their manners, he highly commended. He had learned to speak, with the full Turkish mouth, a little Medina Arabic, and would civilly greet me in the forenoons, in the city guise, with *keyf usbaht*, 'how have you passed the morning?—you have risen well?' Besides these, two or three Ageylies were stationed at Umm Kîda in another house: one of them (a Nejd man from Kasîm) remembered me! for I had spoken with him at Damascus, in the time of the Haj, when I would ride to Medáin Sâlih.—The fellow had promised then immediately, with a mighty oath, to mount me in the troop, and convey me not only to Medáin, but (if I would) to Medina also and Mecca!—His head was too light for my enterprise. Now meeting with me here in Arabia, as we descended to the street, he said, "It is I! and dost thou not know me?"

Muharram, though "rich," and the hakîm was come from the village to give him remedies, had made us no coffee; —such, in the eyes of the Arabs, are always the Albanians. 'I love not the Arnaût (I have heard Abdullah and the Nejûmy say), they are selfish and wretched, and in land where they are strangers they desire not even the welfare one of another.' When we left them I bade my companions find where I might breakfast, since I could not return fasting. They knocked at a door, and we ascended to the suffa of one of the principal cottages.—They live more cleanly here in the hamlet, and are less negro-like than the most in the village: they are land-partners of the Allayda, W. Aly. The householder spread his matting, and fetched dates; and sat down beside us with the alacrity and smiling acquiescence of Arabian hosts: and presently as their custom is, there came up many idle persons to sit with the strangers. They were landowners and such as went not out to labour themselves, having bond-servants or eyyâl that wrought for them in the plantations. Seeing these more Arab-looking, and even copper-coloured village faces, and that some young men here wore their negro locks braided as the Nomads, I enquired, had they no tradition of their ancestry. They answered me: "We are Jeheyna;—but is there nothing of Kheybar written in your books?"—"Are not

the Kheyâbara from the Sudàn?—or from whence have they these lips and noses?"—"Nay, we are tribesmen of Jeheyna, we are Aarab." They said also, "We are *kôm* (the stock or people of) Márhab." *Sirûr* (with his ribald malice), "Come up, ye people of Umm Kîda! and let this wise stranger feel each of your noses (khusshm), and declare to you what ancestry ye be of, and where is every man's natural béled." Among the Kheyâbara it rarely happens that some welfaring negro villager takes a lone Beduwîa to wife.—After an hour the good man set before us a hot mess, which was of boiled millet. Those of the Bishr village find some diversity in the speech of this hamlet, not a mile from them, and say, "how they puff off their words!" —My third Ageyly patient was in the home village, a Nejd man from Boreyda: in his evil day he had been sent to Kheybar; where he was now low with famine and fever. Abdullah, who embezzled the fifth part of the soldiers' pay, enquired of me affectedly before them all, 'What might he do for him?' —"Give him a little broth and meat, he is dying of hunger."

The guest in the Arabic countries sees the good disposition of his host, after three days, turned as the backside of a carpet.—Each morning, after I had presented myself to the village tyrant at the kahwa, I went to breathe the air upon the figgera above the Sefsáfa. I might sit there in the winter sun, without the deadly damps of the valley, to meditate my time away; and read the barometer unespied, and survey the site of Kheybar (*v.* next page), and the brick-red and purple-hued distance of mountains in the immense Arabian landscape beyond. One day having transcribed my late readings of the aneroid, I cast down the old papers, and, lest the wind should betray me, laid stones on them: but my vision never was good, and there were eyes that watched me, though I saw no man. As I walked there another day a man upon a house-top, at Umm Kîda, fired his gun at me. The morning after, seeing two men approach with their matchlocks, I returned to the village: and found Abdullah sitting with malevolent looks. "What is this, he said, that I hear of thee?—children of Umm Kîda saw you bury papers, I know not what! They have taken them up, and carried them to the hamlet, where all the people were troubled; and a sheykh, a trusty man, has been over here to complain to me. What were the papers? [in their belief written full of enchantments:]—and now the sheykhs have solemnly burned them." Besides a Beduwy had been to Abdullah accusing the Nasrâny 'that he saw me sitting upon the Harra with a paper in my hand.'

Abdullah told me, that as I returned yesterday, by the path, through the plantations, two young men of Umm Kîda

View of the Hûsn and Jériat Bishr (Kheybar), looking towards Wady el-Rumth. (The Hûsan rock is drawn somewhat too high.)

sate behind the clay walling with their matchlocks ready, and disputed whether they should take my life; and said one to

the other, "Let me alone, and I will shoot at him:" but his fellow answered, "Not now, until we see further; for if his blood were shed we know not whom it might hurt." *Abdullah:* "What hast thou done, Khalîl? what is this that I hear of thee? The chief persons come to me accusing thee! and I do tell thee the truth, this people is no more well-minded towards thee. Observe that which I say to thee, and go no more beyond the gates of the village;—I say go not! I may protect thee in the village, in the daytime: by night go not out of thy chamber, lest some evil befall thee; and the blame be laid upon me. For Ullah knoweth—and here the malevolent fanaticism kindled in his eyes—who is there might not come upon thee with his knife!—a stroke, Khalîl, and thou art dead! But the slayer was not seen, and the truth of it might never be known. Only in the day-time visit thine acquaintance, and sit in friendly houses. I have said go not beyond the gates; but if thou pass them, and thou art one day slain, then am I clean of it! Canst thou look through walling? a shot from behind some of their (clay) walls may take thy life; there are some here who would do it, and that as lightly as they shoot at crows, because thou art an alien, and now they have taken thee for an enemy; and that they have not done it hitherto, wellah it was for my sake."

Abdullah, born in the rude and dark places of Medina, came not much behind the negro villagers in their mad fantasies; and to all their fable-talk he lent his large ass's ears. The tyrannical wretch threatened me another day that, if I would go any more wandering without the village, he would put me in prison. I said to him: "If any think they have cause against me, send for the persons and call me; and let the matter be examined before thee."—But the superstitious doubt of those written papers long clouded the village governor's mind! Another day being at coffee in Ibrahîm's house, I said to the villagers present: "Is it true which Abdullah the Siruân says, that the Kheyâbara have an evil opinion of me?" They answered, "We think well of thee." Ibrahîm added, "A stranger is a guest, whoso he be, without question of his religion."—Among these black villagers of the *Dîrat er-Rasûl*, the coffee server says, in handing down his tray (upon the left hand), "Sully aly en-Néby!" and they religiously respond, "Upon whom be peace." In sighing, yawning and stretching themselves, they exclaim *Yâ Rasûl Ullah!* 'aha missionary of God!' As they sit at the morning coffee the negro peasants recount their yesternights' dreams, and draw from them prognostics: and oftentimes those heavy lips disputed of their

pedigrees, seeking to attribute to themselves the coveted nobility.

Amm Mohammed said to me, smiling, "Knowest thou, that all the Kheyâbara tremble for fear of thee?"—"And how should they be afraid of one man, who is infirm and poor, and a stranger?"—"This is the manner of them, they are like beasts, and have no understanding: they say of thee thou art a magician! Fie! I am afraid of thee, sheykh Khalîl; and what thinkst thou the asses say to me?—'Oho! Amm Mohammed, how canst thou eat with him! or art thou not in dread that he will bewitch thee?'—was there ever such a beast-like malice? And I tell them that though I eat with thee I am never the worse: yet they say, 'Trust well that Khalîl is of a kind of enchantment, he is not born of human nature, he is not of the children of Adam:'—but they themselves what are they? the children of apes; and when they say 'He is a Nasrâny!' I answer them, and so am I—a Nasrâny!"

Such was the amity that grew daily betwixt me and this estimable person. At first he called me often to eat with him; then seeing me bare of necessary things (Abdullah had now my purse) he took me altogether to his house to live with him, in the daytime. Some evenings we went abroad,—'*nedowwer* (said he,) *el-haky wa el-káhwa*,—seeking pleasant chat and coffee,' to friendly houses. At night, since his home was but an upper chamber, I withdrew to sleep in Amân's suffa. At each new sunrising I returned to him: after his prayers we breakfasted, and when the winter sun began to cast a little golden heat, taking up our tools, a crowbar, a spade and a basket, we went forth to an orchard of his; and all this was devised by Mohammed, that I might not be divided from him. He carried also (for my sake) his trusty sword, and issuing from the sordid village I breathed a free air, and found some respite in his happy company, in the midst of many apprehensions.

Amm Mohammed set himself to open a water-pit in a palm ground of his next the troops' summer quarters; the ground-water lies about a spade deep in the valley bottom of Kheybar, but the soil rising there and shallowing out under the figgera, he must break down an arm's length through massy basalt. We passed the days in this idle business: because he saw his guest full of weariness he was uneasy when in my turn I took up the bar. "Sit we down, sheykh Khalîl, a breathing while! *nésma:* nay, why make earnest matter of that which is but our pastime, or what haste is there so all be ended before the summer?"

A good crowbar is worth at Kheybar five reals; their

(Medina) *husbandmen's-tools are fetched from the coast.* The exfoliated upper basalt was easy to be broken through: but next lies the massy (crystalline) rock, which must be riven and rent up by force of arms; and doubtless all the old spring-heads of Kheybar have been opened thus!—Seldom at this season there arrived a hubt, or company of marketing nomads: then his wife or son called home Amm Mohammed, and the good man returned to the village to traffic with them.

Amm Mohammed—endowed with an extraordinary eyesight—was more than any in this country, a hunter. Sometimes, when he felt himself enfeebled by this winter's (famine) diet of bare millet, he would sally, soon after the cold midnight, in his bare shirt, carrying but his matchlock and his sandals with him: and he was far off, upon some high place in the Harra, by the day dawning, from whence he might see over the wide vulcanic country. When on the morrow I missed the good man, I sat still in his suffa, full of misgiving till his coming home again; and that was near mid-day. Only two or three days of autumn rain had fallen hereabout, and the new blade was hardly seen to spring; the gazelles and the wild goats had forsaken this side of the Harra: Amm Mohammed therefore found nothing.—At Kheybar they name the stalker of great ground game *gennàs: seyàd* is the light hunter with hawk and hound, to take the desert hare.

He led me with him sometime upon the Harra, to see certain ancient inscriptions;—they were in Kufic, scored upon the basalt rock, and full of *Ullah* and *Mohammed.* Many old Arabic inscriptions may be seen upon the scaly (sandstone) rocks which rise in the valley, half an hour below the place. I found no more of heathen Arabic than two or three inscriptions, each of a few letters. (*Doc. Épigr.* pl. XXVIII.) They are scored upon a terrace of basalt, under the Khusshm es-Sefsáfa, with images of animals: I found the wild ox, but not the elephant, the giraffe, and other great beasts of the African continent, which Amân told me he had seen there.

One forenoon we went over the figgera towards the third hamlet of Kheybar, *el-Asmîeh*, or Jériat el-Fejîr. After a long mile's way, in Wady Zeydîeh, under a low brow where those sand-rocks rise from the valley ground, we passed by a lone antique building—the walls are of rude stone courses—which is venerable in their religious eyes, and the name of it is *Kasr en-Néby*, 'the Prophet's cottage.' For they say, that "Mohammed, returning some time from Damascus, drew here the bridle of his thelûl, and would have made her kneel, but gnats swarming up about him, he rode on to lodge at Umm

Kîda; and, where his dromedary couched, that spring welled forth whereof they now drink. The old Arabian dwelling is but a ground chamber with a door and casement. It is maintained by the devotion of the Kheyâbara, who build-in any fallen stones, and renew the roof with fresh palm beams from time to time. The Nejûmy had an outlying plot of corn ground in this valley side: and good part of it cost him no more, he laughed, than an old cutlass and the scabbard. In the border of his field were some graves of those who had perished in the plague, few years before,—that in which his brother Ahmed sickened to death; the heaps were now hoary with summakha. Amm Mohammed (little nice) had now a mind to take up the bones, for said he, 'It would enlarge his ground, and he might sow more corn there.' But the good man promising to do after my rede, I made answer that he should reverence the dead, and not remove them. We found a skull under a dôm palm, amongst the wild rocks,—"Ha! he said musing, this is of some Beduwy fallen in last year's warfare; a hound has carried away the head, and left it here."

We went beside our path in the wide valley (of the now joint wadies Sillima and Zeydîeh), to visit the ruins of a village, in the midst, seated upon a crag of basalt: he called it *el-Gereyeh.*—The walls of her strait streets are of dry courses of the Harra stones. Small were those antique dwellings, every house is no more than a narrow chamber, and the earthen floor is advanced, like a step,—as the use is in the Arabic countries, above the doorway and entry, where they leave their sandals. This site is not only well chosen for defence, but the ancient date-eaters overlooked their palm-valleys in a better air. Those old inhabitants, far beside the great trade road, were by likelihood *mesakîn:* though we searched through the ruined hamlet, I saw not an ornament, nor an inscription. We found but a great mortar, in the street, and pitted blocks of basalt, wherein—as the use now is—they brayed their corn stuffs, for boiling. The housewives of Israel beat even their manna in a mortar; and this was a sapient saying among them, '*Though thou bray* a fool *in a mortar*, amongst *wheat* with a pestle, yet will not his foolishness depart from him.'

We came to the mouth of the W. Jellâs, where I saw wide watery grounds that might be husbanded. There is another ruinous village upon the next basalt figgera, the name of it, he said, is *Gériat Abu Robaì.* Those ruins were such as we had viewed in el-Gereyeh; and I saw there a small four-square tower finished as a pyramid above,—it was but an earthen heap

within, and might be a sepulchre. Under this old village, is a spring of the sweetest water. Amm Mohammed gazed about us; and said, "Wellah the ancients had more wit (than this people that now is), for they built upon free overlooking headlands in a better air!" I saw el-Asmîeh not far off, upon a height of the figgera: but here he would have turned back. —*El-Nejûmy:* "Nay, we will not enter, lest it should be said, we went to eat the bread of any man."—"Yet let us go and repose an hour in the sheykh's house, and drink coffee, and be gone." That hamlet is ancient: the few families are land-partners with the Fukara. They are not Kheyâbara, but colonists from el-Hâyat, where they have yet possessions. El-Hâyat is a Nejd negro village, and the people are of more liberal mind than they of lowland Kheybar. The palms growing here in sweeter soil, are more robust than the palms about the Bishr village.

We now ascended the rock to their gate, and the first met civilly saluted us, "Welcome sheykhs, and what news from the jéria?" The sheykh's kahwa hearth we found to be but a fire in the street, and a palm mat! for he was building. This sheykh —and in general they of el-Hâyat are such—was a man of the Arabian hospitality; so that it was commonly said of him, in Kheybar, "He will sacrifice a sheep, if but a (strange) child come there." The good man brought us clotted dates, and sat down with much goodwill to make his guests kahwa. I asked wherefore the corner of his new building had been sprinkled with gore? They wondered to hear me question them thus (and felt in their hearts that I was an alien)! they thought I should have known that it was the blood of a goat which had been sacrificed [to the jân] for the safety of the workmen, "lest, as they said, any one should be wounded." Labourers, since all the householders at el-Asmîeh are substantial persons, must be hired from "the jéria."

—Bye and bye we rose to depart, but that good man held our cloaks and made us sit down again. One who came then to speak with the sheykh was the husbandman partner of Zeyd es-Sbeykán, my sheykhly friend among the Fukara. Though the yearly rent of their plantations might be valued at hundreds of reals, the thriftless peasant was always behind hand with old indebtedness: Amm Mohammed said, 'he had not sometimes a ready real to buy himself a new shirt-cloth!'—Of our host he told me an incredible thing! 'that he had 2000 to 3000 reals by the year (say £400 sterling), and he could spend it all. His *béleds* (béled is at Kheybar palm-yard) were so many that he hardly knew some of them: and if any poor man

came to settle there, he would give him the fruit of two or three béleds only to keep them; he bestows much upon his poorer acquaintance, both villagers and nomads; and in his bountiful hospitality.' The palms of these Kheybar valleys are innumerable: the far outlying are abandoned to the Beduw, and yield but wild fruits.

When we had sat three hours, till the afternoon, our host called us, and those who were sitting at the hearth with us, to an inner room; where he set down before us a vast trencher of his hospitality; two boiled kids were heaped in it, on a mess of thùra. He said with host's smiles, that such was poor cheer, but his sheep were at that hour out of call, and, after the locusts, they had none other grain than this bare millet (thùra). He stood a moment comforting his guests to eat, and added, 'might it do us good': he would not sit down with us, since, by their magnanimous fiction, the host is the servant of his guests.—The growing thùra is a cane-like stem with a flaggy head of many hard corns; the harvest is in the early autumn, the stalks are good provender for camels. The thùra corn is dry and woody; and in common years the villagers eat none, —they sell it to the nomads: and the desert housewives patiently seething this cheap grain in butter-milk make of it a wholesome porridge. Amm Mohammed's Beduwîa prepared very well our daily messes of this harsh meal. Yet many of the villagers could not eat it; they chose rather to live of their date-fruit, though already they had not half enough. The Kheyâbara (negroes) say that the valley dates are to their stomach "as fresh meat."

Amm Mohammed looked, as we came again over the figgera, to see if the new blade began now to spring: he said at last, "There will be no rabîa this year!"—If the green herb were sprung in the land he would have called-in some of his goats from the Heteym; and gone forth, to wander like the nomads upon the Harra: and then, he said, I should have been with him. —He had gone out last year with his Beduin wife and most of the *geyatîn* (sing. gatûny, indigent Beduin squatters at Kheybar): they made themselves booths of their palm matting; and lodged in hollow places. Amm Mohammed led me round by a site, *Másr*, which overlooks the plain-like W. Jellâs: we sought for inscriptions, but found only ruins of old walling such as there are upon all the *fuggar* about Kheybar.—I wondered to see the stalwart man so often sit down complaining that he was weary! and neither could he labour long at once in the garden: the ignorances of his youth, and pernicious drugs, had brought

down his strength, and the fever of Kheybar. As we went, he looked on the ground for bullets, which had been shot in the last year's warfare.

Many times we went by certain bowl-shaped and dry-built vaults of the rude lava stones, none of them above six feet large and high; some have a ring-border of stones laid about them (*v.* fig.).—Are they not grave chambers? and such as the rijjûm

Section of vaulted barrows upon the Harra near Kheybar.

in the Harrat el-Aueyrid, and the nawamîs of Sinai? To bury upon the basalt floor, must needs be by building. It was the ancient manner to the ends of the world to lay the dead ancestors in barrows of earth or stone. I said to Amm Mohammed, "What thinkest thou, are they not tombs?"—"Eigh! it may be so; and now I remember sometimes in my hunting to have seen bones in them."

In the evening he showed me morsels of glassy quartz, which he had found from time to time upon the Harra,—vehemently hoping that they might be diamonds. The good man said cheerfully, in his disappointment, "At least they will be beautiful to have set in rings." Such is the Orientalism, the fond dream, of the Arabs,—to be rich upon a day, before we die, by the benign influence of the stars, without our labour: then would one live—on this side the grave—voluptuously, and be a bountiful householder. Even Amm Mohammed believed with the rest, that I might find them a thing if I would: for this cause also Abdullah, after his violent iniquity, sought to win favour with the Nasrâny. Sometimes with a smiling hypocrisy he threatened me, crying 'Confess, Khalîl! and I was ungrateful not to remember his kindness; for had he not saved my life in the beginning, when he might (as easily) have broken my pan with a pistol shot: confess, Khalîl! or the felon's mind was to hang me upon yonder breastwork of the Húsn,'—where certain "guide stones" appeared. "Ay, wellah! answered him the old sheykh Sâlih, and might one interpret those signs they would lead him to a treasure."—In the dry walling of the ancient acropolis, built of rude basalt blocks, are five white stones, near the southern end above the village, and laid in such enigmatical order as the stars in their constellations.—'And if I would not fall out of his favour, added the village tyrant,—and what then could save me?—I must sally to-morrow with

him upon the Húsn; and he would have the tools borne up before us.—And if I were of the súwahh, that seek no part in the sliding riches of this world, yet they were not men of that perfection; they loved well the use of this world and to live richly: and would I none of it wherefore should I envy them the silver?'

—Alas! how might I persuade them that there is no such lore? when already certain strangers had attempted to raise the hid treasures of Kheybar: and they held that the silent Nasrâny, from a far country, should have some more deep sight in the cabalistical learning. Sâlih added this toothless argument, 'All (outlandish) strangers would to Kheybar!—for what other cause could it be than to seek fortune at Kheybar?'

They have often told me of a Moghreby that came hither to raise hidden treasures:—it is always in the people's faith a Moor who is master of the magical art. 'This Moor sacrificed [to the jân] in the night, a black cock; he read his spells, and a great black fowl alighted beside him. He read on, and a strange black steer (it was none of the village cattle, but a phantom) ascended from the valley palms! The earth rumbled; and rose as it were in billows, gaping and shutting; and in that earthy womb appeared an infinite treasure. Then the wise man commanded his black slave to hew off a foot of the black bull with his sword: but the bondman's heart failing him at this point, the enchantment was broken;—and all that pelf of wealthy metal was turned (they said who saw it) to such vile and brittle matter as the sea shells. Then the Moghreby flung a magical writing into the well, and there ascended a smoke, which he commanded the slave to smite with his mantle; and there rained down upon them pieces of pure gold.—Another enchantment was made by night in a field nigh Umm Kîda: the ground was seen swelling and rolling; but in neither could the master of the spells come to the looked-for end of his labour.'

Another treasure-trover had been here in these years, namely that Yahûdy who perished miserably in the valleys of Kheybar. [*v.* Vol. I. p. 151.] I heard some say he came to them from Yamba,—others said from el-Ally.

One day I ascended with Sâlem the Bishr Ageyly to the Húsn; and he also told me of "a Yahûdy" who had made an incantation in the night: the earth wallowed and yawned; but the spell had been broken by the untimely intruding of some villagers,—and all that glittering metal was turned to brittle chalk-scales before their eyes. The Yahûdy, he told me, had visited Kheybar, with the Beduw. The Húsn, or citadel rock of

basalt, stands solitary in the wady Zeydîeh ; and upon its southern skirt is built the clay (Bishr) village. The length of the walled platform is two hundred paces, and the breadth ninety : the floor is deep mould [that may be partly of the old (clay) buildings which are melted away] upon the uneven rock. The

The Hûsn or Acropolis rock of ancient Kheybar ; from the side of the Bishr village.

Siruân digging there (to repair the ancient wall with a clay breastwork, and build a covert for the soldiery), found potsherds, broken glass, egg-shells, date-stones and dung of horses.—Strangely shouldering upon the Hûsn flanks, from the valley

ground above the village, are seen the twin heads of two antique clay pyramids [*v.* the fig.], whose lower parts are cased with dry building of trimmed stones. Those pyramids are of clay bricks, and they enclose an ancient covered well! so that, in times of public danger, the townspeople in the acropolis should not lack water.

"From hence, said Sâlem, we shot at the Beduw [his own tribesfolk!] and the Beduw shot against us from yonder figgera. We killed we know not how many, for there fell some of them in the palms, and after the Beduins fled, none sought them; but in a day or two the stench of the dead was horrible: one man was wounded of our side."—"Sâlem, I know that thou art an Auájy: tell me didst thou fire upon thine own tribesfolk?"—"Ay! I fired upon them, and so did another, *Eyâd*, and so did another, *Merjân*, and another, a gatûny. We that eat the bread of the Dowla must fight for the Dowla, even against our own people:—but why came they to bring war upon us?"—The same afternoon I saw that gatûny drinking coffee at Abdullah's; and the Siruàn said, "See Khalîl, how they be all of them at my commandment! this Beduwy here killed his own tribesmen in the war, aha-ha-ha!"—"Ay billah (the fellow answered), and if Abdullah bid me rise now and cut the wezand of any one in the company, I would do it."

CHAPTER V.

THE KHEYÂBARA.

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Whenever in the late evenings I returned to Amân's lodging, I found that our door was barred! and I must stand in the street, with my flaming palm branch, calling and knocking to awaken Amân; and he would rise and come down to undo for me: he was now alone, since his Galla comrade, for some displeasure, had forsaken him. Though I daily asked Amân, why did he bar me out? he answered nothing; but one night the poor fellow acknowledged that, after dusk, he was in ghostly fear of the hags of Kheybar; and showing me our palm rafters, "Wellah, he said, sheykh Khalîl, one of them, sitting on such a beam, may ride in the night-time to Medina and return ere day, and no man know it; for they will be found in their houses when the people waken."—"How may a witch that has an husband gad abroad by night, and the goodman not know it?"—"If she take betwixt her fingers only a little of the ashes of the hearth, and sprinkle it on his forehead, the dead sleep will fall upon him till the morning. But though one

knew his wife to be a witch, yet durst he not show it, nor put her away,—for she might cause him to perish miserably! yet the most witches are known, and one of them, he added darkly, is a neighbour of ours. When it is the time to sleep they roam through the village ways: and I warn thee, sheykh Khalîl!—for a thing which we looked not for may happen in a moment! have a care in thy coming home by night."—"I would willingly see them."—"Eigh! speak not so foolhardily,—except thou know some powerful spells to say against them. I have heard that *Dakhîlullah* [a menhel, or man of God] once meeting with the witches did cry against them words which the Lord put into his heart, out of the koran, and they fled from him shrieking that the pains of hell were come upon them.—The witches, said the melancholy Amân, are of all ages: they have a sheykh over them, who is a man, and he also is known."—"And, why are they not punished?"—"Wellah it is for fear of their malice! The hags assemble in dead hours of the night, and sitting in a place of ordures, they strip off their smocks, and anoint their bodies with cow milk [which in Arabia is esteemed medicinal]; and then the witches cry, 'We be issued from the religion of Islam.' So they gad it in the dim streets, and woe worth any man returning lateward if they meet with him! For they will compel him to lie with them; and if he should deny them they will change him into the form of some beast—an ox, a horse, or an ass: and he shall afterward lose his mind, and in the end perish miserably. But they eat wellah the heart (and he is not aware of it) of him who consents to them, and suck the blood of his living body; and after this he will become a fool, and be a dazing man all his days."

There were few at Kheybar that could not tell of some night's fearful jeopardy of their precious soul and body. Amm Mohammed at his first coming hither, being then a robust young man and his heart not misgiving him, had many times lurked behind his casement, in the night shadow, in wait for the witches. And he learned certain texts, against that hard adventure, out of a book which he had that time by him; for his purpose was to leap down his stair-head as ever he heard them before the house, throw up the street door and break out upon them. Yet, for all his watching, he told me, he had never seen the witches; and he now inclined to my (incredulous) opinion. "Wellah, sheykh Khalîl, we are *ghrashemîn*, rude (he said) and ignorant; and such tales, out of their black blockheads, may be but *mushrak!* (meddling superstitious vanities to the dishonouring of the only God)."—But

sheykh Sâlih said one evening, "I have seen them myself! It was in my father's days when I was a child, as I came late homeward from a neighbour's house: and what did I see in the street!—wellah Such-a-woman (he named her) go by all naked, and I saw her gross belly, and her eyes rolling like fire. I shrunk into a doorway, and had but time and sense —I knew little else for I was yet untaught—to cry *Ullahu akhbar!* and start to my father's threshold: and there I fell down in a swoon; and so the neighbours found me! Ay! I knew her right well,—I could not be mistaken, and some of you are of age to remember her."

Dakhîlullah, as his father before him, was the maul of the village witches. This poor man, at certain times when the spirit moved him, went forth by night, with a great cry in his mouth, and proclaimed the kingdom of God and Mohammed through the village ways. One night as Dakhîlullah issued from his house he saw the man whom the village whispered to be 'sheykh of the witches,' going in the street a little before him. Dakhîlullah ran and leapt upon his back, and beating him in the head, he cried at his ears, "Say, thou cursed one! La îlah ill' Ullah; say, La îlah ill' Ullah!" The startled man, who thought the fiend was fallen on his neck, ran the length of the street under him, and fell down in a swoon; but Dakhîlullah wrung from him the words of the testimony before leaving him, 'There is no îlah but Ullah.'—Dakhîl though otherwise poor in spirit, feared no after-claps of the beaten and mishandled man; for the saving religion defended and maintained him.

One of these nights I was wakened by a judgment-voice which resounded through the village streets!—and I heard a strong footfall coming roundly on in haste through the silent *aswâk*. It was Dakhîlullah, and his words were, *Yâ abeyd Illah, la îlah ill' Ullah, wâhed Ullah!* 'Ho! ye worshippers of the Lord, there is none God but the Lord, the Lord is one!' and he strode through the Saheyn, and went-on thus till he was out of hearing. Amân sat up in the cold moonlight; he listened devoutly and said to me, 'Dakhîlullah was calling to the Moslemîn.' After a space, when Dakhîlullah had gone through all that side of the village, we heard the portentous voice with the same words and his mighty tread coming about again. Only a wall of clods parted us from our neighbours: I could hear them rake their embers, and the voices of the rude families inhabiting about our little open place; they took up the burden and repeated long and devoutly his La îlah ill' Ullah! I looked out, and saw in every casement the red

firelight: they had blown their embers, it wanted not much to the day, and none might sleep more.

—The sickly Amân said to me with a pious sigh, "Oh! what sweetness is there in believing! Trust me, dear comrade, it is a thing above that which any heart may speak; and would God thou wert come to this (heavenly) knowledge; but the Lord will surely have a care of thee, that thou shouldst not perish without the religion. Ay, how good a thing it were to see thee a Moslem, and become one with us; but I know that the time is in God's hand: the Lord's will be done.—But ah! what a marvellous Providence, sheykh Khalîl, has brought us here together! I born at six months' distance, and thou as far in the other parts of the world; and when we speak one may understand the other!"—Full was the tender and weary human heart of this poor Galla; and I could not perceive that anything in him was barbarous, or uncivil: he had grown up in a foreign land in the divine school of affliction and poverty.

Dakhîlullah was a dull man, all the day after this night-wrestling and effusion of his spirits. At other times, the poor negro was a simple soul, and for fear of certain persons in the village, about some question of inheriting land, he had lately been a fugitive among the nomads. He was a neighbour of ours, and in his trouble he reverted to the magnanimous defence of the Nejûmy! and he saw me always with a good eye, since I was the friend of Mohammed. When we passed forth to our labour in the morning, he sat drooping in the street upon the public clay benches.—Amm Mohammed enquired, with a little hardness and irony in his voice: "Why thus? up! and go to thy work, man." Dakhîl only answered sadly, *Nay!*—I questioned Mohammed, and drew from him an unwilling answer, that 'Dakhîlullah was a MENHEL.' When the religious passion was upon him, he could not forbear; he must go forth and prophesy through the town.

Certain days later, any sick persons might enquire of him; and Dakhîlullah would answer them [as he was taught by the spirit] and prescribe remedies. Amm Mohammed tells me it is the second day of the week after, when the infirm or their friends resort to him, 'bearing coffee and incense.'—"And woman, (he spoke to his wife) see thou forget not! the seventh day from to-day carry our sick bint to him, with a present of dates, and we shall hear what he says."—In that day, the seer responded, 'That because Mohammed was a harsh man in his household their babe should die;—but let the father sacrifice a sheep for the life of his child.'—Amm Mohammed as he heard this answer, exclaimed in disdain, "The slave's divination is *waswassat*,

a making religious mystery by whispers; and all this I begin to believe, with sheykh Khalîl, is not in the religion.—Dahkîl is an ass, a fool, and he tells my wife that because I am of hard speech, the little daughter must die! and thy daughter Khalîl, for, since thy medicines saved her life, she is a child of thine."

Her sickness was dysentery and fever; and we were in dread, from day to day, of the babe's dying. Two infant children, which his housewife had borne him, before her, were dead, and he yearned for the child's life: I counselled them to send her out of Kheybar, to the Beduw.—I daily wondered to see almost no young children in Kheybar! The villagers answered me, "The children (*bizrán*) die in this air!—it is the will of Ullah." The most pestilent season at Kheybar, which they call the *hamîm*, is the still and sultry month (the summer's heat then entering), when the new date berries are first formed in the trees;—this is between March and April, and as soon as the corn is carried.—If the valley fever come upon the grown negro people, they do but languish a day or two.

Ibrahîm was a prosperous young man of the Arabian mind, and comely manners; and save for some rasping of the negro gullet when he spoke, you had not remembered his colour. He was unlettered, and when I praised his boy's reading, he sighed and said, "I have only this child left." Ibrahîm was rich, he had four wives, though nearly every wedded man of these villagers leads his life with an only housewife. They live on together, and she is the mother of his children: upon the men's part they are far from the lightness of the Beduins, and the feminine infidelity is little heard of amongst them. Their women are not veiled; and many are the bonny young faces (almost Ethiopian) of their sex at Kheybar. In their houses there is no separation of the hareem: the Kheybar dwelling is commonly but an upper chamber, and in presence of village guests, or of nomad friends, the negro women come to sit at the hearth, and take their part in the common talk; and that is often with a loud tongue, and harsh plainness of understanding. If guests lodge in their suffa by night, the hareem go out to sleep with some hareem of the neighbours.—'Aha! said Ibrahîm, it was not so with him formerly; his wives had been all years with child, and many were born to him: but he lost their babes again in the hamîm. Now his hareem had left off bearing, and he was much in doubt of evil eyes; there were many witches at Kheybar!'—He would hear the hakîm's counsel.—I bade him send his son, in the hot months, to some friendly tribe in the khláa.

That power or passion which came upon Dakhîlullah, Amm Mohammed told me, was ES-SULÂT,—the Prayer; he might mean the Spirit of Prayer. The same strife of spirit had been in his father before him: the hags fled from the religious sound of his voice: "he could even perceive the odour of witches passing his house, and would hurl down upon them, carrying away the door in his hand."—One day after, Dakhîl came of his own accord to help us in the garden; he wrought till the midday, but had not much strength: so said his noonday prayers with a devout simplicity, and ate his due of dates and departed. The poor soul desired me to cure his ophthalmia.—When afterward I said to Mohammed, "Your Seer is bleareyed!" he laughed maliciously.

As we opened our well-pit, we found veins of jips, and jiss (which they distinguish, the last is perhaps pipe-clay) under the mould of the valley, with banded clays, which are seen parched and flawed above with the old vulcanic heat.—"Thy lore is good, said Mohammed, [I had spoken of geology,] verily this soil is laid in stages."—Some will take that fat white clay for soap to wash their cotton garments; but at better leisure they use the bruised stalks of the alkaline plant er-rimth. With our well rubbish we built a loose terrace wall, *thofîra*, and sifted (*jérula*) mould upon it, using the labourer's palm basket, *muâra*. Mohammed would make of this ground a (Medina) garden of potherbs and fruit trees; which hitherto were not planted at Kheybar,—not even the sweet-meat palm el-helwa, nor vines [but these may not prosper here]: because the Beduins formerly overran all in their lawless levity.

There was an honest vainglory in Amm Mohammed to show himself a citizen and a loyal man, and to be seen in company with the officers of the Dowla: the *quondam* trooper maintained a horse at Kheybar, chiefly that in the months of the military occupation he might ride, like a sheykhly person, with those great ones. Now he foresaw the brave time when he should bid the Medina officers to this ground, which would be his herb-garden; where sitting dangle-legs upon our terrace wall, they should partake of his summer fruits. Mohammed was of a metal which I have seen in all countries: strong men and large-bodied, yet infirm soon, with sweet and clear, almost feminine, voices. He was of a mild and cheerful temper, confident, tolerant, kind, inwardly God-fearing, lightly moved: his heart was full of a pleasant humour of humanity. Loving mankind he was a peacemaker, not selfish of his own, true and blithe in friendship, of a ready and provident wit, both simple and sly, eluding enmities;—an easy nature passing over all hard and

perplexed matter, content with the natural course of the world, manly and hardy, but not long-breathed in any enterprise.

If I reminded Mohammed of our task, which lay whole days abandoned, he answered cheerfully, that when he might see me once safe out of Kheybar, he would bring-in a bevy of stout young villagers, and our long labour would be sped in a few hours.—When our iron would no more bite on the metallic durity of the deeper rock in the well-pit, I brought a mantle-full of palm leaf-buts to fire the stone: they use thus to find the joints of the intractable basalt, which is to be suddenly chilled with water. I struck a spark and blew the flame in a shred of palm-bast; and kindled a raging fire. "Aha! hast thou set on fire jehennem? laughed Amm Mohammed, or to speak it mouthing-like, as the Turks, jehendem."—There was lately a governor of Medina of this mad name, *Jchendem Pasha!* As all was burned low, we found nothing to take up the water. "Alas! laughed he, jehennem has burned in vain:" then, at my bidding, he hastily daubed our basket with clay, and cast on water. Ahmed called his brother *laab*, a play-fellow. Though Mohammed had passed his fiftieth year, he was young in honest glee as one who had not found a trouble in the world.

They have an old world's custom here, to labour for each other without wages, besides that which the young men must eat. When one has any need he calls to some likely young man of his acquaintance, 'Come thou and work for me to-day,'—be it to dig, to plough, to sow, to reap, to water, to build.—The work-men leave their labour at high noon (when the work-day is ended at Kheybar) and follow him home, where his housewife has made them ready their dinner;—that should not be of dates, but some of their bread or corn messes. Mohammed had a purpose to build himself a house, since this was not his own wherein he now dwelt.—"Yet, said he, it must cost me some sacks of wheat, to fill so many days their hungry bellies. It is not known, he often said, how well we live at Kheybar, saving that this air is not good. I am better here than at Medina, where we pay the water-carrier to drink water, we pay for fire-wood, and one must buy his horse provender."

To his house-building he told me he would call only the best workers of the eyyâl, and say to them, "I build a beyt, come and make clods with me to-day." These are half-spadefuls of the fenny black earth, rolled in their hands for bricks, and left to harden a few days in the sun; they are then to be turned. When the sun of ten days has baked the crusts, and the white summakha is seen upon them, they may be carried

for building: the builders have puddled earth for mortar. They lay the foundation of two or three courses of rude stones [*v.* Vol. I. p. 135; and confer Jer. li. 26], and thereupon build clods, two bricks thick, but without any craft or care, to knit them with cross-laying: they dress all rudely to the eye, and it suffices them. When the young men go out for beams, they seek windcast palms in the béleds; and whereso they find any they take them, since fallen palm timber is only cumber at Kheybar. The balk is girded with ropes, and a score of good fellows will draw it home with a song; and return for more until they have enough. The stair is made of stones and clay: the suffa floor is a palm deep of stamped earth, upon a matwork of palm branches; and in the midst is made the square clay hearth, of a span height with a border. They now want nothing to garnish their houses, but a little matting.

The negroes are poor in the abundance of their palm valleys, and of an improvident, churlish, and miserable humour: yet it is said, that in the date harvest they can be open-handed. Many palm yards and seed grounds may be counted to almost every household; but they lie partly untilled, and there is much indebtedness and poverty amongst them, even in good years. "Mine, said Amm Mohammed, are but ten béleds,—there is hardly another here who has so few, and many have fifty or sixty: yet none of them fare better than I; and that is but of a little providence and good husbandry. I thank God, there is always in my house to eat; but the half of them have not oftentimes enough."—I knew a wasteful young man who had been rich, but to-day he was almost undone. He had spent palm grounds and palm grounds to purchase him wives and more wives; for, as he was a sot, he might not live many weeks in peace with any of them: I saw that the nomad marketers would not trust him now with one real's worth of samn, for payment (to be made in dates) at the coming harvest!—The sah measure at Kheybar is the good old standard of Medina, the greatest that I have seen in Arabia. The sah may be nigh two pints at Teyma, two and a half at Hâyil, at el-Ally nearly three, and at Kheybar, five; their *medega* (a small palm basket) is a twelve-sah measure, five medegas are one *mejellád*. A skin of dates is called here as at Medina *hashîah*.

There had been a famine in the desert seven years before. That was after four rainless winters, so that there sprang no after rabîa; and the cattle of the Beduins died away to the half. Then many poor tribesmen came down to seek some relief in these valleys; and Amm Mohammed told me that the Kheyâbara enter-

tained them until their own began to give out. He said, "You might see the Beduw, an hour before sunset, creeping up from the street, by twos and threes, to the people's suffas; and they would sit silently at an hearth till the supper hour."—Such a general charity might hardly be procured by public laws in other countries!—An unwilling householder will but say, "Why guest it so often with me, *and hinder others' coming*, wherefore do I see thee here every day? seek other houses!" In all this wealth of land, few of the Kheyâbara have any little ready money. It was said of old crooked Sâlih, the sheykh, whose palm grounds were more than other men's—'that he had in his chest perhaps 200 or 300 reals.' The greenness and plenty of the Kheybar valleys is a proverb in the desert, and the tribesmen make a pretty etymology of the name: "What, say they, is Kheybar but *Kheyr-el-barr*, THE LAND'S WEALTH."

The seats of the Annezy Aarab soon after the conquest of Mosaic Kheybar were a little, says the tradition, above Medina, between the W. el-Humth and the W. er-Rummah [where wander now the W. Aly and Heteym, and part of the Harb nation].—*'Okilla* a slave of Márhab, the Emir of ancient Kheybar, had gathered a remnant of his villagers, and was become their sheykh. One year when the Annezy passed by with their cattle, they pitched by the (friendly) Kheybar valleys, as in a place of much water. A maiden of the Aarab entered Kheybar to see the daughters of the town: and there a young man was wounded with her love, who enticed the gazing damsel and forced her;—he was the sheykh Okilla's son! The poor young woman went home weeping;—and she was a sheykh's daughter. This felony was presently reported in the nomads' menzil! and, 'It was not to be borne that a virgin should suffer violence!' said all the Beduw.

The Annezy sheykhs sent to require satisfaction from the sheykh of Kheybar; who answered them shortly that the Annezy should no more water there. On the morrow the town sheykh, Okilla, rode to the nomads' menzil, with a few horsemen, and defied them. The Beduw set furiously upon them; and Okilla fell, and there were slain many of his people. The Beduw now overran all; they conquered the villages, and bound themselves by oath not to give their daughters to the Kheyâbara for ever.—'Thenceforward the Kheyâbara took bondwomen for wives; and at this day they are become a black people.'—The Beduw left the villagers to husband the palm valleys, for the half fruits with them; and removed in the wilderness.

Every possession is reckoned at Kheybar upon the Beduin partnership; even the villagers' houses are held betwixt them and the absent nomads. At midsummer the Annezy tribes (which remain in the south) descend to gather their part of the date harvest. Every béled is thus a double inheritance; there is a Beduin landlord and a black villager partner, and each may say 'it is mine.' The villagers are free husbandmen: they may sell their half-rights to others, they may even neglect their holdings, without contradiction of the Beduwy; and the tribesman cannot put another in his room. If the villager sow the soil, the harvest is all his own; the absent Beduwy has no part therein: yet if the Beduwy (as there be some few impoverished tribesmen) dwell at Kheybar and become a settler (gatûny), he may do the like, entering to the half with his negro partners and sowing the inheritance. In the home géria were fifteen poor (Bishr) Beduins that did so: they were bankrupts of the desert come to settle upon that little (landed) good which yet remained to them inalienable. These village Beduins are not misseen by the Kheyâbara, who willingly lend the poor gatûnies their ploughs and plough-oxen, and the husbandman's tools.

The absent tribesmen's land-right is over no more than the palms. As these decay the villager should set new plants, and the Beduwy is holden to pay him for every one a real: but if his land-partner be poor and cannot requite him, he may leave their ground unplanted, or he may sow the soil for himself. Nevertheless the Beduin lordship remains in the land, and his nomad partner may, at any time, require the village partner to set palms there, for the half fruit, only requiting his labour: or the villager may plant an old palm ground, and reckon the Beduin's indebtedness in their future harvests. Good village partners will provide against the decay of their plantations; for where they see any old stem they cherish an offset, that when this fails they may have another palm, in its room. Yet so there is the less order in their béleds, the offset stems grow over-thwartly, and are in their season the sooner to fall.

Besides the villagers possess in their singular right certain open lands, which (from antiquity) were never planted with palms; such are their fields towards *Kasr en-Néby*, and that upland bottom of sweet (but not deep) earth, el-Húrda, where are many old wells;—they say "three hundred," that is very many. We have seen what is their landed wealth; and if I consented to remain at Kheybar, almost every considerable householder, they promised, would bestow upon me a béled: and first Amm Mo-

hammed gave me that ground where we laboured, with its fifteen *aydàn*, or stems of palms: last year he had bought the villager's right for sixty reals. Sheykh Sâlih gave me the next béled, but like his liberality, it was not large. Every palm-yard has a high-built wall about it, because formerly (in the season of dates) the Beduins were knavish climbers and pilferers by day and night. The béled wall is built and repaired by the villager's labour; the Beduin is to pay him for every length of a palm-leaf rod, a real.

If a Beduwy, for any instant need—as to make an atonement for bloodshed—must sell his inheritance of land, he sells it to some tribesmen, and not to the negro husbands. When landlord tribes or kindreds forsake the country and become Aarab of another dira, as the Sbáa, Ruwàlla and Jellâs, the reversion is to the Annezy that remain in the land; and the former rights remain in abeyance. Any stranger at Kheybar may use the idle soil of a béled in partnership with the villager. The stranger's seed corn is sown in the field, and the villager's is all the husbandry,—ploughing and watering and harvesting; and the grain will be halved between them. Thus did Ahmed, thus did Sirûr, who was of a thriving nature; the Galla had three good plots sown down this year, and he drank milk of his own little troop of goats: he was the only man of the miserable soldiery that prospered at Kheybar. 'Eigh! said the ribald, lifting his eyes to heaven, if only his Lord would leave him here other two or three years! —then would he be fully at his ease, and a welfaring person.'

—It happened (strangely) that this Sirûr had been somewhile a soldier of the kella at Medáin; and (as Amân said) the bondsman of Haj Nejm, but he had conveyed himself away from thence: he knew also Teyma and el-Ally. Once he had been beset in the Ally boghrâz by Beduw, but said the smooth scelerat, 'Rubb-hu, his Lord delivered him':—he was thus an unwilling witness to the truth of all that I said, of those places.—Only with this infamous slave I had forsworn all patience; it might seem imprudent, but to batter such spirits in breach was often my best defence. Whenever Abdullah entered the coffee-room his audience, and even the Nejûmy, rose to the black village governor, and I remained sitting.—Amm Mohammed, when I twitted him, at home, answered cheerfully 'that he did not lout to Abdullah, but to the Dowla.'—If any man were displeased, I answered them not. Abdullah, at such times, sitting silent, and a little confused, waited that some other should take up the word to censure me, as his bully Sirûr;—and no man besides was well affected to the Siruân. Sheykh Sâlih one afternoon coming in after me,—" Room (cries the bellowing voice of Sirûr)

for sheykh Sâlih, rise! make room, Khalîl, for the sheykh."—"Sâlih, I said, may find another seat." Abdullah, who felt himself a slave, might not, in such thing, question with the white Nasrâny; and Sâlih mildly let his lame weight down in the next place. Sirûr murmured, and barked, so I turned and said to him plainly, "I have wandered in many lands, many years, and with a swine such as thou art, I have not met in any place." The timid Hajâz audience were astonished at my words; the most stared into the fire, and mused in their hearts that the Nasrâny had not said amiss. Abdullah rolled himself, rose a little from me in his seat, and looked down;—the Nejûmy was present, whom he feared. Sirûr made a countenance not to hear, and "What is it? (he enquired of the next sitters) eigh! tell me what has Khalîl said?" But they, as Arabs, where is matter of contention, held their peace; and seeing that none favoured him, he found not another word.—"The slave, said Amm Mohammed, as we came home, has not the heart of a chicken!"

All their tillage is light. The husbandmen go out after sunrise, when they have eaten, to the plantations. They plough with a pair of their small oxen, and when they have broken a *fuddân*, or hide of the mouldy earth, in the few hours before high noon, they think it is enough! Their plough is little more than a heavy sharpened stake, which may stir the soil to the depth of an handbreadth. Another day it will be sown down with the same hasty hands; there is no dressing, and this is all their care till the harvest, save in their hour in the week of the public water, when they will let in the brook upon their field, and it floods at once all the pans of irrigation. Thus one man's hands may minister to the field labour of a Kheybar household, though their acres be many. In the spring time they marry the palm blossoms, and lop the sere leaf-branches: the villager, armed with a heavy bill, hitches himself upon the scaly palm stem sitting in a sling of palm-bast.—Sâlih, the sheykh of Kheybar, was a cripple; he sat continually at home, and a slave lad tilled all his possessions. Haseyn's two hands,—the lad was not yet sixteen years of age,—sufficed for nearly all his father's husbandry. In this Kheybar is unlike the Nejd oases, that [saving in the Húrda] here is no well labour; they may keep holiday all the days of the week and go nearly empty-handed. When it is hot noon they think it time that the people of God should rest from worldly toil,—the sun is already hot over their black heads even in the winter season; they come home to the street shadows, and eat dates in their suffas. They sit abroad, in the idle afternoons, on the public clay benches; and some will take part in, and some look upon the others' pastimes, as the *bîât*: some of

the younger sort carry out their long guns to the palms a-birding. —They play bîât at Kheybar not with two but with seven rows of seven pits each. The negro women sit in their house-tops platting palm-straws, and often singing at their labour.

After the sun's going down the young men blow their double pipe of reeds, *mizmàr*, through the village ways: and most evenings they gathered in the Saheyn or in the other open place, *er-Rahabba*. Then the great tambour was fetched, and they kindled a fire of palm leaf-stalks to give them light to the dance.—The young men step counter, lifting their black shanks to the measure, which is beaten to them with loud stirring strokes; and smiting swords to bucklers they bless the shimmering blades about their shining black faces. They tread forth, training the shifting feet, and beat the ground; and winding their bodies, they come on anew, with a boisterous song,—and that is some thousand-times-repeated simple verse. Their sword dance may last an hour or two; and commonly there stands a bevy, to look on, of the black but comely village lasses, who at the first sound of the tambour have run down from the mothers' suffas: or those maidens dance apart. Many times when I came by them, returning homeward from Amm Mohammed, with my flaming palm-torch, the young men redoubled their warlike rumour; and they that had them fired their pistols, there was a sudden brandishing of cutlasses aloft, and with vehement cries, they clattered them on their shields: they all showed me the white teeth, and shouted "aha, aha, Khalîl!"

Many a night they kept this morris dance in the Saheyn, and the uneasy light of their bonfire shining in at our casement, the thunder-dints of the tambour, and the uncivil uproar of the negro voices, wasted our rest, which was our only refreshment at Kheybar.—Then the poor infirm Amân could not contain his illhumour: "A wildfire, he said, fall upon them! akhs! who but the Kheyâbara might suffer such a trouble of beastly noises?" Upon the great feast *aŷd eth-thahîa* there was all day a dinning of the tambour and a dancing through the town, to the Saheyn. Where finding my comrade who sat drooping upon the public benches. "How, I said, always musing! hast thou not a light foot to lift with the rest in this feast? be merry man whilst thou art alive." The poor Galla smiled a moment and forgot his melancholy; then he responded, with a reproachful look, "I am a *Tourk* as thou art a Tourk: the Turks hold aloof from the people's levities."

Amm Mohammed said to me of the Kheyâbara, "They are *ahl hàwâ* and *wàhamy*, an aery, whimsical people." Even he (a city Moslem) reproved their blowing the mizamîr, for the

sound of the shrilling reeds is profane in their grave religious hearing: but the horrid swelling din of the tambour pleases them wonderfully. He said to me, "The tambour is the music-sound [the organ-tones] of the religion of Islam."—Herdsmen and nomad children blow up shawms of green grass stalks in the sweet spring season: the toy is named by them *hawwáma*.

The Nejûmy's third younger brother, who two years ere this had been killed by a ghrazzu of Jeheyna in the way hither from Medina, was nigh the end of his life initiated in that strange mystery of Asiatic religions, which is yet practised by certain derwishes in Mohammedan countries. There is a school of them at Damascus, and I have found certain of them in the W. Bárada. They wound themselves, in their fury; and it seems to us, without after hurt! In festival processions, roused by the religious din of the tambour, and inflamed by the fanatical people's shouting, those unhappy men rip up their bellies, strike skewers through their two cheeks, and stab knives into the fleshy parts of their bodies. All this we may see them do; and after three days they are whole again in appearance! Amm Mohammed told me, gravely, 'It might be by a medicine; it was no trick,—and this he had ascertained from his brother, who had never deceived him.'

One day when we were at our garden labour a company of villagers went over the figgera, to gather wood. Dakhîlullah and another remained to keep watch from a rock above the Sefsáfa, where a rude summer barrack had been built of clay for the Medina soldiery. An hour passed: then suddenly they cried to the Nejûmy, 'They saw smoke as of shooting whither the wood gatherers had gone.' Amm Mohammed caught up his matchlock and, leaving his mantle and kerchief with me, bare-headed, and in his shirt as he was, and without sandals, the strong man ran out with them to the rescue. Others saw them run, and the alarm was soon in the village. Abdullah the Siruân called his Ageylies to arm and follow him; every Kheybary had taken his weapons, and they all hied over the Harra. Also Amân tottered forth, with his dying face, in the wild rocks, under the load of his musket: but Abdullah bade the sick askar return to his rest.

Mohammed's béled lay somewhat open; he had often warned me not to be found there alone, for dread of murderous shots from the béleds about: but if I returned towards the town I must meet with hot-heads running to battle, with arms in their hands; besides Amm Mohammed had left his clothing with me, and I thought it were not for the valiant man to return through the streets unclad. I remained therefore to labour in the

garden: and in those long hours of silence, I was a worshipper in the temple, and a devout witness of the still life of Nature. And when I paused great herb-eating rats sallied from the four ruinous clay walls: every rat cropped a nettle stalk, and carried back the tall leaf in his mouth to his cave, and returned for more pasture.

At the mid-afternoon I heard such a warlike hubbub, that I supposed the enemy must be breaking into our village: the shouting and shots seemed to be in the midst of the béleds.—Now came Amm Mohammed out of breath, and he wondered to find me yet there. Seeing his heated looks, I enquired quickly, "What of the battle?"—"It was but a ghrazzu, and we have beaten them off: there was some far-off shooting,—no man is hurt. And this noise of shooting (in the air) is of the eyyâl returning: must they not brave it a little and cool their black blood ere they enter the houses:—and now hie thee! sheykh Khalîl, let us homeward and eat támr."

After supper we went to the soldiers' kahwa; where they chatted of that day's adventure. Abdullah cursed the Beduw and all their father's kin; and he lamented for his tender black feet, which had been bruised upon the ruggedness of the Harra. The Nejûmy answered, with his pleasant Turkish adulation, which seemed an irony in so manly and free a mouth, "Poor thou! I do pity thee, Abdullah; the sharp lavas made as well my (naked) soles to bleed." When we sat at home I blamed this dissimulation; but the Nejûmy answered smiling, "It is not amiss to smooth him with a fair word, since such is the way of them: slave, and cursed one, and tyrannical fool, though he be, yet is he not here the officer of the Dowla?"

The wood-gatherers had been met by a Bishr ghrazzu, who stripped the more forward of them. Then succour arriving, the Beduw (who saw many long guns among them) held off, and the villagers ran in to save their asses: there was after this only a distant firing of matchlocks, and the Nomads rode from them. In all the village, only the lame sheykh Sâlih had stayed at home. Hearing that I remained in the garden, Abdullah said, "You might have been assailed there, O Foolhardy; and if one day thou art killed thus, the blame will be laid upon me: now do no more so, lest I put thee in prison!—Now sirs, let everyone speak his mind,—and we are the Dowla! I say, for the time to come how may we bridle these insolencies of the Beduw?"—Abdullah himself slept upon it, and, at the morrow's coffee-drinking, he cries, "I have found it! and clapped his thigh, *âs' Ullah, temmém*, yes, and it please God, perfectly; —*ana werrîk*, I shall show you, that I know the office of a

governor at Kheybar! There will, I say, be twenty horse-riders stationed at Kheybar: this shall be my request when next I write to the Bashat el-Medina!"

Their wood-gathering is often with peril; since not content, as in the most oases, to burn the sickly reeking palm fuel, the Kheyâbara go to seek the sere sammara timber (with asses for carriage and their housewives, who will bear home some upon their heads) far over the Harra.—There was a murmuring now in the town, because Abdullah imposed upon them a contribution of this hard-won fuel for himself, and for the soldiery.

The Dowla was at Kheybar now five years: I enquired of prudent villagers what comparison they made of the present and their former state. They answered, that though the zikát of Ibn Rashîd was a little more than is levied by the Dowla, yet Ibn's Rashîd exactors, which were a dozen armed thelûl riders, came upon them in the date harvest only: they remained few days, and theirs was a short tyranny; whereas this now resident Dowla is continually grieving them. Ibrahîm the Kâdy added in my ear, *Wa shúghrol-hum bes en-náhab*, ALL THEIR BUSINESS IS RAPINE.—Nevertheless the Dowla defend the villagers from the Beduw, that beforetime maltreated them, binding and beating them, naming them theirs and their fathers' slaves to do all their wild behests, as to bring in forage. They not seldom forcibly entered their clients' houses, to make booty of grain; Beduins have outraged the negro women, and they behaved themselves in all things inordinately, as masters: and whereso they thrust into any village house, a sheep or else a goat must be slain to their supper. In the date harvest before the Turkish occupation, Misshel the Auájy had sacked Sâlih the sheykh's house!—Sâlih was pleased to hear me condemn the churlish hospitality of that great Beduin sheykh.

At the hands of Ibn Rashîd's men they fared little better: for whereso the Nejders found any gay sword or matchlock among them, they carried it away 'for the Emir's armoury,' enforcing their wills with cruel blows; and the Kheyâbara could have no redress at Hâyil!—At length the villagers of Umm Kîda, who had been sorely vexed and mishandled by them, sent messengers to the Pasha of Medina, beseeching him to receive them into the protection of the Dowla:—and they were heartened to this by their W. Aly partners.

That good Pasha—his name is not now in my remembrance—was an uncorrupt and charitable personage, such as there are only few among them. He had lately distributed copies to the koran to all who could read them, in these parts:—the copy which Amm Mohammed possessed was one of them.—

The Pasha lent a pious ear to the tale of these black villagers: he heard their griefs and the name (Ibn Rashîd) of that great sheykh who oppressed them, and where their valleys lay, which they affirmed to be in his lordship's province; and the good gentleman promised them some relief.

—From that time the Turks began to think of the utility of Kheybar, a name which had been hitherto as good as unknown in Medina. The summer after the Pasha sent thither some companies of infantry with a squadron of horse, and a troop of Ageyl,—it might be the year 1874. They came in five marches to Kheybar, where they found none to oppose them.

The Beduins descended peaceably, and gathered their dates with the Kheyâbara: but in the day of their departure they found watches of the soldiery, set in all the heads of the ways, to levy a toll of half a real upon every outborne camel-load of their own fruits! The Beduw had never heard in the khála of any duty of theirs toward the Dowla; besides many of them had not a piece of silver! The poor nomads spend that little money they bring with them, in the harvest-market, for their clothing and about their other needs.

The tribes descended in the second season of the Medina occupation: but seeing the guard lessened they began to contemn them and would not pay the taxes. "Let the Dowla take them, they said, if they would have them."—The Medina government saw that they must increase the summer camp at Kheybar; and the Bishr were now in heart against them, by the setting on of Ibn Rashîd. Early therefore in the third summer a regiment, with cavalry, and a troop of Ageyl riders, were sent to Kheybar. Their tents were pitched at the Sefsáfa; also the Húsn was occupied and repaired by the Ageyl, under this Abdullah Siruân.

The date harvest approached, and the Annezy descended from the Harra, the Fukara came first. Their yearly menzil is at *es-Suffuk*, under the Asmîeh; and there the principal sheukh, Motlog, Rahŷel and Zeyd, have their good clay (summer) houses. They had sworn, by the way, to the Bishr to take part with them, both against the Dowla and against the W. Aly.

The Turkish officers rode that night to visit the Fejîr in their encampment. The mejlis of the sheykhs and tribesmen assembled immediately in Motlog's clay beyt, "to hear the words of the Dowla."—Motlog and the sheukh answered, "We are come hither to gather the fruits of our own palms; and if ye be at war with Bishr, we are for neither of you."—"Do ye promise this?"—"We promise you."—When the officers returned they appointed a station to the W. Aly for the morrow;

bidding them observe the Fejîr, and be in readiness if need were to resist them.

When the sun was rising the Aarab were seen from the Húsn "like locusts" leaping upon the Harra; the Siruân beat a loud alarm upon the tambour. The soldiery at the Sefsáfa had slept upon their arms!—Eighty Ageylies were sent out, as light skirmishers, against the Beduw. When a noise of their shooting began to be heard, upon the figgera, the colonel who commanded bade his soldiers (of the line) not to budge from about him. He entered himself the clay chamber, which was his lodging, and locked himself in, and (because his casements were made low to the ground, to let in the freshing air) he lay down flat upon the floor!

—The Beduins came bravely on with their shouting and singing; they were armed with spears and swords, only few had matchlocks. The Ageyl, that had advanced dispersedly over the rugged Harra, fell back before them, until they might all run together,—then they stayed; and so they returned in a body against the nomads. Thus running upon both sides and shooting, they were long in distant battle; and the Ageylies had the better. At length one fell upon the side of the Beduw, who was a principal sheykh: then the Aarab ceased firing, their powder also was nearly spent, and they turned to fly. Misshel (their great sheykh) made haste to save himself upon his thelûl; and first drew bridle, they say, at a day's distance.

As for the colonel, at the Sefsáfa, when the noise of their shooting had somewhile ceased in his ears, he rose and came forth. The coward had heard the scurrilous tongues of his own soldiery infaming him, 'the dog-son vile traitor to the Dowla, that had not sent them to the support of those few, whose lives were so long jeopardised upon the Harra.'—This man is said to have lost a regiment in el-Yémen, and to have purchased another colonelship for his money.

The armed villagers of Kheybar (Amm Mohammed was their captain), in the Húsn, had fired with powder against their land partners, till one of them fell wounded; and only then they rammed down lead.—The Fukara held themselves coy; but when they saw Bishr broken and flying, they ran in and made booty of their booths and utensils. Their wild deed was not afterward reproved, nor for such had the Bishr any rancour against them,—they had else lost their stuff to the Dowla; and in like case they themselves had done the like!—Much more strange and unnatural was the deed of the Bishr geyatîn! for they took part with the Dowla, and with the black villagers.

against their own nomad brethren. Besides, we have seen, there were certain Ageylies of the same tribe, who fought against their own tribesfolk.

One of those traitors fell the same year into his people's hands; but after vehement words they let him go: and Misshel had since sent to say, that any such guilty tribesman might return to him when he would, and nothing should be laid against him:—so easy are the Aarab to forgive every treachery! *for they put all to the account of necessity.* Those men having served some years under the government of Medina, the arrears of their pay now amounted to hundreds of reals; and in this was all the hope of their lives for the time to come. Amm Mohammed's wife's brother, a (Bishr) gatûny, was with the villagers' cattle in W. Jellâs; but as ever he heard the shots he went to join the part of his nomad kinsmen. When it was evening, Amm Mohammed went thither with an armed company of the young Kheyâbara, to bring home the beasts of the village; and he led his brother-in-law secretly in again to Kheybar. The Aarab were now out of heart, and those with him were strong-bodied young negroes, more sturdy, he said, to fight than the Beduw. If Beduins met with him he thought he had only to say, "It is I the Nejûmy, and these with me Kheyâbara, come to drive our cattle home," and they would let him pass; they were partners, and this quarrel was only with the tyrannical Dowla.

After night-fall, the watch on the Húsn heard a sound of distant chanting, in the palms:—some of the Beduw were gathering their dates in W. Zeydîeh. Then Amm Mohammed led down a band of villagers to go and take them by surprise. They found the nomads' camels couched without those plantations; and drew their swords and houghed them. Then the Nejûmy and the Kheyâbara with (the battle-cry) *Ullahu akhbar*, 'God is All Might,' leapt over the orchard walls, and fired their pieces. The nomads within the grove, hearing shots and the shout of their enemies rushing upon them, ran to save themselves, and broke out at the further end of the palms.—Mohammed and the black villagers returned well laden with the flesh of the enemies' camels: and an hundred Kheybar households supped well at the cost of their Beduin partners:—so ended this warfare of a day; but that will be long remembered among them.

On the morrow the colonel sent to bring in the heads of the fallen desert men whom he called 'rebels to the Dowla.'—Amân had counted eighty heads laid out at the Sefsáfa,—a lesson of barbarous rulers to their subject people! A post rider carried

their ears, powdered with salt, in a sack, to Medina :—five reals for every pair of ears would be distributed to the poor soldiery. Of the Ageyl two men were fallen : one of them being infirm had been overrun at little distance,—his brain-pan was found shattered by a Beduin mace ; but none saw it. That poor man was an Albanian and Amân's amm, who had paid the price of his childhood to the merchant driver at Jidda : he had early enfranchised him, and a kindly affection remained in the gentle breast of Amân towards his housefather. The poor Galla showed me the grave-heap of his dead "uncle," and afflicted himself that he could not garnish it, in this deep misery of the strangers' life at Kheybar.

Amân told me he fled in the beginning, when the Ageyl were put to the worse, till he might go no more for weakness : and where first he found an hollow place he cowered down among the rocks, hoping in God to be hidden ; but gazing backward he saw an huge Beduwy with a long lance, that was stealing upon him. Then he fired his musket from the hip and fled affrighted, without looking again. He heard the enemies leaping all about him, whilst he hasted as he could and ran feebly on the Harra, from stone to stone ; and 'the Lord turned away their eyes that they should not see him.'—He said of the colonel, "He was a Stambûly, a cursed man, who cared not though we had all perished ; and he was only colonel for his money, for aha ! in the Dowla all is now bought and sold ! "—They pretend that 'Ibn Rashîd sent three hundred men of Shammar to help the Bishr' : they found also certain green tubes, where the shooting had been, which 'were Persian cartridges from Ibn Rashîd.'

Amm Mohammed, a loyal citizen of Medina, thought better of the public security since the occupation : from that time he began to buy palms, and to be established at Kheybar.—The soldiery also are pilferers of orchards ; and the villagers say, "We cannot lead armed men to the officers, and if we accuse any soldiers in the camp they will answer, 'Ye are mistaken,' and so we are dismissed with a scorn : " the Medina soldiery are mostly Shwâm. Amm Mohammed, deriding their Syrian speech, told me his adventure with some of them that climbed over his orchard walls. The clownish fellows, seeing so swarthy a man, clad only in a tunic and kerchief, mistook him for one of the Aarab. Certain of them would have empressed his ass ; and the churls were confused when the strong man began to drive them with his drawn sword to their menzil : and there they saw the captain rise to greet him !—Although he entreated for them, they were led away to be beaten.

A better order has been established at Kheybar; gates have been put to the village streets, and every housewife must daily sweep before her own doors, or be beaten by the Siruân;—and Abdullah told me he had beaten many. The ways were formerly foul with pestilent ordures, in the giddy heat of the summer sun; and the passing stranger or soldier who had drawn there his breath, was in danger to fall down anon, deadly sick. In the first year 'well nigh all the soldiers died' of cholera and the valley fever. Amm Mohammed thought that hardly a score of them lived to re-enter the walls of Medina! and the negro villagers now say this proverb with horrid laughter; "*Kheybar is the grave of the asàker.*" "Kheybar, said the melancholy Amân, in his Albanian-learned Arabic, is *kâbr ed-dunnia*, the whole world's sepulchre." There came a military doctor from Medina, with new remedies, to cure the sick; but he himself sickened in the morning, and he was laid a yard deep, in his shroud, ere midday, in the subbakha earth—dead at Kheybar! "I have cleansed the town, quoth Abdullah, and now they see it done, even this people is grateful to me."

Kheybar is but one long thelûl journey from Medina, yet lying out of common ways even this name, as said, had been scarce known in the Holy City; or it sounded in their ears with a superstitious strangeness,—for who has not heard told in the Haj fables, of the Yahûd Kheybar? At Medina is an iron plated door (it closes now the soldiers' quarters), which passes for the ancient castle-gate of Kheybar: "Our lord Aly, they say, flung forth the leaves from his two hands when he wan the place; and one of them fell down upon a hill at Medina, but the other fell at Bagdad." It is said likewise of the mountain *Ehad* near to el-Medina, whereon is the sepulchre of *Hamzy* uncle of the Néby, that of old time this jebel was at Kheybar but it has since flitted to the Holy City: and some of their wise men contend that J. Hamzy was formerly at Bagdad. The rude Moslemîn can persuade themselves in this sort: "J. Hamzy stands at Medina; but was formerly in another part; therefore this mountain has removed hither!" Upon a time I laughed a little with Amm Mohammed, "Your lord Aly threw stiffly! it is about a score of the longest cannon shots to Medina."—"But this is not all, Khalîl, for they say that once our lord Aly stood and lifted the universal world."—"And where then was your lord Aly? must he not stand out of the world to remove it?" The Nejûmy answered, "Now I think upon it, sheykh Khalîl, I am well-nigh of thy opinion, that these are but the sayings of vain superstition and not in the religion." I made Amm Mohammed a globe of the clay we

cast up in our digging, and portraied the seas and continents upon it. He was pleased, but could not easily follow my words, since the whole world is flat in their estimation: he let his tools fall and cried, laughing, "Said not the Kheyâbara well of thee, sheykh Khalîl, that thou art a magician?—but hŷak, let us homeward and eat támr."

It is certain that the Jews have at this day a fabulous opinion of Kheybar; some of them (in the East) have told me that 'the Yahûd Kheybar are the *Beny Rechab.*'—And even Orientalists in Europe have asked me "Be there now no Jews at all at Kheybar?" I have known a missionary to the Jews in the Levant who at his first coming thither, if he had not fallen sick, would have set forth, riding on an ass, to pass the great deserts toward Kheybar; moved with a youthful zeal to convert those fabulous lost sheep to the religion of the Nasâra! But let none any more jeopardy his life for Kheybar!—I would that these leaves might save the deaths of some: and God give me this reward of my labour! for who will, he may read in them all the tale of Kheybar. Merchants of Kasîm have related to me, that "there are descendants of the Yahûd Kheybar in Bagdad, who are accounted noble (*asîly*) among the Jews; there are besides rich traders of them in India:"—but their words were, I found, as strange tales in the ears of the respectable (Bagdad) merchant Jews in Bombay.

In the third week of my being in this captivity at Kheybar, the slave-spirited Abdullah wrote to the Pasha of Medina. Since the village governor knew no letters, the black sheykh Sâlih was his scrivener and wrote after him: "Upon such a day of the last month, when the gates of Kheybar were opened in the morning, we found a stranger without waiting to enter. He told us that a Beduwy with whom he arrived in the night, had left him there and departed. When we asked him what man he was? he answered 'an Engleysy'; and he acknowledged himself to be a Nasrâny. And I not knowing what there might be in this matter have put the stranger in ward, and have seized his baggage, in which we have found some books and a paper from Ibn Rashîd. So we remain in your Lordship's obedience, humbly awaiting the commandments of your good Lordship."—"Now well, said Abdullah; and seal it, Sâlih. Hast thou heard this that I have written, Khalîl?"—"Write only the truth. When was I found at your gates? I rode openly into Kheybar."—"Nay, but I must write thus, or the Pasha might lay a blame upon me and say, 'Why didst thou suffer him to enter?'—That Heteymy lodged in the

place all night and he was a gomâny! also his thelûl lay in the street, and I did not apprehend him :—Oh God! where was then my mind? I might [the thief murmured] have taken his dromedary! Listen, everyone of you here present! for the time to come ye are to warn me when any strangers arrive, that if there be anything against them, they may be arrested immediately."

Abdullah had in these days seized the cow of an orphan,—for which all the people abhorred him—a poor minor without defence, that he might drink her milk himself: so he wrote another letter to the Pasha, "I have sequestered a cow for arrears of taxes, and will send her unto your lordship; the beast is worth fifteen reals at Kheybar, and might be sold for fifty at el-Medina." In a third paper he gave up his account of the village tithing to the Dowla: all the government exactions at Kheybar were together 3600 reals. [For this a regiment of soldiers must march every year to (their deaths at) Kheybar!] Abdullah's men being not fully a score were reckoned in his paysheet at forty. If any man died, he drew the deceased's salary himself to the end of his term of service. Once every year he will be called to muster his asâkar; but then with some easy deceit, as by hiring or compelling certain of the village, and clothing them for a day or two, he may satisfy the easy passing over of his higher officers; who full of guilty bribes themselves look lightly upon other men's criminal cases. Abdullah added a post-script. "It may please your honour to have in remembrance the poor askars that are hungry and naked, and they are looking humbly unto your good Lordship for some relief." In thirty and two months they had not been paid!—what wonder though such wretches, defrauded by the Ottoman government, become robbers! Now they lifted up their weary hearts to God and the Pasha, that a new *khúsna*, or 'paymaster's chest of treasure,' from Stambûl might be speedily heard of at el-Medina. These were years of wasting warfare in Europe; of which the rumour was heard confusedly at this unprofitable distance. So Abdullah sealed his letters which had cost him and his empressed clerk three days' labour, until their black temples ached again.

These were days for me sooner of dying than of life; and the felonous Abdullah made no speed to deliver me. The government affairs of the village were treated-of over cups of coffee; and had Sâlih not arrived betimes, Abdullah sent for him with authority. The unhappy sheykh with a leg short came then in haste, and the knocking of his staff might be heard through the length of the street, whilst the audeince sat in silence, and the angry blood seemed to boil in the black visage of Abdullah. When he came up, 'Why wast thou not

here ere this, sheykh Sâlih ?' he would say, in a voice which made the old man tremble ; Sâlih answered nothing, only rattling his inkstand he began to pluck out his reed pens. The village sheykh had no leisure now to look to his own affairs ; and for all this pain he received yearly from the government of Medina the solemn mockery of a scarlet mantle : but his lot was now cast in with the Dowla which he had welcomed ; and he might lose all, and were even in danger of his head, if Ibn Rashîd entered again.

It is the custom of these Orientals to sit all day in their coffee halls, with only a resting-while at noon. To pass the daylight hours withdrawn from the common converse of men were in their eyes unmanly ; and they look for no reasonable fellowship with the hareem. Women are for the house-service ; and only when his long day is past, will the householder think it time to re-enter to them. Abdullah drank coffee and tobacco in his soldiers' kahwa ; where it often pleased him to entertain his company with tales of his old prowess and prosperity at Medina : and in his mouth was that round kind of utterance of the Arabic coffee-drinkers, with election of words, and dropping with the sap of human life. Their understanding is like the moon, full upon this side of shining shallow light ; but all is dimness and deadness upon the side of science. He told us what a gallant horseman he had been,—he was wont to toss a javelin to the height, wellah, of the minarets in Medina ; and how he went like a gentleman in the city, and made his daily devout prayers in the *háram ;* nor might he ever be used to the rudeness of thelûl riding, because nature had shaped him a gentle cavalier. He had ridden once in an expedition almost to el-Héjr ; and as they returned he found an hamlet upon a mountain, whose inhabitants till that day, wellah, had not seen strangers. He had met with wild men when he rode to Yanba,—that was upon the mountain Rodwa ; those hill-folk [Jeheyna] besides a cotton loin-cloth, go naked. One of them an ancient, nearly ninety years of age, ran on before his horse, leaping like a wild goat among the rocks ; and that only of his good will, to be the stranger's guide. He boasted he had bought broken horses for little silver, and sold them soon for much ; so fortunate were his stars at Medina. In the city he had a chest four cubits long, a cubit deep and wide ; and in his best time it was full of reals, and lightly as they came to his hand he spent them again. He had a Galla slave-lad at Medina who went gaily clad, and had sweetmeats and money, so that he wondered ; but upon a day, his infamy being known, Abdullah

drew a sword and pursued his bondsman in the street and wounded him, and sold him the day after to one of his lovers for five reals.—It seems that amongst them a householder may maim or even slay his bond-servant in his anger and go unpunished, and the law is silent; for as Moses said, HE IS HIS CHATTEL.

Sometimes he would speak of his adverse fortunes, that he might show us also his criminal audacity. Upon a time he was brought before the military court for disobedience; and the Pasha commanded to take away his girdle weapons.—Among them there is not a greater despite than to lay forcible hands upon a man's person. As the 'archer' approached, Abdullah drew one of his pistols, and fired, but missed him; and drawing the other, "This (he said to the Pasha) is for thine own head:" the Governor of Medina answered, "Is he a man, or a sheytân?" Then they disarmed and bound him. "I lay many weeks in the ward, quoth Abdullah, and oh! what was the horror of that prison, a pit, and the damp ground, and the creeping vermin! I bribed the gaoler every day, wellah with a real, to leave me a little while unloosed, only that I might rub myself; but when there came a new Pasha, I was shortly in favour again." He told with wonder of some offenders who cast by night into the city prison, had wound and wrung their limbs quite out of the gyves and escaped; and one of them, because his foot could not pass the fetter, had cut away the heel, and was fled with his fellows! —The like is mentioned by Herodotus, of a Greek prisoner who never afterward showed himself to be of a worthy or manly nature:—for will not a rat as desperately deliver herself, leaving even her limb in the trap?

Abdullah carried the ensign and had borne himself well in the Ageyl expeditions from Medina. Twice he boasted he had been enveloped by the enemies, *wa fúkny rubby*, but his Lord delivered him.—He could speak too, with the sententious unction of the Oriental towns, of the homely human life. 'There were, he said, two honest men of even fortune, that one was seen ever alike freshly clad, the other went ill-favouredly clad:—and wot ye wherefore, Sirs?—I shall show you. That one had a good diligent housewife, but the other was the husband of a foolish woman.—And who is the best of women? I shall tell you,—and mark well these be the words of the Néby,—it is she that can keep silence!' He had too some peaceable tales of the men of God, of Islam, as this [the like is read in the Greek Legends of the Eremite Fathers]:—There was an holy man who passed the days of his mortality in adoration; so that he forgate to eat. Then the Lord com-

manded; and the neighbour ants ascending upon his dreaming flesh, continually cast their grains into the saint's mouth and fostered him.

Abdullah was sick some days with the valley fever, and his wife also. He had taken her at Kheybar; the young woman was of a copper colour and daughter of the sheykh's brother. Abdullah desired my remedies, but his conscience durst not trust the Nasrâny; he turned therefore for relief to Sâlih who had an old book of remedies and enchantments. Sâlih read therein, 'that one should drink a coffee-cupful of butter with pepper in the morning fasting;' he wrote also a charm for Abdullah, to be tied in a knot of his kerchief.—"Is he sick, the *meldun?* exclaimed Amm Mohammed, now would God he might die also!" Almost none that were not Beduw asked me for medicines: in the winter-time there is not much fever at Kheybar.

In his fever days Abdullah, laying aside the cares of office, would ease his aching brows, in telling us endless Oriental tales (of Medina):—these are the townspeople's solace, as the public plays are pleasant hours of abandonment to the citizens of Europe. The matter is mostwhat that which was heart's joy to the good old knight in the noble English poet, "When any man hath been in poor estate and climbeth up and wereth fortunate." But their long process grows in European ears (for tediousness) to a confused babble of sounds. He told of the climbing up of the fortunate son from the low degree to wedding with king's daughters; mingling in his tale many delightful standings by the way,—perils and despairs, gifts of precious jewels, the power of talismans, the finding of hid treasures, and the blissful rencounters as "the joy that lasteth evermo," of separated affections; the sound of the trumpet and the battle, and thereafter the secure and happy days.—Yet their fables appear to us barbarous and out of joint, and (as all their dedale art) thing which cannot satisfy our conscience, inasmuch as they are irrational. Amm Mohammed tasted these tales and the lively invention of Abdullah; and such were pleasant entertainments to the Medina men and full of happy wonder to the Gallas. When they praised his telling, "But how much better had it been, said he, if I might have told it you in *Turki*," (which is an high sounding tongue and spoken with a full mouth). If any nomads were present or geyatîn, I saw them sit and weary themselves to listen; they found no savour in Abdullah's brain-sick matter, neither understood they very well those quaint terms of townsfolk.

The Kheyâbara inured to the short tyranny of the Beduins

were not broken to this daily yoke of the Dowla. They had no longer sanctuary in their own houses, for Abdullah summoned them from their hearths at his list; their hareem were beaten before their faces;—and now his imposition of firewood! Abdullah sent for the chief murmurers of the village, and looking gallantly, he sought with the unctuous words of Turkish governors to persuade them. "Are not the soldiers quartered by order of the Dowla upon you in this village? and I say, sirs, they look unto you for their fuel,—what else should maintain this kahwa fire? which is for the honour of Kheybar, and where ye be all welcome. Listen!—under his smiles he looked dangerous, and spoke this proverb which startled me:—the military authority is what? *It is like a stone, whereupon if anyone fall he will be broken, but upon whom the Dowla shall fall he will be broken in pieces.* I speak to you as a friend, *the Dowla has a mouth gaping wide* [it is a criminal government which devours the subject people], and that cries evermore *hât-hât-hât*, give! give!—And what is this? O ye the Kheyâbara, I am mild heretofore; I have well deserved of you: but if ye provoke me to lay upon you other burdens, he shall see, and I will show it you! It had been better for you that you had not complained for the wood, for now I think to tax your growing tobacco.—I have reckoned that taking one field in eight, I shall raise from Kheybar a thousand reals, and this I have left to you free hitherto. And whatsoever more I may lay upon you, trust me Sirs it will be right well received, and for such I shall be highly commended at Medina."

Kheybar is three sheykh's sûks. *Atewy*, a sturdy carl, chief of the upper sûk under the Húsn, answered for himself and his, 'that they would no longer give the wood.' Abdullah sent for him; but Atewy would not come. Abdullah imprisoned two of Atewy's men: Atewy said it should not be so; so the men of his sûk caught up bucklers and cutlasses, and swore to break up the door and release them. Half of the Ageyl askars at Kheybar could not, for sickness, bear the weight of their weapons; and the strong negroes, when their blood was moved, contemned the Siruân's pitiful band of feeble wretches. Abdullah sent out his bully Sirûr, with the big brazen voice, to threaten the rioters; but the Galla coward was amazed at their settled countenance, and I saw him sneak home to Abdullah; who hearing that the town was rising, said to the father of his village housewife, "And wilt thou also forsake me?" The man answered him, "My head is with thy head!"

Abdullah who had often vaunted his forwardness to the

death in any quarrel of the Dowla, now called his men to arm; he took down his pair of horseman's pistols from the wall, with the ferocity of the Turkish service, and descended to the street; determined 'to persuade the rioters, and if no wellah he would shed blood.'—He found the negroes' servile heat somewhat abated: and since they could not contend with 'the Dowla,' they behaved themselves peaceably: Abdullah also promised them to release the captives.

Abdullah re-entered the kahwa,—and again he summoned Atewy; who came now,—and beginning some homely excuses, "Well, they cared not, he said, though they gave a little wood for Abdullah's sake, only they would not be compelled." Abdullah, turning to me, said "*Wheu!* now hast thou seen, Khalîl, what sheytâns are the Kheyâbara! and wast thou not afraid in this hurly-burly? I am at Kheybar for the Dowla, and these soldiers are under me; but where wert thou to-day, if I had not been here?"—"My host's roof had sheltered me, and after that the good will of the people."—"Now let the Kheyâbara, he cried, see to it, and make him no more turmoils; or by Ullah he would draw on his boots and ride to Medina! and the Pasha may send you another governor, not easy as I am, but one that will break your backs and devour you: and as for me, wellah, I shall go home with joy to mine own house and children."

I enquired of Mohammed of those three sûks (which are three kinships or factions) at Kheybar; and they are here set down, as he told me, for an example of the Arabian corporate life. [*v.* Vol. I. p. 479.]—The kindred of the *Khutherân*, which are above half the inhabitants of Kheybar, their head is Sâlih: they are three affinities, *el-Kirrân*, which are Sâlih's alliance; the second *el-Jerràr*, sheykh *Auwàd*;—his is an hereditary office, to be arbiter in the village; the man was unlettered. Black-skinned as the rest, but of almost Arabic lineaments, he was called at Kheybar a Moghreby; the land of his fathers, he told me, was *Sûs* in Morocco.—The third affinity *Noâba*, sheykh Ibrahîm, whose is the hereditary office in the village to determine the midda, or ransom for manslaughter. The second kindred is *el-Muhállif*, under sheykh Atewy, in four affinities, *el-Hadèyd*, *Guâd*, *Asheyfât*, *Sherrân*. The third kindred Amm Mohammed has not recorded, unless it were of those dwelling at Umm Kîda, whose inhabitants are named *el-Ateyfât*; they are two affinities, the *Sellût*,—whose kinships are three, *Hennânia*, *el-Hîara*, *Afâra*—and *Mejarîd*, whose kinships are *Shellali*, *Zîarra*, *Tueym*. In the Bishr or chief jériat

of Kheybar, may be two hundred houses and more; in Umm Kîda eighty houses; the hamlet el-Asmîeh is ten or twelve households. We may reckon at hardly one thousand all the village inhabitants of the valleys of Kheybar.

Abdullah, who knew the simple properties of numbers, told them upon his fingers in tens; but could not easily keep the count, through his broken reckoning rising to thousands.—And devising to deliver a Turkish bill of his stewardship, he said, with a fraudulent smile; 'We may be silent upon such and such little matters, that if the Pasha should find a fault in our numbers we may still have somewhat in hand wherewith to amend it.' The unlettered governor made up these dispatches in the public ear, and turning often to his audience he enquired, 'Did they approve him, Sirs?' and only in some very privy matter he went up with sheykh Sâlih to indite upon his house-terrace. Abdullah hired Dakhîl (not the Menhel), one of the best of the black villagers, to carry his government budget, for four reals, to Medina. Dakhîl, who only at Kheybar, besides the Nejûmy, was a hunter, fared on foot: and because of the danger of the way he went clad (though it was mid-winter) in an old (calico) tunic; he left his upper garment behind him.

Many heavy days must pass over my life at Kheybar, until Dakhîl's coming again; the black people meanwhile looked with doubt and evil meaning upon the Nasrâny,—because the Pasha might send word to put me to death. Felonous were the Turkish looks of the sot Abdullah, whose robber's mind seemed to be suspended betwixt his sanguinary fanaticism and the dread remembrance of Jidda and Damascus: the brutal Sirûr was his privy counsellor.—Gallas have often an extreme hatred of this name, Nasrâny: it may be because their border tribes are in perpetual warfare with the Abyssinian Christians.

Abdullah had another counsellor whom he called his 'uncle,' —*Aly*, the religious sheykh, crier to prayers, and the village schoolmaster. Looking upon Aly's mannikin visage, full of strange variance, I thought he might be a little lunatic:—of this deformed rankling complexion, and miserable and curious humour, are all their worst fanatics. I enquired of Amm Mohammed, and he remembered that Aly's mother had died out of her mind. Aly was continually breathing in the ass's ears of Abdullah that the Nasrâny was *adu ed-dîn*, 'enemy of the faith;' and 'it was due to the Lord (said he) that I should perish by the sword of the Moslemîn. Let Abdullah kill me! cries the ape-face; and if it were he durst not himself, he might suffer the thing to be done. And if there came any hurt of it, yet faithful men before all things must observe their duty to

Ullah.'—The worst was that the village sheykh Sâlih, otherwise an elder of prudent counsel, put-to his word that Aly had reason!

The Nejûmy hearing of the counsels of Abdullah cared not to dissemble his disdain. He said of Aly, "The hound, the slave! and all the value of him [accounting him in his contempt a bondman] is ten reals: and as for the covetous fool and very ass Abdullah, the father of him bought the dam of him for fifty reals!"—But their example heartened the baser spirits of the village, and I heard again they had threatened to shoot at the kafir, as I walked in the (walled) paths of their plantations. Amm Mohammed therefore went no more abroad, when we were together, without his good sword. And despising the black villagers he said, "They are apes, and not children of Adam; Oh! which of them durst meddle in my matter? were it only of a dog or a chicken in my house! But sheykh Khalîl eats with me every day in one dish." The strong man added, 'He would cut him in twain who laid an hand on Khalîl; and if any of them durst sprinkle Khalîl with water, he would sprinkle him with his blood!'

Abdullah, when we sat with him, smiled with all his Turkish smiles upon the Nejûmy; and Amm Mohammed smiled as good to his black face again. "But (quoth he) let no man think that I am afraid of the Dowla, nor of sixty Dowlas; for I may say, Abdullah, as once said the ostrich to the Beduwy, 'If thou come to take camels, am I not a bird? but comest thou hither a-fowling, behold, Sir! I am a camel.' So if the Aarab trouble me I am a Dowlâny, a citizen of the illustrious Medina,—where I may bear my sword in the streets [which may only officers and any visiting Beduw], because I have served the Dowla. And, if it go hard with me upon the side of the Dowla, I am *Harby*, and may betake me to the *Ferrâ* (of the Beny Amr); that is my mother's village, in the mountains [upon the middle *derb*] between the Harameyn: there I have a patrimony and an house. The people of the Ferrâ are my cousins, and there is no Dowla can fetch me from thence, neither do we know the Dowla; for the entry is strait as a gateway in the jebel, so that three men might hold it against a multitude."—And thus the Nejûmy defended my solitary part, these days and weeks and months at Kheybar;—one man against a thousand! Yet dwelling in the midst of barking tongues, with whom he must continue to live, his honest heart must sometimes quail (which was of supple temper, as in all the nomad blood). And so far he gave in to the popular humour that certain times, in the eyes of the people,

he affected to shun me: for they cried out daily upon him, that he harboured the Nasrâny!—"Ah! Khalîl, he said to me, thou canst not imagine all their malice!"

Neither was this the first time that Mohammed en-Nejûmy had favoured strangers in their trouble.—A Medina tradesman was stripped and wounded in the wilderness as he journeyed to Kheybar; and he arrived naked. The black villagers are inhospitable; and the Medina citizen sitting on the public benches waited in vain that some householder would call him. At last Ahmed went by; and the stranger, seeing a white man,—one that (in this country) must needs be a fellow citizen of Medina, said to him, "What shall I do, my townsman? of whom might I borrow a few reals in this place, and buy myself clothing?" *Ahmed:* "At the street's end yonder is sitting a tall white man! ask him:"—that was Mohammed.—"Ah! Sir, said the poor tradesman, finding him; thou art so swarthy, that I had well nigh mistaken thee for a Beduwy!" Amm Mohammed led him kindly to his house and clothed him: and the wounded man sojourned with his benefactor and Ahmed two or three months, until they could send him to Medina. "And now when I come there, and he hears that I am in the city, said Amm Mohammed, he brings me home, and makes feast and rejoicing."—This human piety of the man was his thank-offering to the good and merciful Providence, that had prospered him and forgiven him the ignorances of his youth!

Another year,—it was in the time of Ibn Rashîd's government—when the Nejûmy was buying and selling dates and cotton clothing in the harvest-market at Kheybar, some Annezy men came one day haling a naked wretch, with a cord about his neck, through the village street: it was an Heteymy; and the Beduins cried furiously against him, that he had withheld the khûwa, ten reals! and they brought him to see if any man in Kheybar, as he professed to them, would pay for him: and if no, they would draw him out of the town and kill him. The poor soul pleaded for himself, "The Nejûmy will redeem me:" so they came on to the Rahabba, where was at that time Mohammed's lodging, and the Heteymy called loudly upon him. Mohammed saw him to be some man whom he knew not: yet he said to the Annezy, "Loose him."—"We will not let him go, unless we have ten reals for him."—"But I say, loose him, for my sake."—"We will not loose him."—"Then go up Ahmed, and bring me ten reals from the box." "I gave them the money, said Mohammed, and they released the Heteymy. I clothed him, and gave him a waterskin, and

dates and flour for the journey, and let him go. A week later the poor man returned with ten reals, and driving a fat sheep for me."

Mohammed had learned (of a neighbour) at Medina to be a gunsmith, and in his hands was more than the Arabian ingenuity; his humanity was ever ready. A Bedûwy in the fruit harvest was bearing a sack of dates upon Mohammed's stairs; his foot slipped, and the man had a leg broken. Mohammed, with no more than his natural wit, which they call *háwas*, set the bone, and took care of him until he recovered; and now the nomad every year brings him a thankoffering of his samn and dried milk. Mohammed, another time, found one wounded and bleeding to death: he sewed together the lips of his wound with silken threads, and gave him a hot infusion of *saffron* to drink, the quantity of a fenjeyn, two or three ounces, which he tells me *will stay all hæmorrhages*. The bleeding ceased, and the man recovered.

CHAPTER VI.

THE MEDINA LIFE AT KHEYBAR.

Amm Mohammed's Kurdish family. His life from his youth. His son Haseyn. His easy true religion. He is a chider at home. Ahmed. A black fox. The kinds of gazelles. The Nejûmy a perfect marksman. His marvellous eye-sight. The ignorances of his youth. A transmuter of metals. A brother slain. His burning heart to avenge him. A Beduin marksman slain, by his shot, in an expedition. A running battle. He is wounded. Fiend-like men of the Bashy Bazûk. The Muatterîn at Damascus. Religious hospitality of the Arabs. Syrian tale of a bear. Mohammedan and Christian cities. Mohammed (in his youth) went in a company, from Medina, to rob a caravan of pilgrims. He saves a pilgrim's life. The Lahabba *of Harb, a kindred of robbers. Tales of the Lahabba. Imperfect Moslems in the Haj. A Christian found at Medina. His martyr's death. A friar in Medina. Another Christian seen by Mohammed in Medina. Yahûd and Nasâra. Jesus, whose Son? Mohammed answers the salutation of just men, from his tomb. The martyrs' cave at Bedr Honeyn. Dakhîl returns not at his time. The Nasrâny's life in doubt. Amm Mohammed's good and Abdullah's black heart. Dakhîl arrives in the night. Atrocious words of Abdullah. "The Engleys are friends and not rebels to the Sooltân." Andalusîa of the Arabs. An English letter to the Pasha of Medina. Abdullah's letter. Spitting of some account in their medicine.*

Amm Mohammed's father was a Kurdy of Upper Syria, from the village Beylàn, near Antioch (where their family yet remain); their name is in that language *Yelduz*, in Arabia Nejûmy, [of *nejm*, star]. The old Nejûmy was purveyor in Medina to the Bashy Bazûk. He brought up his provision convoys himself by the dangerous passage from Yanbâ; the good man had wedded an Harb woman, and this delivered him from their nation; moreover he was known upon the road, for his manly hospitable humour, to all the Beduw. He received for his goods the soldiers' bills on their pay (ever in arrear), with some abatement; which paper he paid to his merchants at the current rate. And he became a substantial trader in the Holy City.

He was a stern soldier and severe father; and dying he left to his three sons, who were Bashy Bazûk troopers, no more than the weapons in their right hands and the horses;—he had six or eight Syrian hacknoys in his stable. He left them in

the service of the Dowla, and bade them be valiant: he said that this might well suffice them in the world. All his goods and the house he gave to their mother, besides a maintenance to the other women; and he appointed a near kinsman to defend her from any recourse against her of his sons.—The horses they sold, and the price was soon wasted in riot by Mohammed, the elder of the young brethren: and then to replenish his purse he fell to the last unthrift of gaming. And having thus in a short novelty misspent himself, his time and his substance, he found himself bare: and he had made his brethren poor.

When the Bashy Bazûk were disbanded, Mohammed and Ahmed took up a humble service; they became dustmen of the temple, and carried out the daily sweeping upon asses, for which they had eightpence wages. Besides they hired themselves as journeymen, at sixpence, to trim the palms, to water the soil, to dig, to build walls in the orchards. Weary at length of his illiberal tasks Mohammed turned to his father's old friends, and borrowed of them an hundred reals. He now became a salesman of cotton wares in the sûk; but the daily gain was too little to maintain him, and in the end he was behind the hand more than four hundred reals.

With the few crowns that remained in his bag he bought a broken mill-horse, and went with her to Kheybar; where the beast browsing (without cost to him) in the wet valleys, was bye and bye healed; and he sold her for the double in Medina. Then he bought a cow at Kheybar, and he sold his cow in the city for double the money. And so going and coming, and beginning to prosper at Kheybar, he was not long after master of a cow, a horse, and a slave; which he sold in like manner, and more after them:—and he became a dealer in clothing and dates in the summer market at Kheybar. When in time he saw himself increased, he paid off two hundred reals of his old indebtedness. Twelve years he had been in this prosperity, and was now chief of the autumn salesmen (from Medina), and settled at Kheybar: for he had dwelt before partly at el-Hâyat and in Medina.

The year after the entering of the Dowla Ahmed came to live with him. He could not thrive in the Holy City; where passing his time in the coffee houses, and making smoke of his little silver, he was fallen so low that Mohammed sent the real which paid for his brother's riding, in a returning hubt, to Kheybar;—where arriving in great languor he could but say, 'His consolation was that his good brother should bury him!'—Mohammed, with the advantage of his summer trading, pur-

chased every year (the villagers' right in) a béled for forty or fifty reals. He had besides three houses, bought with his money, and a mare worth sixty reals. His kine were seven, and when they had calved, he would sell some, and restore one hundred reals more to his old creditors. A few goats taken up years ago in his traffic with the nomads, were become a troop; an Heteymy client kept them with his own in the khála. Also his brother had prospered: "See, said Mohammed, he lives in his own house! Ahmed is now a welfaring trader, and has bought himself a béled or two."

Haseyn, Amm Mohammed's only son, was bred up by his Harb grandmother at Medina; and his father had only lately sent for him to Kheybar. In another year he would choose for the sixteen years' old lad a Beduwîa wife. He chid his son early and late, for so he said, his own father had done by his sons:—he hoped in this untimely marriage to strengthen himself by the early birth of grandsons. The good man said he would make at that time three portions of all that he had, one for himself, one should be Ahmed's, and one for his son Haseyn. The lad's mother died young, and the Nejûmy, who had dearly loved her, remained for years unwedded: another wife of his had died earlier;—they were Medina hareem. When he was formerly at Kheybar, he had some neighbour woman to come in and cook for him, and fetch his water and wood. At length because the people blamed his lonely life he took a Beduwîa; but she not long enduring the townsman's hard usage, and imprisoned in the valleys of Kheybar, entreated Mohammed to let her go, and he divorced her: the housewife that he now had was of the same tribe. To strengthen himself, he said, he would purchase a stout negro slave, after the wedding of his boy Haseyn. In the third year he thought to give him his freedom, and a wife, with certain palms for their living: and this freed family would be his servants, and partisans of his children for ever.

His was an heart full of human mirth, even in matter of religion. He would say, "They tell of Paradise and of Jehennem, but I ask them: 'How, Sirs, can ye know it? has any man returned to us from such places?'" With all this the Nejûmy was devout, only not a formal man, in his religion. He asked me, "What say they in your belief is chiefly a man's duty to Godward?"—"To love the Lord with all thy heart, and thy neighbour as thine own soul."—"But that is easy, Khalîl! God knoweth that I love Him! I would only that He be not weary of my so many times calling upon Him (in my daily prayers): and truly I would as well to my neighbour as to

myself!" He prayed at dawn, and at noon, when he had bathed his manly breast in the warm Sefsáfa spring,—whereby is a prayer-ground, enclosed from the common, with a border of stones: in the evening he prayed again and it sufficed him; for he said, 'I am weary of praying.' And most afternoons he spelled out somewhat in his koran, when he sat at home.

On Fridays we went to our garden labour as at other times. The fanatics whispered of his little or no (formal) religion; and because he harboured an adversary of the faith, an enchanter, in his beyt. I have heard his good Beduin wife admonish him thus, smiling, "O Mohammed, yet go sometimes to the mesjid, for the people murmur that thou dost not pray!" The Nejûmy, though he disdained both them and their malice, remained a little confused; because to forsake their outward religion, is as much as to be forsaken by all the world of superstitious persons. He exclaimed in his laughing humour, "Every man is justified in his own belief!—is Ullah I say *rajol*, (a man), that He should punish poor people, only because they heard not in what sort He were pleased to be worshipped? [the miserable Adam-son's eternal salvation subjected to his feeble intellection, and impossible invention of the truth divine, in confuse matter of this world's opinion without basis reasonable and intelligible!] then were Ullah a rajol not so good as a good rajol! but God is All-good; and therefore I can think that He will show mercy unto all mankind."

Mohammed, though so worthy a man and amiable, was a soldier in his own household. When I blamed him he said, "I snib my wife because a woman must be kept in subjection, for else they will begin to despise their husbands." He chided every hour his patient and diligent Beduwîa as *melaunat ej-jins*, 'of cursed kind.' He had a mind to take another wife more than this to his liking; for, he said, she was not fair; and in hope of more offspring, though she had thrice borne him children in four or five years,—but two were dead in the sickly air of Kheybar: "a wife, quoth he, should be come of good kin, and be liberal." Son and housewife, he chid them continually; only to his guest Amm Mohammed was a mild Arabian. Once I saw him—these are the uncivil manners of the town—rise to strike his son! The Beduwîa ran between them to shelter her step-son, though to her the lad was not kind. I caught the Nejûmy's arm, yet his force bruised the poor woman;—and "wellah, she said, smiling in her tears to see the tempest abated, thy hand Mohammed is heavy, and I think has broken some of my bones." Haseyn bore at all times his father's hard usage with an honest submission.

We passed-by one day where Haseyn ploughed a field, and when I praised the son's diligence, Mohammed smiled; but in that remembering his hard custom he said, "Nay, he is idle, he will play with the lads of the village and go a gunning."—Each morning when Haseyn returned to his father's suffa, his father began his chiding: "What! thou good-for-nothing one, should a young man lie and daze till the sun rise over him?" Hardly then his father suffered him to sit down a moment, to swallow the few dates in his hand; but he rated him forth to his labour, to keep cows in the *Hálhal*, to dig, to plough, to bring in the ass, to seek his father's strayed mare, to go about the irrigation. Week, month and year, there was no day when Haseyn might sit at home for an hour; but he must ever avoid out of his father's sight. Sometimes Mohammed sent him out before the light, fasting, far over the Harra, with some of the village, for wood; and the lad returned to break his fast at mid-afternoon. If any day his father found his son in the village before the sun was set, he pursued him with outrageous words, in the public hearing; "Graceless! why come home so soon? (or, why camest thou not sooner?) Ha! stand not, *thôr!* steer, ox, to gape upon me,—*enhaj!* remove out of my sight—thou canst run fast to play; now, *irkud! ijrî!* run about thy business. Is it to such as thou I should give a wife to-year?" *Haseyn:* "What wouldst thou have me to do, father?"—"Out of my sight, *kòr!* Ullah punish that face!" and he would vomit after him such ordures of the lips (from the sink of the soldiers' quarters at Medina), *akerût, kharra, térras,* or he dismissed his son with *laanat Ullah aleyk,* 'God's curse be with thee.' Haseyn returned to the house, to sup, little before nightfall. Then his father would cry: "Ha! unthrift, thou hast done nothing to-day but play in the Hálhal!—he stares upon me like an ox, *bákr!*"—"Nay but father I have done as thou badest me."—"Durst thou answer me, chicken! now make haste to eat thy supper, sirra, and begone." Haseyn, a lad under age, ate not with his father and the guest; but after them of that which remained, with his father's jâra, whom he called, in their manner, his mother's sister, *khâlaty.*

Doubtless Mohammed had loved Haseyn, whilst he was a child, with the feminine affection of the Arabs; and now he thought by hardness to make his son better. But his harsh dealing and cries in the street made the good man to be spoken against in the negro village; and for this there was some little coldness betwixt him and his brother Ahmed. But the citizen Ahmed was likewise a chider and striker, and for such his Kheybar wife, Mohammed's housewife's sister,

had forsaken him: he had a town wife at Medina. Why, I asked, was she not here to keep his house? *Ahmed:* "I bring my wife to inhabit here! only these blacks can live at Kheybar, or else, we had taken it from them long ago!" Ahmed's children died in their youth, and he was unmindful of them: "Ahmed has no feeling heart," said his brother Mohammed. I counselled Amm Mohammed to have a better care for his son's health, and let him be taught letters. "Ay, said his father, I would that he may be able to read in the koran, against the time of his marriage, for *then he ought to begin to say his prayers* (like a man)."

'Ahmed he would say is half-witted, for he spends all that ever he may get in his buying and selling for kahwa and dokhân.' Mohammed [in such he resembled the smiths' caste] used neither. "Is that a wise man, he jested, who will drink coffee and tan his own bowels?" Yet Ahmed must remember, amongst his brother's kindness, that the same was he who had made him bare in the beginning: even now the blameworthy brother's guilts were visited upon his head, and the generous sinner went scatheless!—Mohammed, wallowing in the riot of his ignorant youth at Medina, was requited with the evil which was sown by the enemy of mankind. Years after he cured himself with a violent specific, he called it in Arabic "rats' bane," which had loosened his teeth; a piece of it that Mohammed showed me was red lead. Though his strong nature resisted so many evils and the malignity of the Kheybar fevers, the cruel malady (only made inert) remained in him with blackness of the great joints. And Ahmed living with him at Kheybar and extending the indigent hand to his brother's mess, received from Mohammed's beneficent hand the contagion which had wasted him from the state of an hale man to his present infirmity of body.

The rude negro villagers resorted to Ahmed, to drink coffee and hear his city wisdom; and he bore it very impatiently that his brother named him mejnûn in the town. "Sheykh Khalîl, he said to me, how lookest thou upon sheykh Mohammed?" "I have not found a better man in all."—"But he is fond and childish." When Ahmed sickened to death in the last pestilence Mohammed brought a bull to the door, and vowed a vow to slaughter him, if the Lord would restore his brother. Ahmed recovered: and then Mohammed killed the bull, his thank-offering, and divided the flesh to their friends;—and it was much for a poor man! In these days Mohammed killed his yearly sacrifice of a goat, which he vowed once when Haseyn was sick. He brought up his goat when the beasts came home in the

evening; and first taking coals in an earthen censer he put on a crumb of incense, and censed about the victim. I asked wherefore he did this? he answered: "That the sacrifice might be well pleasing to Ullah; and do ye not so?" He murmured prayers, turning the goat's head towards Mecca; and with his sword he cut her throat. When he heard from me that this was not our custom,—every man to kill his own sacrifice, he seemed to muse in himself, that we must be a faint-hearted people.

One early morning, his son going about the irrigation had found a fox drowned in our well.—Haseyn flung it out upon the land; and when we came thither, and could not at first sight find this beast, "No marvel, quoth Mohammed, for what is more sleighty than a fox? It may be he stiffened himself, and Haseyn threw him out for dead;"—but we found the *hosenny* cast under some nettles, stark-dead indeed. From the snout to the brush his fur was of such a swart slate colour as the basalt figgera! only his belly was whitish. Amm Mohammed drew the unclean carcase out of his ground, holding a foot in a handful of palm lace.

I told the good man how, for a fox-brush, sheykhs in my béled use to ride furiously, in red mantles, upon horses—the best of them worth the rent of some village—with an hundred yelling curs scouring before them; and leaping over walls and dykes they put their necks and all in adventure: and who is in at the hosenny's death, he is the gallant man. For a moment the subtil Arabian regarded me with his piercing eyes as if he would say, "Makest thou mirth of me!" but soon again relenting to his frolic humour, "Is this, he laughed, the chevying of the fox?"—in which he saw no grace. And the good Medina Moslem seemed to muse in spirit, 'Wherefore had the Lord endowed the Yahûd and Nasâra with a superfluity of riches, to so idle uses?' The wolf no less, he said, is a sly beast: upon a time, he told me, as he kept his mother's goats at the Ferrâ in his youth, and a (Harb) maiden was herding upon the hill-side with him, he saw two wolves approach in the plain; then he hid himself, to watch what they would do. At the foot of the rocks the old wolf left his fellow; and the other lay down to await him: that wolf ascended like an expert hunter, pausing, and casting his eyes to all sides. The trooping goats went feeding at unawares among the higher crags; and Mohammed saw the wolf take his advantage of ground and the wind, in such sort that a man might not do better. 'Greylegs' chose out one of the fattest bucks in the maiden's herd, and winding about a rock he sprang and bit the innocent by the throat:—

Mohammed's shot thrilled the wolf's heart at the instant; and then he ran in to cut the bleeding goat's throat (that the flesh might be lawful meat).

Besides the predatory animals, in the Arabian deserts, before mentioned [*v.* Vol. I. p. 328], Mohammed spoke of the *gòrta*, "a cat of the bigness of a fox; it is neither fáhd nor nimmr: this gòrta lurks in the long bunch-grass of the Nefûd to spring upon passing gazelles." Of another beast he spoke somewhat doubtfully, *eth-thurrambàn*,—which I take to be a fabulous animal. "It is black and somewhat more of bulk than the fox; he digs up new graves to feed on the dead corses." The Nejûmy thought he had seen one, upon a time, lying dead in a ditch. The fruit-eating jackal is not found in the khála. He named the never-drinking small gazelle of the Nefûd, *el-affery;* and that of the Harra which, drinking water, is also of greater bulk, *el-iddimy;* a gazelle fawn of three days old, he said, could outstrip any man. There are bedûn of great bulk and horn, upon the Harra. Last year Mohammed killed a giant bédan, the length of whose horns was five spans and an hand-breadth [more than 40 in.], and the flat of the horn a hand-breadth. Four men and himself were weary to bear the wild goat's quarters and the fell home with them.

Mohammed was a perfect marksman. When we came one morning to our well-ground, and he had his long matchlock in his hand, there sat three crows upon a *sîdr* (apple-thorn) tree that cumbered our ears with their unlucky *krâ-krâ*. "The cursed ones!" quoth Amm Mohammed, and making ready his gun, he said he would try if his eyesight were failing: as he levelled the crows flew up, but one sat on,—through which he shot his bullet from a wonderful distance. Then he set up a white bone on the clay wall, it was large as the palm of my hand, and he shot his ball through the midst from an hundred paces. He shot again, and his lead pierced the border of the former hole! Mohammed gave the crow to some Kheyâ-bara, who came to look on; and the negro villagers kindling a fire of palm sticks roasted their bird whole, and parted it among them.—"Like will to like! quoth the Nejûmy, and for them it is good enough."

He had this good shooting of an uncommon eyesight, which was such that very often he could see the stars at noonday: his brother, he said, could see them, and so could many more. He told me he had seen, by moments, three or four little stars about one of the wandering stars, [Jupiter's moons!] I asked then, "Sawest thou never a wandering star horned like the moon?"—"Well, I have seen a star not always round, but like

a blade hanging in the heaven."—Had this vision been in European star-gazers, the Christian generations had not so long waited for the tube of Galileo! [to lay the first stone—hewn without hands—of the indestructible building of our sciences]. Mohammed saw the moon always very large, and the whole body at once: he was become in his elder years long-sighted.

One day Amm Mohammed made gunpowder, and I gave him (from my medicine box) a pound or two of officinal nitre. He prepared his charcoal of the light castor-oil wood, which grows at Kheybar to a tree: when all was well fired he whelmed a pan upon it and smothered the burning. The cake of powder was soon nearly dry, and cross-cutting it he made gross grains with a knife: perhaps they are taught by experience that this kind is safer for their long weak guns, in which they ram down heavy charges. My 'gun-salt,' white as snow, he thought excellent, and he had never seen so pure a nitre. Amm Mohammed went to prove this new powder at the Sefsáfa.—But the sharp-ringing detonation startled him, and the eye of the touch-hole was blown out. He returned saying, the English "salt" was strong, and he would he had more of it.

In so rude a country it is a praise to shoot well. Abdullah the Siruân valued himself upon his fair shooting;—'But what was the difference, he told us, to shoot at a living man!' Sometime in an expedition against the Beduw, a Medina personage said to him, Canst thou put a ball through that fellow yonder?' "I shot (he told us), but by Ullah I missed him; for what man's heart will not shrink when he levels at a man,—albe it is an enemy?—But let us to the housetop, and all try a bout at shooting." A white sheet of paper was set up for his mark at 120 yards, with a rise of sixty feet, under the breast-work of the Húsn. Abdullah made a trivet of reeds; and balancing thereupon his long matchlock, with great deliberation, he fired; but all his shots struck somewhat wide of the mark, and none fell within it!—Such is the unmasking of vaunters, who utter their wishes, as if they were already performances, without the alliance of nature.

In Amm Mohammed were certain old grudges of conscience; and he enquired of me (whom he took to be book-learned in theology), 'Did I conclude that the Lord had forgiven him the iniquities of his youth?' Yet in things, which were not plain to him, he had but a thick-skinned religious judgment. He asked in our talk, 'Could I transmute metals?' adding: "I have seen it done; it is but the casting in of a certain powder,

How! sheykh Khalîl, a traveller from far countries and have none of it by you?" He told me further, "When I dwelt at el-Hâyat [he had wrought there as a gunsmith and swordsmith to the Aarab] an Hindy alighted one day at my door. [It might be one of the Indian pilgrimage;—there are Moslem Hindies, apothecaries, who cast their eyes curiously upon the desert land of Mohammed.] The man told us he sought certain simples which grew only in these dîras. When he had sojourned a while in my house, he said to me 'Yâ Mohammed!' and I said to him 'Eigh?' and he said 'Hitherto thou hast borne all our charges, now I would show thee a good turn; hast thou here any copper pan?' I brought him a pot, and he asked for the shears. 'Now, said he, is there no man besides us two in this house? go and make the door fast.' He shred the copper into a cresset, and I blew the fire: when the metal began to relent, he poured in his medicine,—it was like a little dust. He had his ingots by him and began to cast; and there came out that bright silver money of India, which they call *rupî*. The Hindy said, 'Let us part them between us.'"—"But tell me were they silver indeed?"—"They were well-ringing, and silver-like pieces that would pass; I do not say that they were very silver."—"What have you done? you two were false moneyers!"—"Khalîl, the man did me a pleasure and I did him another: but I grant you if the Dowla had been there, that we were both in danger of punishment."

The remembrance of their younger brother, who had been slain by robbers as he came in a company from Medina to visit his brethren at Kheybar, was yet a burning anguish in Mohammed's breast;—until, with his own robust hands, he might be avenged for the blood! A ghrazzu of *Móngora*, Billî Aarab, and five times their number, had set upon them in the way: the younger Nejûmy, who was in the force of his years, played the lion amongst them, until he fell by a pistol shot. Móngora men come not to Kheybar; therefore Mohammed devised in his heart that in what place he might first meet with any tribesman of theirs he would slay him. A year after he finding one of them, the Nejûmy led him out, with some pretence, to a desert place; and said shortly to him there, "O thou cursed one! now will I slay thee with this sword."—"Akhs! said the Beduwy, let me speak, Sir, why wilt thou kill me? did I ever injure thee?"—"But thou diest to-day for the blood of my brother, whom some of you in a ghrazzu have slain, in the way to Kheybar."—"The Lord is my witness! that I had no hand in it, for I was not among them."—"Yet thy blood shall be for

his blood, since thou art one of them."—" Nay, hear me, Mohammed en-Nejûmy! and I will tell thee the man's name,—yea by Him which created us! for the man is known to me who did it; and he is one under my hand. Spare now my life, and as the Lord liveth I will make satisfaction, in constraining him that is guilty, and in putting-to of mine own, to the estimation of the midda, 800 reals." Mohammed, whose effort is short, could no more find in his cooling mood to slaughter a man that had never displeased him. He said then, that he forgave him his life, upon this promise to send him the blood-money. So they made the covenant, and Mohammed let him go.

—" That cursed Bellûwy! I never saw him more (quoth he), but now,—ha! wheresoever I may meet with any of them, I will kill him." I dissuaded him—" But there is a wild-fire in my heart, which cannot be appeased till I be avenged for the death of my brother."—" Were it not better if you take any of their tribesmen, to bind him until the blood be redeemed?" But Amm Mohammed could not hear this; the (South) Arabian custom is not to hold men over to ransom: for either they kill their prisoner outright, or, giving him a girby with water and God's curse, they let him go from them. " *Ruhh*, they will say, depart thou enemy! and perish, may it please God, in the khála." They think that a freeman is no chattel and cannot be made a booty. Women are not taken captive in the Arabian warfare, though many times a poor valiant man might come by a fair wife thus, without his spending for bride money.

Mohammed answered, " But now I am rich—the Lord be praised therefore, what need have I of money? might I but quench this heart-burning!"—" Why not forgive it freely, that the God of Mercies may forgive thee thy offences."—" Sayest thou this!—and sheykh Khalîl I did a thing in my youth, for which my heart reproaches me; but thou who seemest to be a man of (religious) learning declare unto me, whether I be guilty of that blood.—The Bashy Bazûk rode [from Medina] against the Ateyba, and I was in the expedition. We took at first much booty: then the Beduw, gathering from all sides [they have many horsemen], began to press upon us, and our troop [the soldiers ride but slowly upon Syrian hackneys] abandoned the cattle. The Aarab coming on and shooting in our backs, there fell always some among us; but especially there was a marksman who infested us. He rode upon a mare, radîf, and his fellow carried him out galloping on our flank and in advance: then that marksman alighted, behind some bush, and awaited the time to fire his shot. When he fired, the horseman, who had halted a little aloof, galloped to take him up:

they galloped further, and the marksman loaded again. At every shot of his there went down horse or rider, and he killed my mare: then the aga bade his own slave take me up on his horse's croup. 'Thou O young man, said he, canst shoot, gallop forth with my lad and hide thee; and when thou seest thy time, shoot that Ateyby, who will else be the death of us all.'—'Wellah Captain, I would not be left on my feet, the troop might pass from me.'—'That shall not be, only do this which I bid thee.'

"We hastened forward, said Mohammed, when those Beduins came by on the horse: we rode to some bushes, and there I dismounted and loaded carefully. The marksman rode beyond and went to shroud himself as before; he alighted, and I was ready and shot at the instant. His companion who saw him wounded, galloped to take him up, and held him in his arms on the saddle, a little while; and then cast him down,—he was dead! and the Arabs left pursuing us." I asked, 'Wherefore, if he doubted to kill an enemy in the field, had he taken service with the soldiery?'—"Ah! it was for tóma: I was yet young and ignorant."

Amm Mohammed had the blood of another such man-slaughter on his mind; but he spoke of it without discomfort. In a new raid he pursued a Beduwy lad who was flying on foot, to take his matchlock from him,—which might be worth twelve reals; the weled, seeing himself overtaken by a horseman of the Dowla, fired back his gun from the hip, and the ball passed through the calf of Mohammed's leg, who 'answered the melaun, as he said, *trang'!*—with a pistol shot: the young tribesman fell grovelling, beating his feet, and wallowed snatching the sand in dying throes. Mohammed's leg grew cold, and only then he felt himself to be wounded: he could not dismount, but called a friend to take up the Beduwy's gun for him. Mohammed's father (who was in the expedition) cut off his horseman's boot, which was full of blood, and bound up the hurt: and set him upon a provision camel and brought him home to Medina; and his wound was whole in forty days.

He showed me also that a bone had been shot away of his left wrist; that was in after years.—Amm Mohammed was coming up in a convoy of tradesmen from Medina, with ten camel-loads of clothing for Kheybar. As they journeyed, a strong ghrazzu of Harb met with them: then the passengers drove their beasts at a trot, and they themselves hasting as they could on foot, with their guns, fired back against the enemies. They ran thus many miles in the burning sun, till their strength began to give out and their powder was almost

spent. The Beduw had by this taken the most of the tradesmen's loaded camels. Mohammed had quitted his own and the camel of a companion, when a ball shattered the bone of his left forearm. "I saw him, he said, who shot it! I fired at the melaun again, and my bullet broke all his hand."—The Aarab called now to the Nejûmy (knowing him to be of their kindred), "What ho! Mohammed son of our sister! return without fear, and take that which is thine of these camels." He answered them, "I have delivered mine already," and they, "Go in peace."—I asked "How, being a perfect marksman, he had not, in an hour, killed all the pursuers."—"But know, Khalîl, that in this running and fighting we fire almost without taking sight."

A market company of Heteym, which lately passed by Kheybar, carrying down samn and cheeses, were "taken" when they were not far from the gates of Medina! So the Nejûmy used to say, "Wellah we hardly reckon him a man, in this country, who has not been wounded!" I wandered more than two years, in the Beduin marches, and had never mishap: and some of my rafîks have said, 'There was billah a good fortune with Khalîl for the journey.'

The Bashy Bazûk was a rake-hell service, in which good fellows might enrich themselves for the time; since vessels, money, weapons, stuff, and all was theirs, upon which they might first lay their hands in the nomad tents; besides they had their part in the (government) booty of the Beduins' cattle. They were a crew, in those days, of reckless poor companions at Medina, that wore their white felt bonnets bounced down upon their jolly coxcombs as *shubûb*, or 'proper tall young men,' who were the sword of the Dowla: and 'every one of them, said Amm Mohammed, you might know it by their name, *Bashy Bazûk*, was his own master.' Few of them knew other father or mother than their captain; they acknowledged none other authority over them. Mohammed told me for an example of their desperate manners, that one morning as they rode, in another foray, in the heat of the year, and his comrades [with the unforbearing of townsmen] had drunk to the dregs all that remained in their girbies, they hastened to come to a weyrid. It was mid-afternoon when they arrived at the well and dismounted, and the foremost ran with his cord and leathern bucket to draw water: but as the fellow, in this passion of thirst, took up the precious humour to his own lips, "Curse thee! cries another trooper, there is like to hell in my entrails, and drinkest thou all before me?"—He fired his pistol in the other's breast, and snatched the leather from the dying man: but as he

took it to his mouth the shot of another fiend-like trooper prevented him, who seized upon the precious inheritance; and he the third fell in like manner. And in their devilish impatience there fell among them, one after other, seven troopers, contending, as beasts without reason, to drink first of the bloody water. Then the captain drove all his men from the well, and made them stand in a row; and drew himself, and calling them to him one by one, he gave them to drink. When the troop returned to Medina no question was made of this hellish butchery. And why ?—" Were not these the Bashy Bazûk ? when one was dead (said Amm Mohammed), no man enquired for him; and the most of them were strangers at Medina."

—In all the Turkish-Arabic towns, there are certain spirits not framed to the moderation of the civil life, and they fall in each other's fellowship, to loose living and riot. In the lands of Christians such would be haunters of the licensed stews and taverns; but in the Mohammedan world they must come to their drunkenness and harlotry as law-breakers. The *muatterîn* at Damascus are not accounted public enemies, for honest citizens seldom suffer by misdoing of theirs; only wayfarers beyond the gates by night must pass betwixt the clay walls of the orchards at their peril. The best are but city roysterers, and the worst are scourges—where the law is weak—for the backs of evil-doers. Muatterîn hire themselves (it is sometimes for the good turn they would do their friends) to take up other men's desperate quarrels, and be their avengers for private wrongs.

When muatterîn meet with muatterîn, there are swelling looks and injurious words, and many times brawls between them, in the daytime. In the first heats of summer, when the *mishmish* (apricots) are ripening [of the paradise of Damascus], those lawless men go out by night in bands, to disport themselves in the orchards: they will break over the clay walls, and pluck the pleasant fruit to their supper. In such places they solace themselves, in the company of abandoned women, drinking the fiery alcohol (which is distilled from the lees of the grapes in the Christians' and Jews' houses). They are evil livers, but Arabs, with a human grace in their unworthiness; and if a stranger approach, whilst they are eating and drinking, they would bid him sit down and fear not to partake with them.—If muâtters overhear muâtters, insults will be bandied between them: and commonly they rise from the forbidden drink (with their quarter-staves), to go and set upon each other.—The battle of these ribalds is to win their adversaries' hareem.

In the hospitality of the Arabs is kinship and assurance, in their insecure countries. This is the piety of the Arab life, this is the sanctity of the Arabian religion, where we may not look for other.—Returning one day, in Syria, from a journey, I enquired the way of a countryman in the road. It was noon; —the young man, who went by eating bread and cheese, paused and cut a piece of his girdle-cake, with a pleasant look, and presented it to the stranger: when I shook the head, he cut a rasher of cheese and put it silently to my mouth; and only then he thought it a time to speak.—Also if a stranger enter vineyard or orchard, he is a guest of that field; and, in the summer months, the goodman, if he be there, will bring some of his fruits to refresh him.

There is a merry tale which is often told in the mountains of Antilibanus, where are many bears,—and I have hunted them at Helbon [whose wine is mentioned in Ezekiel, in the traffic of Damascus].—The Syrian villagers sleep out in their orchards to keep night-watch in the warmer months. A husbandman hearing a bear rout in the dark, lifted himself hastily into the boughs of the next tree, which was an almond. The sweet-toothed brute came and climbed into that tree where the trembling man sat; and put out his paw to gather the delicate green nuts to his mouth. When the Arab saw this bear would become his guest, he cried before his thought, *kul!* 'Eat, and welcome!' The bear, that had not perceived him, hearing man's voice, gave back; the branch snapt under his weight!—the brute tumbled on his head, and broke his neck bone. After an hour or two the goodman, who saw this bear lie still as stone, in the starlight! took heart to come down: and finding the brute dead, he cut his throat and plucked the fell over his ears; which on the morrow he sold to the cobbler for sole-leather [*conf.* Ezek. xvi. 10], they eat not the flesh.—Wellah, it fell out for the poor man according to the true proverb, which saith, 'spare to speak, spare to speed!' I have known children scold a bear and beat him too as a thief, and drive him with stones from their father's orchard. But a wounded bear is perilous, and (in age) when having lost their teeth, they become flesh-eaters. Who has not noted the human manners in this breechless, hand-footed, and saturnine creature! A she-bear, with her cub, came down one winter in the deep snow, to the village of *Bludàn* in the same mountains. The people pursued them with their dogs, and caught the young one; the mother brute, they told me, hurled back stones against them!

I have heard many a strange tale in Damascus of the muâtters of former days, and even in our fathers' lifetime,

when—besides certain Franciscan monks suffered to sojourn there—no Frenjy, not disguised, ever came thither. The Nasâra might have no redress, even the Resident for the Sultan had little or no authority over them; and the correction of intolerable wrongs was by the violent hands of the muatterîn.—Yet how sober, and peaceably full of their (not excessive) homely toil, is the life of such a Mohammedan city of 130,000 souls! And doubtless we exceed them in passionate disorders, as much as we excel them in arts and learning, and are subject to better laws and to the Christian religion.

—Mohammed was one of the ruffling young ignorants of Medina, and partaker in their criminal excesses. A companion of his said to him upon a time, "We are nineteen good fellows going out to waylay the cursed Moghrâreba, and I am pledged to bring thee the twentieth, for thou art a strong one and canst shoot."—The wayworn pilgrims marching in Arabia are not in any assurance without the confines of Mecca! the Ishmaelite nomads doubt not to rob the Haj travelling from most far countries to fulfil the precept of their common religion.

Those young evil-doers of Medîna stole forth unknown to their parents, one by one, with their arms, at evening. From the meeting place they went on to lurk by the Derb el-Haj, in Wady el-Humth, at a short journey from Medina. The caravan of pilgrim Moors pass through the Hejâz armed, as in a hostile country; for they only deny toll to the Beduw.—Of late years the valorous Moors have burned two Harb villages, betwixt the Harameyn, whose people had robbed them.

—Those pilgrims of the white burnûs rode by: in the hindward came a few stragglers. Upon these the young men ran down, with the whooping of Arabs. The Moors, who were but three men, turned and fired their guns, and wounded one of them: then the young men betook themselves to the mountain side.—They fired down, and there fell one of the three Moghrebies; and his companions fled. The young adventurers pursued them, and took one of them; but the other, forsaking his camel, outwent them upon his feet.

Now they had the three Moghreby men's camels; and braving about their captive, they cried, "This is the melaun that wounded our fellow; by the life of Ullah he shall be dead." Then the poor Moghreby gazing in Mohammed's honest face, cast his arms about his neck, saying, "O sir, I beseech thee, save my life, and defend me from these." *Mohammed:* "Ay, fellows, I say, the slain Moor is full satisfaction for this one

of ours wounded ;"—but they not consenting, he said to them, "I have granted him protection :—hie ! Moghreby,—and I go, now, to see this man safe till he may come to his people." —When they were again in sight of the caravan the Moor said to him, "Come no further, lest some evil betide thee amongst them ; now bless thee Ullah and His Apostle." *Mohammed :* "How ! I have saved thee from my fellows, and canst thou not quit me from thine ?"—"Go, good sir ; I may very well deliver thee from my friends, but not from the fellowship of him that is slain."

When Mohammed returned to his companions they had divided the booty ! and they all denied him his part, crying out upon him, "But thou wast against us ! and thou hast taken away our revenge."—"Well, part it among ye, and the Lord be judge between us !"—Mohammed had not slipped his matchlock from the leathern case.

Amm Mohammed said, there soon fell a judgment upon those loose companions : for seven of them died in the pestilence which the returning Haj brought (two months later) from Mecca. The rest perished in their young age, and they all came to evil ending ; and to-day there remained not one of them.—Such accidents, falling in with the people's superstition, we hear told in testimony of the divine authority of every religion !

The Moors who journey by land from the furthest Occident are eleven months on their religious voyage to Mecca ! and only in certain years [that was when France had disarmed the Algerians] have they paid any scot to the malignant Arabians. *El-Auf* (a great clan of Harb) are bitterly accused of outrages made upon the pilgrims marching betwixt the Harameyn, although their sheykhs receive a yearly surra from the government caravans of Syria and Egypt. The Beduin inhabitants of that flaming wilderness are more miserable than beggars. Of the Aufy sub-tribe *Lahabba* it is said, that such is their cursed calling by inheritance !—to rob the Haj caravans. They have no camels, for in that fearful country they could not maintain them : their booths are in the mountains, where they possess only a few goats. Every year they descend at the Haj season ; and they hope, of that they may lay their hands on in those few days, to find themselves and their inhuman households till the time be come about again. Lahabbies taken in the manner excuse themselves, saying, 'they fear Ullah ! that the trade is come down to them from their fathers : and how else might they live in this dîra, wherein the Lord hath cast them ?—they and their wives and little ones ! They do but

take somewhat from the pilgrims for their necessity, and, wellah it is an alms.'

These robbers have been many times denounced, by the Turkish officers, to the *Bab el-Aly* [the high ingate—after the Oriental speech—to the Sultan's government, which we call the Porte, and ridiculously the Sublime Porte]; but the answer is always one,—'That although the detriment be such as they have set forth, yet are those offenders neighbours of the Rasûl, and the sword ought not to be drawn between Moslemîn, *within hearing of the Néby*.'

The Haj tales of the Lahabba are as many as of the Yahûd Kheybar. This is of Abdullah the Siruân:—"There was an old Lahabby, not less praised for his prudence than for his legerdemain; and there was a young man that would be the best among them:—'What, said he, is this gaffer good for any more?' The greybeard answered, 'I choose thee, young man, for my rafîk, to rob at the next Haj; it shall be seen then whether of us twain is the better man.'—At length the time was come: and the Haj lay encamped at evening before them. 'Partner (quoth the old man), their watch is yet awake; abide we till midnight, when this people will be in their first sleep.'

"—They went down, and the elder bade the young man choose a tent. And there the greybeard entering boldly, brought out what he would, and laid it on the younger man's shoulders, and bade him come again quickly.—Then the greybeard whispered, 'Whether of us twain is the better man?'—'I durst say I am as good as thou, Partner.' The old shrew whispered, 'Well, go we to supper; here is rice in the hajjies' pot; put forth thy hand, bismillah!' When they had eaten their fill, the grey-beard rouned to him, 'Now tell me whether of us twain is the better man.'—'In all this I doubt not but I am as good as thou, Partner.' Then the old man caught up the pan, and let it fall on a stone!—and with the clangour those weary sleepers—the pilgrims lie down mistrusting all things, with their weapons under their heads—awakened in dread. The young robber was nimble; but some of their outstretched hands have caught him in the dark, and he was pulled down among them.—That old fox lay abroad on his breast (as the Beduins slumber) and breathed deep in the moonlight! 'It was some poor old man, they said, as they saw him,—one of the wretched people of this country, who come begging in the Haj menzil to eat some poor morsel among them.' As for that younger thief, they beat him well, and bound him with their girdles to the tent-pole, till morning. When the old man

saw that the pilgrims slumbered again, he came and loosed his partner's bonds, and whispered, 'Tell me, young man, which is the better of us twain?' The other answered (so soon as they were without) 'Ay, wellah, my father, thou art the better man.'"—Abdullah ended with a proverb, which might be said in English, 'The young may the old outrun but not outread.'

Amm Mohammed laughed and said: "But I could tell you that the hajjàj be not all such novices. There was a Moghreby too hard for them; wellah in his first coming down he outwitted the Beduw. One night, when his companions were sleeping, he felt a draught of air; and the tent skirt was lifted beside him. He opened his eyes, and saw a man put forth some of their baggage; and the thief whispered to another without, 'Hist! away with this, and come quickly, and I shall have more ready.'—That Moghreby felt to his knife, and lay still and drew the long breaths of a sleeper: but when he saw him stoop he rose behind the thief and fetched him a mortal stroke! The Moor hacked the robber in pieces; and put the limbs and his head in a sack, and stuffed an old camel-cloth upon them. When the other returned the Moghreby spoke under his breath, 'Have a care, partner, for this sack is heavy.' The Beduwy staggered forth, till he could cast his load in a safe place; and seeing the daylight almost come he durst return no more.—He said to himself, 'but I marvel what my fellow has put in this last sack;' and loosing the cords, he found the bloody poll of his rafîk in the sack's mouth!"

In this yearly torrent of superstitious human life setting into the Hejâz there are some imperfect Moslems; certain uplandish Turkomans are not circumcised! A poor man of their nation served Amm Mohammed's father in Medina. His wife, that had borne him two children in the Holy City, as one day he changed his apparel, was aware of the reproach. She cried, 'Harrow, and wealaway!' and ran to tell his master, the old Nejûmy: who sent for his offending servant, and bade one go call a barber. And "*Taal yâ melaun*, come hither thou cursed one (cries the stern soldier), Oh! what is this that I hear of thee?" And he of the razors arriving the old Nejûmy bade him do his office, in God's Holy Name. When I smiled at his tale, Mohammed said, "Thou wouldst have laughed, hadst thou been there! for my father was a right merry man."

Daknîl, the messenger, might ere this have returned again from Medina. Because he came not yet, the Siruân and Amm Mohammed thought it foreboded me no good; and I remembered the fanatical words of the Turkish Emir of the Haj at

el-Hejr. My life was now in the power of such men, in parts where the hap of an European traveller were for ever beyond the enquiry of his friends. Amm Mohammed told me my matter would be examined by the Pasha in council, which sits twice in the week; and that men of years and grave citizens would be my judges.

I heard a strange tale from the Nejûmy and from Amân, that last year a Christian came to Medina! and when the people asked him, "Who art thou, Sir?" he responded "I am a Nasrâny."—"And what dost thou then in the (illustrious) Medina? is not this the City of the Apostle?"—"How! say ye that the town is el-Medina?—I would go to Kheybar; and is not this Kheybar?"—"Oho! he would to Kheybar!—Kheybar where?—where, O man, is Kheybar? USHHUD, testify! and say thou, ULLAH THE ONLY GOD, AND HIS MESSENGER IS MOHAMMED, or this people will kill thee."—"I may not say as ye say, because I am a Nasrâny."—"Let the man alone now, cried some, and bring him without violence before the Pasha; for all should be done according to law, and not tumultuously, although he have deserved to die."

The disciple of Jesu was cast into prison, in Mohammed's City; but the "Sheykh of the religion" went to the Pasha, and pleaded for the life of the Messîhi stranger, and bade the governor remember Jidda and Damascus! "If aught befall this man, said he, a firmân might be sent down from Stambûl to bring us all to the answer, for our heads." The Pasha was likeminded, and commanded that an escort of soldiers should be ready, to convey the Nasrâny to the port-town, Yanba; which is six marches from Medina.

The Christian was brought through the City again, and passed the gates of Medina with his guard. But when first they were come to a desert place, one of the rake-hell askars said to him, "Ushhud! Nasrâny hound! confess the faith of Islam, thou shalt not dare to say nay; say it cursed one, or else wellahî.....!" and the fellow levelled his musket. The Christian answered them, "Ye have heard the Pasha's injunctions, my friends, to convey me peaceably to Yanba."—"Die then kafir!—to whom should I obey? know, that in killing thee I shall obey my Lord: Ushhud! and I will not take thy life."—"Ye have a religion, so have I, ye serve God, and I serve Him; live in your religion, and let me live in mine."—"And what should that be? Yahûdy! Thou hast no religion!" "Friends (said the Christian), let us be going; and speak to this man that he leave his railing words." But he: "Not a footstep! pronounce, O hound, the testimony of the Moslemin! or else this is thy

dying place, thou misbelieving Nasrâny;" and the soldier set his musket to the Christian's breast. "Ushhud (he yells) Yahûdy! kelb! kafir! Sheytân!"—and the stranger not answering, he fired and killed him [✠ 1877].—When the Pasha heard this tiding, he sent the soldier to prison; and there, said Amân and Amm Mohammed, the askar yet lies, awaiting the response to the letter which the Pasha had written to Stambûl; whether it were the Sultan's pleasure to release him, or else to put him to death. "And this, said they, holds Abdullah's hand, and makes him dread: and they will not dare do anything against thee, fearing to bring themselves in question for thy life."

—But who was the Christian Martyr? That Child of Light, in comparison with their darkness, was swarthy, "a black man, they said, but not *abd*, a negro:"—we have seen that Sicilian seamen and swarthy Neapolitan coral fishers may be mistaken on the Moorish coast for black men. [Vol. I. p. 127].

Mohammed told me that once he met with an alien at Medina, who, when he asked him 'What man art thou?' answered 'A Nasrâny.'—'Then tell no more so and take better heed to thyself; I will not betray thee, and now the Lord be with thee.' "For what had I to do with his being a Nasrâny? is it not betwixt a man and his God what he is?" Another time Mohammed had seen [one calling himself] a Christian *ráhab* or friar feasted up and down the Apostle's city, in his monk's frock. The ráhab told them, he was come down from Jerusalem, to pray at the sepulchre of Néby Mohammed! "I have heard, the Nejûmy added, that our Lord Mohammed, finding certain ráhabs dwelling in the desert, in continual fasting and prayers and in chanting the Word of God, left a commandment, that no man should molest them."

Amm Mohammed often spoke, with a joyous liberality, to the village fanatics of their prophet's dealing thus with the ráhabs: his humanity would that we were not inhumanly divided, and he found in this where our religions had kissed each other. "But tell me, sheykh Khalîl, were I in your béled, and I said, 'I am a Moslem,' would they strip me and beat me, and perhaps put me to death? But what and if I changed my religion, and became a Nasrâny?" Mohammed said now, 'He must learn the English tongue whilst Khalîl stayed with him, for who can foresee the years to come, this world is so tickle, and it might one day serve him.' I told him that the Nasâra would make much of him for his strength and good shooting, his strenuous mind, his mirth and manly sincerity. "But sheykh Khalîl, tell me, when I come to your bilâd will

they give me a maiden to wife?" He marvelled to hear that the Arabic tongue was unknown (to the people) in our distant countries.

Ahmed enquired, as we were sitting at coffee in his suffa, "Are there Yahûd among you? And speak they evil of your prophet?"—"I have heard they say that the Messîh (here Ahmed answered 'Upon whom be peace') was born of fornication! yet so they break not the laws we suffer them to dwell among us."—"Oh! oh! (Ahmed gazed ghastly, his hands moved, as if they felt for his sword) tell me, they say it not openly! our religion commands to slay him outright, who blasphemeth thus, or the Lord would be wroth with us." Ahmed was a sickly man of a good nature, crossed in many things, and some part of his heart was full of anger. When I came in he ever welcomed me and said mildly, giving me the cushion, '*koowy*, lean on it and be easy;' and if I sat silent, he would add, '*éherrij*, speak to us, sheykh Khalîl.' He was both liberal and fanatic; and though he must spell as he read, he affected some erudition in human and divine learning: it is that unwritten life-wisdom of the coffee-hearths which every day enters into the large ears of the Arabs. "Though the Nasâra, he said, do not pray as we, yet is their religion a worshipping of Ullah. There was not one prophet only in the world, but a multitude,—some say three hundred; and as many prophets as there were in old time, so many be the ways unto Ullah. We are the Moslemîn; but let us not be hard with men of another religion more than God, for even of the Nasâra there be some just men and perfect in their belief, which was taught to them by the holy prophet Aysa."

But another day, when he had found the places in the koran, Ahmed questioned me maliciously, "Who, he said, was Aysa's father?" I answered, "Sayest thou, the father of the Messîh? this is, as doctors write, a mystery which no tongue can unfold: which is to say he had none in our common understanding, except ye would say Ullah, that is the author of all being, or this which you pronounce yourselves, *Aysa from the spirit of Ullah.*"—Mohammed made me a sign with the eyes that I should say no further, dreading some sudden excandescence in his brother; since in their gross hearing I had uttered blasphemy. When to his other saws I responded in their manner *seelimt*, 'I grant it you;' "Eigh! I thought (Ahmed answered) that Khalîl had said *islimt*, I become a Moslem, and I would God it were so. Eigh! Khalîl, why is there any difference betwixt us? and for this thy life is in danger daily, here

and everywhere ?—but then would we send thee whithersoever thou wouldest go, in peace ; we will also accompany thee to el-Medina, to visit the sepulchre of the apostle of Ullah."—Another time he said, 'that when a man of perfect righteous life, praying in the Medina Háram, is come to the place in his devotion, where the Moslems reverently salute the sepulchre saying, *Peace be with thee, O thou Messenger of Ullah*, the Néby has been heard to respond out of his tomb, UPON YE BE PEACE !'

Amân told me of a yearly miracle in the cave at Bedr Honeyn, where lie buried the "martyrs" that fell in the Néby's first battle with the (unbelieving) citizens of Mecca. "On a certain day, when the people go thither on pilgrimage, they hear as it were a blissful murmur within of the martyrs' voices. And they only may enter in who have preserved their lives pure from grievous crimes : but the polluted, and wrong-doers, he whispered, such as this blackhearted Abdullah es-Siruân who afflicts you here !—be not able to pass ; for the passage straitens before them, and in the midst they stick fast ; neither may they hear the voices of those blessed ones."—Amân musing, as many poor religious men among them, with a perfect natural conscience, deplored the criminal corruption which is now in all the Sultan's service. An hundred times such humble faithful servants of the Dowla have said and sighed in my hearing, "Alas ! the Sooltàn knows not that they rob him : his officers abuse their trust, and because it comes not to his hearing there is no redress."

The delay of Abdullah's messenger to Medina, was a cloud big with discomfort to me in this darkness of Kheybar. One morning I said to Amm Mohammed at our well-labour, "What shall I do if ill news arrive to-day ? Though you put this sword in my hands, I could not fight against three hundred."—"Sit we down, said the good man, let us consider, Khalîl : and now thou hast said a word, so truly, it has made my heart ache, and I cannot labour more ; *hŷak*, let us home to the house,"—though half an hour was not yet spent.—He was very silent, when we sat again in his suffa : and "Look, he said, Khalîl, if there come an evil tiding from the Pasha, I will redeem thee from Abdullah—at a price, wellah as a man buys a slave ; it shall be with my mare, she is worth sixty reals, and Abdullah covets her. He is a melaun, a very cursed one, Khalîl ;—and then I will mount thee with some Beduins, men of my trust, and let thee go."—"I like not the felon looks of Abdullah."—"I will go and sound him to-day ; I shall know his mind, for he will

not hide anything from me. And Khalîl, if I see the danger instant I will steal thee away, and put thee in a covert place of the Harra, where none may find thee; and leave with thee a girby and dates, that thou mayest be there some days in security, till news be come from Medina, and I can send for thee, or else I may come to thee myself."

The day passed heavily: after supper the good man rose, and taking his sword and his mantle, and leaving me in the upper chamber, he said he would go and 'feel the pulse of the melaun': he was abroad an hour. The strong man entered again with the resolute looks of his friendly worth: and sitting down as after a battle, he said, "Khalîl, there is no present danger; and Abdullah has spoken a good word for thee to-day,—'Khalîl, it seems, does not fear Ullah; he misdoubts me, and yet I have said it already,—if the Pasha write to me to cut off Khalîl's head, that I will mount him upon a thelûl and let him go; and we will set our seals to paper, and I will take witness of all the people of Kheybar,—to what? that Khalîl broke out of the prison and escaped.—Tell Khalîl I have not forgotten es-Sham and Jidda, and that I am not afraid of a Pasha, who as he came in yesterday may be recalled to-morrow, but of Stambûl, and wellah for my own life.'"

The post arrived in the night. Mohammed heard of it, and went over privily to Dakhîl's house to enquire the news. "There is only this, said the messenger, that the Pasha sends now for his books."

On the morrow I was summoned to Abdullah, who bade sheykh Sâlih read me the Medina governor's letter, where only was written shortly, "Send all the stranger's books, and the paper which he brought with him from Ibn Rashîd; you are to send the cow also." The Siruân bade me go with his hostess to a closet where my bags lay, and bring out the books and papers, and leave not one remaining. This I did, only asking him to spare my loose papers, since the Pasha had not expressly demanded them,—but he would not. I said, "I will also write to the Pasha; and here is my English passport which I will send with the rest." "No!" he cried, to my astonishment, with a voice of savage rage; and 'for another word he would break his chibûk over my head,' he cursed me, and cursed "the Engleys, and the father of the Engleys."—The villain would have struck me, but he feared the Nejûmy and Dakhîl, who were present. "Ha, it is thus, I exclaimed, that thou playest with my life!" Then an hideous tempest burst from the slave's black mouth; "This Nasrâny! he yelled, who lives to-day only by my benefit, will chop words with me; Oh

wherefore with my pistol, wherefore, I say, did I not blow out his brains at the first ?—wellah as ever I saw thee ! "

Amm Mohammed as we came home said, " Abdullah is a melaun indeed, and, but we had been there, thou hadst not escaped him to-day."—How much more brutish I thought in my heart had been the abandonment of the Levantine consulate ! that, with a light heart, had betrayed my life to so many cruel deaths !

Even Amm Mohammed heard me with impatience, when I said to him that we were not subject to the Sultan.—The Sultan, who is *Khàlif* (calif), successor to the apostle of Ullah, is the only lawful lord, they think, of the whole world ; and all who yield him no obedience are *âsyîn*, revolted peoples and rebels. The good man was sorry to hear words savouring, it seemed to him, of sedition, in the mouth of Khalîl. He enquired, had we learned yet in our (outlying) countries to maintain bands of trained soldiery, such as are the askars of the Sooltàn ? I answered, that our arts had armed and instructed the Ottoman service, and that without us they would be naked. " It is very well, he responded, that the Engleys, since they be not âsyîn, should labour for the Sooltàn."

When I named the countries of the West, he enquired if there were not Moslemîn living in some of them. I told him, that long ago a rabble of Moghrebies had invaded and possessed themselves of the florid country of *Andalûs*.—Andalusîa was a glorious province of Islam : the Arabian plant grew in the Titanic soil of Europe to more excellent temper and stature ; and there were many *bulbul* voices among them, in that land of the setting sun, gladdened with the genial wine. Yet the Arabs decayed in the fruition of that golden soil, and the robust nephews of them whom their forefathers had dispossessed, descending from the mountains, reconquered their own country. As I said this, " Wellah guwiyîn ! then they must be a strong people, answered Amm Mohammed. Thou, Khalîl, hast visited many lands ; and wander where thou wilt, since it is thy list, only no more in the Peninsula of the Arabs (*Jezîrat el-Arab*). Thou hast seen already that which may suffice thee ; and what a lawless waste land it is ! and perilous even for us who were born there ; and what is this people's ignorance and their intolerance of every other religion. Where wilt thou be when God have delivered thee out of these troubles ? that if ever I come into those parts I might seek thee. Tell me where to send my letter, if ever I would write to thee ; and if I inscribe it *Sheykh Khalîl, Béled el-Engleys*, will that find thee ? "

"Here is paper, a reed, and ink: Abdullah would not have thee write to the Pasha, but write thou, and I will send the letter by Dakhîl who will not deny me, and he returns to-morrow. See in writing to the Pasha that thou lift him up with many high-sounding praises."—"I shall write but plainly, after my conscience."—"Then thou art mejnûn, and that conscience is not good, which makes thee afraid to help thyself in a danger."—"Tell me, is the Pasha a young man of sudden counsels, or a spent old magistrate of Stambûl?"—"He is a grey-beard of equitable mind, a reformer of the official service, and for such he is unwelcome to the ill-deserving. Yet I would have thee praise him, for thus must we do to obtain anything; the more is the pity." I wrote with my pencil in English,—for Mohammed told me there are interpreters at Medina. I related my coming down with the Haj, from Syria, to visit Medáin Sâlih; and, that I had since lived with the Beduw, till I went, after a year, to Hâyil; from whence Ibn Rashîd, at my request, had sent me hither. I complained to the Pasha-governor of this wrongful detention at Kheybar, in spite of my passport from a Wàly of Syria; also certain Beduins of the Dowla coming in, who knew me, had witnessed to the truth of all that I said. I demanded therefore that I might proceed upon my journey and be sent forward with sure persons.

I was sitting in the soldiers' kahwa, when Abdullah wrote his new letter to the Pasha, "My humble duty to your lordship: I send now the stranger's books and papers. I did send the cow to your lordship by some Aarab going down to Medina; but the cow broke from them, and ran back to Kheybar: she is now sick, and therefore I may not yet send her."—"Hast thou written all this, sheykh Sâlih?—he will not be much longer, please Ullah, Bashat el-Medina; for they say another is coming." No man hearing his fable could forbear laughing; only the Siruân looked sadly upon it, for the cow yielded him every day a bowlful of milk, in this low time at Kheybar. Abdullah set his seal to the letters, and delivered them to Dakhîl, who departed before noon. Amm Mohammed, as he was going, put a piece of silver (from me) in Dakhîl's hand, and cast my letter, with my British passport, into the worthy man's budget, upon his back, who feigned thus that he did not see it: the manly villager was not loath to aid a stranger (and a public guest), whom he saw oppressed in his village by the criminal tyranny of Abdullah.

His inditing the letter to Medina had unsettled Abdullah's brains, so that he fell again into his fever: "Help me quickly! he cries, where is thy book, sheykh Sâlih; and you Beduins

sitting here, have ye not some good remedies in the desert?" Sâlih pored over his wise book, till he found him a new caudle and enchantment.—Another time I saw Sâlih busy to cure a mangy thelûl; he sat with a bowl of water before him, and mumbling thereover he spat in it, and mumbled solemnly and spat many times; and after a half hour of this work the water was taken to the sick beast to drink.—Spitting (a despiteful civil defilement) we have seen to be some great matter in their medicine.—Is it, that they spit thus against the malicious jân? Parents bid their young children spit upon them: an Arabian father will often softly say to the infant son in his arms, "Spit upon bábu! spit, my darling."

CHAPTER VII.

GALLA-LAND. MEDINA LORE.

The Abyssinian Empire. Galla-land. *Perpetual warfare of (heathen) Gallas and (Christian) Abyssinians. A renegade Frank or Traveller at Mecca and Medina.* Subia *drink. A hospitable widow (at Tâyif). "The Nasâra are an offspring of the Sea." Wady Bîshy. Muharram's death. The Nasrâny accused. Sale of Muharram's goods. Aly, the (deadly) enemy of the Nasrâny. The Ferrâ. El-Auâzim. Thegîf. The Nejûmy in Hâyil. A Roman invasion of ancient Arabia. Aelius Gallus sent by Augustus, with an army, to rob the riches of* A. Felix. *Season of the Haj. Alarms. Tidings from the War. Palm plait. Quern stones wrought by the Arabs. New alarms. Antique building on the Harra. Yanba. The Kheybar valleys. Harrats of Medina. The Hálhal. The Hûrda. Clay summer-houses of W. Aly Beduins. The Kheyâbara abstain from certain meats. Another Ageyly's death.—Was his grave 'violated by the witches'? Tales of the jân. A man wedded with a jin wife at Medina.*

Many night hours when we could not sleep, I spent in discoursing with my sick Galla comrade, the poor friendly-minded Amân. When I enquired of the great land of the Gallas, "*El-Hábash*, quoth he, is the greatest empire of the world; for who is there a Sooltàn to be compared with the Sooltàn of el-Hábash!"—"Well, we found but a little king, on this side, when the Engleys took his beggarly town, *Mágdala*." —Amân bethought him, that in his childhood when he was brought down with the slave drove they had gone by this Mágdala. 'That king, he said, could be no more than a governor or pasha, for the great Sooltàn, whose capital is at the distance of a year's journey, where he inhabits a palace of ivory. The governors and lieutenants of his many provinces gather an imperial tribute,—that is at no certain time; but as it were once in three or four years.'

This fable is as much an article of faith with all the Gallas, as the legend which underlies our most beliefs; and may rise in their half-rational conscience of a sort of inarticulate argument:—'Every soil is subject to rulers, there is therefore a Ruler of Galla-land,—Galla-land the greatest country in all

the world; but the Sultan of the greatest land is the greatest Sultan: also a Sultan inhabits richly, therefore that greatest Sultan inhabits the riches of the (African) world, and his palace is all of ivory!' Amân said, 'The country is not settled in villages; but every man's house is a round dwelling of sticks and stubble, large and well framed, in the midst of his ground, which he has taken up of the hill lands about him. Such faggot-work may stand many years [; but is continually in danger to be consumed by fire, in a moment]. They break and sow as much soil as they please; and their grain is not measured for the abundance. They have great wealth of kine, so that he is called a poor man whose stock is only two or three hundred. Their oxen are big-bodied, and have great horns: the Gallas milk only so many of their cattle as may suffice them for drinking and for butter; they drink beer also, which they make of their plenty of corn. Though it be an high and hilly land, a loin-cloth [as anciently in the Egyptian and Ethiopian countries] is their only garment; but such is the equal temper of the air that they need none other. The hot summer never grieves them; in the winter they feel no more than a wholesome freshness. In their country are lions, but Ullah's mercy has slaked the raging of those terrible wild beasts; for *the lions sicken every other day with fever, and else they would destroy the world!* The lions slaughter many of their cattle; but to mankind they do no hurt or rarely. A man seeing a lion in the path should hold his way evenly without faintness of heart, and so pass by him; not turning his eyes to watch the lion, for that would waken his anger. There are elephants and giraffes; their horses are of great stature.'—I have heard from the slave drivers that a horse may be purchased in the Galla country for (the value of) a real!

'In Galla-land there is no use of money; the people, he said, have no need to buy anything: they receive foreign trifles from the slave dealers, as beads and the little round in-folding tin mirrors. Such are chiefly the wares which the drivers bring with them,—besides salt, which only fails them in that largess of heaven which is in their country. A brick of salt, the load of a light porter, is the price of a slave among them. That salt is dug at Suâkim (by the Red Sea, nearly in face of Jidda), six months distant. The Gallas are hospitable to strangers, who may pass, where they will, through their country. When there is warfare between neighbour tribes, the stranger is safe in what district he is; but if he would pass beyond he must cross the infested border, at his peril, to another tribe; and he will again be in surety among them. The Galla

country is very open and peaceable; and at what cottage the stranger may alight he is received to their plenteous hospitality. They ask him whether he would drink of their ale or of their milk? Some beast is slaughtered, and they will give him the flesh, which he can cook for himself [since the Gallas are raw-flesh eaters].

'They have wild coffee trees in their country, great as oaks; and that coffee is the best: the bean is very large. They take up the fallen berries from the ground, and roast them with samn. Coffee is but for the elders' drinking, and that seldom: they think it becomes not their young men to use the pithless caudle drink. The women make butter, rocking the milk in the shells of great gourds: they store all their drink in such vessels. Grain-gold may be seen in the sand of the torrents; but there are none who gather it. Among them [as in Arabia] is a smiths' caste; the Galla people mingle not with them in wedlock. The smiths receive payment for their labour in cattle.' I did not ascertain from Amân what is their religion: 'he could not tell; they pray, he said, and he thought that they turn themselves toward Mecca.' He could not remember that they had any books among them.

Amân had been stolen, one afternoon as he kept his father's neat, by men from a neighbour tribe. The raiders went the same night to lodge in a cottage, where lived a widow woman. When the good woman had asked the captive boy of his parentage, she said to the guests, that the child's kindred were her acquaintance, and she would redeem him with an hundred oxen; but they would not. A few days later he was sold to the slave dealer: and began to journey in the drove of boys and girls, to be sold far off in a strange land. These children with the captive young men and maidens march six months, barefoot, to the Red Sea: the distance may be 1200 miles. Every night they come to a station of the slave-drivers, where they sup of flesh meat and the country beer. Besides the aching weariness of that immense foot journey, they had not been mishandled.

'Of what nation were the slave drivers?'—this he could not answer: they were white men, and in his opinion Moslemîn; but not Arabians, since they were not at home at *Jidda*, which was then, *and is now, the staple town of African slavery, for the Turkish Empire:—Jidda where are Frankish consuls!* But you shall find these worthies, in the pallid solitude of their palaces, affecting (great Heaven!) the simplicity of new-born babes,—they will tell you, they are not aware of it! But I say again, in your ingenuous ears, *Jidda is the staple*

town of the Turkish slavery, OR ALL THE MOSLEMÎN ARE LIARS.

—At length they came down to the flood of the Nile, which lay in a great deep of the mountains, and were ferried over upon a float of reeds and blown goat-skins. Their journey, he said, is so long because of the hollowness of the country. For they often pass valley deeps, where, from one brow, the other seems not very far off; yet in descending and ascending they march a day or two to come thither. Their aged men in Galla-land use to say, that 'the Nile comes streaming to them in deep crooked valleys, from bare and unknown country many months distant.'

"Amân, when I am free, go we to Galla-land! it will not be there as here, where for one cow we would give our left hands!" The poor Galla had raised himself upon his elbow, with a melancholy distraction, and smiling he seemed to see his country again: he told me his own name in the Galla tongue, when he was a child, in his Galla home. I asked if no anger was left in his heart, against those who had stolen and sold his life to servitude in the ends of the earth. "Yet one thing, sheykh Khalîl, has recompensed me,—that I remained not in ignorance with the heathen!—Oh the wonderful providence of Ullah! whereby I am come to this country of the Apostle, and to the knowledge of the religion! Ah, mightest thou be partaker of the same!—yet I know that all is of the Lord's will, and this also shall be, in God's good time!" He told me that few Gallas ever return to their land when they have recovered their freedom.—"And wilt thou return, Amân?" "Ah! he said, my body is grown now to another temper of the air, and to another manner of living."

There is continual warfare on the Galla border with the (hither) Abyssinians; and therefore *the Abyssinians suffer none to go over with their fire-arms to the Gallas*. The Gallas are warlike, and armed with spear and shield they run furiously upon their enemies in battle.—In the Gallas is a certain haughty gentleness of bearing, even in land of their bondage.

Amân told me the tale of his life, which slave and freed-man he had passed in the Hejâz. He was sometime at Jidda, a custom-house watchman on board ships lying in the road; the most are great barques carrying Bengal rice, with crews of that country under English captains. Amân spoke with good remembrance of the hearty hospitality of the "Nasâra" seamen. One day, he watched upon a steamship newly arrived from India, and among her passengers was a "Nasrâny," who "sat weeping, weeping, and his friends could not appease him." Amân, when he saw

his time, enquired the cause; and the stranger answered him afflictedly, "Eigh me! I have asked of the Lord, that I might visit the City of His Holy House, and become a Moslem: is not Mecca yonder? Help me, thou good Moslem, that I may repair thither, and pray in the sacred places!—but ah! these detain me." When it was dark, Amân hailed a wherry; and privily he sent this stranger to land, and charged the boatman for him.

The Jidda waterman set his fare on shore; and saw him mounted upon an ass, for Mecca,—one of those which are driven at a run, in a night-time, the forty and five miles or more betwixt the port town and the Holy City.—When the new day was dawning, the "Frenjy" entered Mecca! Some citizens, the first he met, looking earnestly upon the stranger stayed to ask him, "Sir, what brings thee hither?—being it seems a Ñasrâny!" He answered them, "I was a Christian, and I have required it of the Lord,—that I might enter this Holy City and become a Moslem!" Then they led him, with joy, to their houses, and circumcised the man: and that renegade or traveller was years after dwelling in Mecca and in Medina.—Amân thought his godfathers had made a collection for him; and that he was become a tradesman in the sûk.—Who may interpret this and the like strange tales? which we may often hear related among them!

Amân drank the strong drink which was served out with his rations on shipboard; and in his soldiering life he made (secretly) with his comrade, a spirituous water, letting boiled rice ferment: the name of it is *subia*, and in the Hejâz heat they think it very refreshing. But the unhappy man thus continually wounding his conscience, in the end had corroded his infirm health also, past remedy.—When first he received the long arrears of his pay, he went to the slave dealers in Jidda, and bought himself a maiden, of his own people, to wife, for fifty dollars.—They had but a daughter between them: and another time when he removed from Mecca to Jidda the child fell from the camel's back; and of that hurt she died. Amân seemed not in the remembrance to feel a father's pity! His wife wasted all that ever he brought home, and after that he put her away: then she gained her living as a seamstress, but died within a while;—"the Lord, he said, have mercy upon her!"—When next he received his arrears, he remained one year idle at Mecca, drinking and smoking away his slender thrift in the coffee houses, until nothing was left; and then he entered this Ageyl service.

The best moments of his life, up and down in the Hejâz,

he had passed at Tâyif. "Eigh! how beautiful (he said) is et-Tâyif!" He spoke with reverent affection of the Great-sherîf [he died about this time], a prince of a nature which called forth the perfect good will of all who served him. Amân told with wonder of the sherîf's garden [the only garden in Desert Arabia!] at Tâyif, and of a lion there in a cage, that was meek only to the sherîf. All the Great-sherîfs' wives, he said, were Galla women! He spoke also of a certain beneficent widow at Tâyif, whose bountiful house stands by the wayside; where she receives all passengers to the Arabian hospitality.

Since his old "uncle" was dead, Amân had few more hopes for this life,—he was now a broken man at the middle age; and yet he hoped in his "brother." This was no brother by nature, but a negro once his fellow servant: and such are by the benign custom of the Arabian household accounted brethren. He heard that his negro brother, now a freed-man, was living at Jerusalem; and he had a mind to go up to Syria and seek him, if the Lord would enable him. Amân was dying of a slow consumption and a vesical malady, of the great African continent, little known in our European art of medicine:—and who is infirm at Kheybar, he is likely to die. This year there remained only millet for sick persons' diet: "The [foster] God forgive me, said poor Amân, that I said it is as wood to eat." With the pensive looks of them who see the pit before their feet, in the midst of their days, he sat silent, wrapt in his mantle, all day in the sun, and drank tobacco.—One's life is full of harms, who is a sickly man, and his fainting heart of impotent ire; which alienates, alas! even the short human kindness of the few friends about him. At night the poor Galla had no covering from the cold; then he rose every hour and blew the fire and drank tobacco.

The wives of the Kheyâbara were very charitable to the poor soldiery: it is a hospitable duty of the Arabian hareem towards all lone strangers among them. For who else should fill a man's girby at the spring, or grind his corn for him, and bring in firewood? None offer them silver for this service, because it is of their hospitality. Only a good wife serving some welfaring stranger, as Ahmed, is requited once or twice in the year with a new gown-cloth and a real or two, which he may be willing to give her. Our neighbour's wife, a goodly young negress, served the sick Amân, only of her womanly pity, and she sat ofttimes to watch by him in our suffa. Then *Jummâr* (this was her name) gazed upon me with great startling eyes; such a strangeness and terror seemed to her to be in this name 'Nasrâny'! One day she said, at length, *Andakom hareem, fi?* 'be there women in your land?"—"Ullah! (yes forsooth),

mothers, daughters and wives ;—am I not the son of a woman : or dost thou take me, silly woman, for *weled eth-thîb*, a son of the wolf ? "—" Yes, yes, I thought so : but wellah, Khalîl, be the Nasâra born as we ? ye rise not then—*out of the sea !* " —When I told this tale to Amm Mohammed he laughed at their fondness. " So they would make thee, Khalîl, another kind of God's creature, the sea's offspring ! this foolish people babble without understanding themselves when they say SEA : their ' sea' is they could not tell what kind of monster ! " And Jummàr meeting us soon after in the street, must hang her bonny floc head to the loud mirth of Amm Mohammed : for whom I was hereafter *weled eth-thîb*, and if I were any time unready at his dish, he would say pleasantly, " Khalîl, thou art not then *weled eth-thîb !* " A bystander said one day, as I was rolling up a flag of rock from our mine, *Ma fî hail*, ' there is no strength.' Mohammed answered, " Nevertheless we have done somewhat, for there helped me the son of the wolf." " I am no wolfling, I exclaimed, but *weyladak*, a son of thine." " Wellah ! answered the good man, surprised and smiling, thou art my son indeed."

Kurds, Albanians, Gallas, Arabs, Negroes, Nasrâny, we were many nations at Kheybar. One day a Beduwy oaf said at Abdullah's hearth, " It is wonderful to see so many diversities of mankind ! but what be the Nasâra ?—for since they are not of Islam, they cannot be of the children of Adam." I answered, " There was a prophet named Noah, in whose time God drowned the world ; but Noah with his sons Sem, Ham, Yâfet, and their wives, floated in a vessel : they are the fathers of mankind. The Kurdies, the Turks, the Engleys, are of Yâfet ; you Arabs are children of Sem ; and you the Kheyâbara, are of Ham, and this Bîshy."—" Akhs ! (exclaimed the fellow) and thou speak such a word again—! " *Abdullah :* " Be not sorry, for I also (thy captain) am of Ham." The Bîshy, a negro Ageyly, was called by the name of his country (in el-Yémen) the *W. Bîshy* [in the opinion of some Oriental scholars " the river Pison " of the Hebrew scriptures, *v. Die alte Geographie Arabiens*]. It is from thence that the sherîf of Mecca draws the most of his (negro) band of soldiery,—called therefore *el-Bîshy*, and they are such as the Ageyl. This Yémany spoke nearly the Hejâz vulgar, in which is not a little base metal ; so that it sounds churlish-like in the dainty ears of the inhabitants of Nejd.

We heard again that Muharram lay sick ; and said Abdullah, " Go to him, Khalîl ; he was much helped by your former medicines."—I found Muharram bedrid, with a small quick pulse : it was the second day he had eaten nothing ; he had fever and

visceral pains, and would not spend for necessary things. I persuaded him to boil a chicken, and drink the broth with rice, if he could not eat; and gave him six grains of rhubarb with one of laudanum powder, and a little quinine, to be taken in the morning.

The day after I was not called. I had been upon the Harra with Amm Mohammed, and was sitting at night in our chamber with Amân: we talked late, for, the winter chillness entering at our open casement, we could not soon sleep. About midnight we were startled by an untimely voice; one called loudly in the corner of our place, to other askars who lodged there, 'Abdullah bade them come to him.' All was horror at Kheybar, and I thought the post might be arrived from Medina, with an order for my execution. I spoke to Amân, who sat up blowing the embers, to lean out of the casement and enquire of them what it was. Amân looking out said, *Ey khâbar, yâ*, 'Ho, there, what tidings?' They answered him somewhat, and said Amân, withdrawing his head, "*Ullah yurhamhu*, 'May the Lord have mercy upon him,'—they say Muharram is dead, and they are sent to provide for his burial, and for the custody of his goods."—"I have lately given him medicines! and what if this graceless people now say, 'Khalîl killed him'; if any of them come now, we will make fast the door, and do thou lend me thy musket."—"Khalîl, said the infirm man sitting at the fire, trust in the Lord, and if thou have done no evil, fear not: what hast thou to do with this people? they are hounds, apes, oxen, and their hareem are witches: but lie down again and sleep."

I went in the morning to the soldiers' kahwa and found only the Siruân, who then arrived from Muharram's funeral. "What is this? Khalîl, cries he, Muharram is dead, and they say it was thy medicines: now, if thou know not the medicines, give no more to any man.—They say that you have killed him, and they tell me Muharram said this before he died. [I afterwards ascertained from his comrades that the unhappy man had not spoken at all of my medicines.] Mohammed el-Kurdy says that after you had given him the medicine you rinsed your hands in warm water." I exclaimed in my haste, "*Mohammed lies!*"—a perilous word. In the time of my being in Syria, a substantial Christian was violently drawn by the Mohammedan people of Tripoli, where he lived, before the kâdy, only for this word, uttered in the common hearing; and he had but spoken it of his false Moslem servant, whose name was Mohammed. The magistrate sent him, in the packet boat, to be judged at Beyrût; but we heard that in his night passage, of

a few hours, the Christian had been secretly thrust overboard! —Abdullah looked at me with eyes which said 'It is death to blaspheme the Néby!'—"Mohammed, I answered, the Kurdy, lies, for he was not present."—"I cannot tell, Khalîl, Abdullah said at last with gloomy looks, the man is dead; then give no more medicines to any creature;" and the askars now entering, he said to them, "Khalîl is an angry man, for this cause of Muharram;—speak we of other matter."

There came up Mohammed the Kurdy and the Egyptian: they had brought over the dead and buried man's goods, who yesterday at this time was living amongst them!—his pallet, his clothes, his red cap, his water-skin. Abdullah sat down to the sale of them; also, 2½ reals were said to be owing for the corpse-washing and burying. Abdullah enquired, 'What of Muharram's money? for all that he had must be sent to his heirs; and has he not a son in Albania?' The dead man's comrades swore stoutly, that they found not above ten reals in his girdle. *Sirûr:* "He had more than fifty! Muharram was rich." The like said others of them (Amân knew that he had as much as seventy reals). *Abdullah:* "Well, I will not enter into nice reckonings;—enough, if we cannot tell what has become of his money. —Who will buy this broidered coat, that is worth ten reals at Medina?" One cried "Half a real." *Sirûr:* "Three quarters!" *A villager:* "I will give two krûsh more." *Abdullah:* "Then none of you shall have this; I reserve it for his heirs. What comes next? a pack of cards:—(and he said with his Turkish smiles) Muharram whilst he lived won the most of his money thus, mesquin!—who will give anything?—I think these were made in Khalîl's country. The picture upon them [a river, a wood, and a German church] is what, Khalîl? Will none buy?—then Khalîl shall have them."—"I would not touch them." They were bidding for the sorry old gamester's wretched blanket and pallet, and contending for his stained linen when I left them.

If a deceased person be named in the presence of pious Mohammedans they will respond, 'May the Lord have mercy upon him!' but meeting with Ahmed in the path by the burial ground, he said, "Muharram is gone, and he owed me two reals, may Ullah confound him!"—I was worn to an extremity; and now the malevolent barked against my life for the charity which I had shown to Muharram! Every day Aly the ass brayed in the ass's ears of Abdullah, 'It was high time to put to death the adversary of the religion, also his delaying [to kill me] was sinful:' and he alleged against me the death of Muharram. I saw the Siruân's irresolute black looks grow

daily more dangerous: "Ullah knows, I said to the Nejûmy, what may be brooding in his black heart: a time may come when, the slave's head turning, he will fire his pistols on me."—"Thou camest here as a friend of the Dowla, and what cause had this ass-in-office to meddle at all in thy matter, and to make thee this torment? Wellah if he did me such wrong, since there is none other remedy in our country, I would kill him and escape to the Ferrâ." Amm Mohammed declared publicly 'His own trust in sheykh Khalîl to be such that if I bade him drink even a thing venomous, he would drink it;' and the like said Amân, who did not cease to use my remedies. The better sort of Kheyâbara now said, that 'Muharram was not dead of my medicines, but come to the end of his days, he departed by the decree of Ullah.'

Amm Mohammed told me that the summer heat is very burdenous in the Ferrâ. The Harb villagers there are black skinned: they dwell in such clay houses as these at Kheybar: the place is built upon an height, in a palm oasis. Thither in his youth he went oftentimes on foot with his brethren, from Medina. The sun beating on that sandy soil is almost insufferable: upon a time, as they went together, he saw Ahmed totter; and his brother fell down presently in a swoon. Mohammed drew him to the shadow of an acacia, and sprinkled a little water on his face from the girby; and he came to himself.

El-Ferrâ was anciently, he said, of the *Auâzim*, Heteym.—Surely that is a nation of antiquity in Arabia (where they are now found dwelling so widely dispersed): and they remain, in some seats, from times before the now inhabiting Arabs! The last of the *Auâzim* of the Ferrâ was one of the richest possessors of palms; Amm Mohammed remembered him. That Heteymy ever answered to the importunity of his Harb villagers, who would buy his land, "Shall I sell mine inheritance!" In the end—to live in more rest—the old fox said to them, "Ye see, I have an only daughter! now who is he of your young men that would be the son-in-law of me *el-Âzimy?* and he shall inherit my land." Of the nearly extinct Auâzim there are yet three or four nomad households which encamp with the Beny Rashîd [Heteym]. Some in scorn account the Auâzim, Solubba. To this name *Âzim*, plural Auâzim, responds Hâzim. Hâzim is a fendy of Harb, but their foes revile them as Solubbies; and according to the tradition they are intruded strangers. In this country, westwards, is a kindred of Jeheyna, *el-Thegîf*, who are snibbed as Yahûd:—this may mean that they are of the pre-Islamite

Aarab. There is a doggerel rime at Medina, *Ullah yulaan Thegîf, kiddâm tegúf,* "God curse (those Jews) the Thegîf afore thou stand still." It is said of a small jummaa among the W. Sleymàn of Bishr, that they are Solubba; but they intermarry with the rest. In the south there remain certain welfaring Heteym in the Tehâma below Mecca.

Amm Mohammed had not seen el-Ally or Teyma. The Arabs are great wanderers, *but not out of the way* (of their interest). Now that he was a rich-poor man, and at rest, he promised his heart to visit them, were it only to see their country. Mohammed had once ridden to Hâyil, when he was sojourning at el-Hâyat: he mounted with Beduins. The first day they made small account of him, a townling [and a smith], but his manly sufficiency was bye and bye better known to them. They alighted at one of the outlying hamlets of Shammar; in which place were but two houses, and only two old men at home, who came forth to receive them. The Nejûmy said to his host, "How may ye dwell thus, in the midst of the khála?"—"God be thanked we live here without dread, under Ibn Rashîd; our sons herd the goats upon the mountains, and go far out for wood." Each householder killed a goat, and Mohammed commended their hospitality.

In Hâyil, he was known to many: some of his acquaintance called him daily to breakfast and to supper; and he was bidden from kahwa to kahwa. As he sat in a friend's house, Bunder entered impetuously, with his bevy of companions and slaves—all the young princes are thus attended—to see the stranger. "What *ájneby*, foreigner, is that?" enquired Bunder,—and without awaiting his answer, the raw young man turned the back and flung forth again.

Mohammed had ridden westward, in the Bashy Bazûk expeditions as far as Yanba; he had ridden in Nejd with Turkish troops to the Wahâby capital, er-Riâth. That was for some quarrel of the sherîf of Mecca: they lay encamped before the Nejd city fifteen days, and if Ibn Saûd had not yielded their demands, they would have besieged him. The army marched over the khála, with cannon, and provision camels; and he said they found water in the Beduin wells for all the cattle, and to fill their girbies. The Arabian deserts may be passed by armies strong enough to disperse the resistance of the frenetic but unwarlike inhabitants; but they should not be soldiers who cannot endure much and live of a little. The rulers of Egypt made war twenty years in Arabia; and they failed finally because they came with great cost to possess so poor a country. The Roman army sent by Augustus under Aelius Gallus to make

a prey of the chimerical riches of Arabia Felix was 11,000 men, Italians and allies. They marched painfully over the waterless wastes six months! wilfully misled, as they supposed, by the Nabateans of Petra, their allies. In the end of their long marches they took Nejrân by assault: six camps further southward they met with a great multitude of the barbarous people assembled against them, at a brookside. In the battle there fell *many thousands* of the Arabs! and of the Romans and allies two soldiers. The Arabians fought, as men unwont to handle weapons, with slings, swords and lances and two-edged hatchets. The Romans, at their furthest, were only two marches from the frankincense country. In returning upwards the general led the feeble remnant of his soldiery, in no more than sixty marches, to the port of el-Héjr. The rest perished of misery in the long and terrible way of the wilderness: only seven Romans had fallen in battle!—Surely the knightly Roman poet deserved better than to be afterward disgraced, because he had not fulfilled the dreams of Caesar's avarice! Europeans, deceived by the Arabs' loquacity, have in every age a fantastic opinion of this unknown calamitous country.

Those Italians looking upon that dire waste of Nature in Arabia, and grudging because they must carry water upon camels, laid all to the perfidy of their guides. The Roman general found the inhabitants of the land 'A people unwarlike, half of them helping their living by merchandise, and half of them by robbing' [such they are now]. Those ancient Arabs wore a cap, *v.* Vol. I. pp. 160, 562, and let their locks grow to the full length: the most of them cut the beard, leaving the upper lip, others went unshaven.—"The nomads living in tents of hair-cloth are troublesome borderers," says Pliny, [as they are to-day!] Strabo writing from the mouth of Gallus himself, who was his friend and Prefect of Egypt, describes so well the Arabian desert, that it cannot be bettered. "It is a sandy waste, with only few palms and pits of water: the thorn [acacia] and the tamarisk grow there; the wandering Arabs lodge in tents, and are camel graziers."

The season was come about of the Haj returning: their rumour (as all in Arabia) was full of woes and alarms! In a sudden (tropical) rain a quarter of Mecca had been damaged by the rushing torrent; and the pestilence was among the Hajáj: also the Great-sherîf of Mecca, journeying with the pilgrimage to Medina, was deceased in the way.—At this word *el-wába!* Abdullah paled in his black skin, and the Nejûmy

spoke under his breath: "The death, they said, will be soon at Kheybar!" Amm Mohammed gave his counsel at the village governor's kahwa mejlis, 'that none should dread in his heart, but let every man go about his daily tasks and leave their care unto Ullah.' *Abdullah:* "And here is Khalîl, an hakîm: your opinion, Khalîl."—"There might be a quarantine."—"*Âs' Ullah sahîhh,*—the sooth by God, and it shall be done; ye wot where, sirs? —under Atwa yonder." Moreover the Moors had fallen out amongst themselves at Mecca, for the inheritance of those who were dead in the plague,—which had begun among them. Finally the Moghrâreba marched out, two or three days before the departure of the Syrian and the Egyptian caravans, for Medina. When they arrived the Pasha forbade them to enter; he said, they might come another year to visit the Néby. But the truculent Moghrebies sent this word to the Turkish governor, "Let us visit the Néby in peace, and else will we visit him by the sword. Art thou a Nasrâny? thou that forbiddest pilgrims to visit the Néby!"—The Pasha yielded to their importunity, sooner than any occasion should be given. The Moors entered tumultuously, and the citizens remained shut in their houses; dreading that in a few hours the cholera would be begun among them. It was also reported from the north that the Jurdy had been detained by the Fukara at el-Akhdar.—And thus there is no year, in Arabia, not full of a multitude of alarms!

Some returning marketers from Medina brought us word of an armistice in the great jehâd of the Religion waged with the Nasâra: The fallen of Medina in the war were fifteen men. They were soldiers of the faith serving of their free will, for there is no military conscription in the Harameyn. Amm Mohammed told me that in the beginning many had offered themselves: they issued from the gates (every man bearing his shroud) and encamped without the city; and had bound themselves with an oath never to re-enter, but it were with the victory of the Moslemîn.—The like was seen in the beginning of the Crimean war; when many young men enrolled themselves, and Mohammed, persuaded by a fellow of his, would have gone along with them; but as they were ready to sail a sickness hindered him: and the ship in which his friends had put to sea foundered in her voyage!

Now I listened with pain to the talk in Abdullah's kahwa; where they spoke of the Christians' cruelties against Mohammedan captives. 'The Nasâra had shut up many Moslems in a house, and, heaping firewood about the walls, they burned them

living :—the Nasâra use also to dig a hole in a field and lay-in powder, and so they blow up a great heap of the Moslemîn.'—"Sheykh Khalîl, said Amm Mohammed, I have wondered at nothing more than to see in thee a quiet and peaceable behaviour; for we hear that the Nasâra are all violent men of nature, and great strikers."

A party of the village hareem went down in an hubt to sell their palm-leaf plait in Medina. It is in long rolls that may be stitched into matting; and of such they make their baskets. For this work they must crop the tender unfolding leaf-stalks in the heads of the palm stems. They tie the stripped leaflets in bundles, and steep them when they would use them. The plucking is not without damage to the trees: a palm thus checked will bear, they say, but the half of her natural fruits (eight months later); that were an autumn loss (for the small trees at Kheybar) of twenty piastres. And all the plait from one stem (two days' labour) is worth only three piastres or sixpence!—But it is a custom: the half loss falls upon the absent Beduwy; and the village housewives, whose hands cannot be idle, think they have gotten somewhat by this diligent unthrift. For it is their own money, and therewith they may buy themselves some light cloak, *mishlah*, and a new gown-cloth. The Kheybar palms are without number; in other Arabian oases and at Medina, but one frond (it is said) may be plucked in every palm head. The kinds of palms are many in every oasis, and they know each kind by the aspect: the tender fronds only in certain kinds are good for their palm matting. The plait from Kheybar is in some estimation at Medina: the salesmen receive much of it in payment for their wares in the autumn fair. They draw as well many camel-loads of date-stones from Kheybar, which are worth five krûsh the sah at Medina, nearly twopence a pint!—Date-stones are steeped and ground for camels' food in all that most barren and sun-stricken lowland of the Hejâz: they are cast away in Nejd.

The bonny wife of *Hamdàn*, a neighbour of ours, came in from the returning hubt. I was sitting with her husband and some neighbours in the house, and saw that she saluted them every man with a salaam and a hearty buss: it is their honest custom, and among the Beduw of these parts the wedded women will kiss the men of their acquaintance after an absence, and receive a manly kiss of them again; and the husbands looking on take it not amiss, for they are brethren.—Other Aarab I have seen (in Sinai) so precious, that if a woman meet an uncle's son in the desert, he and she standing off from each other at their

arms' length, with a solemn countenance, they do but touch together the tips of their fingers. When she had bestowed a good smack upon Amm Mohammed, "Eigh! saw you not, said he, my mother in the city, and how fares the old lady?"—"She is well and sends thy wife and Haseyn this packet of sweetmeats (seeds and raisins). But O Mohammed! she was aghast to hear of a Nasrâny living with her son in his house; 'akhs! said thy mother to us, what do ye tell me ye women of Kheybar? that a Nasrâny is dwelling with my son Mohammed? Speak to Mohammed to be quit of him as soon as ever he may; for what should a Nasrâny bring us but the displeasure of Ullah?'" Amm Mohammed answered, with little reverence, "Sheykh Khalîl, hast thou heard the old woman's words? but we are brethren, we have eaten together, and these Beduw are altogether superstitious." His aged mother came sometimes in the summer caravans from Medina to visit her sons, and pass a few weeks with Mohammed at Kheybar.

There was not a smith in the oasis: the Nejûmy since the beginning of his prosperity had given up his old tasks. Only from time to time some Solubbies come, riding upon their asses, from the Heteym menzils; and what tinning and metal work they find at Kheybar, they have it away with them to bring it again after other days. There is nothing wrought here besides quern-stones, which every household can make for themselves. I have seen it a labour of two daylights, to beat down the chosen basalt block, and fashion it with another hard stone. The Fejîr in their sand-rock dîra beat them out of sandstone, and some poor Fukara tribesmen bring such querns with them to sell in the autumn fair at Kheybar. So I have seen Towwara Beduins carrying down pairs of granite quern-stones, which they had wrought in their own Sinai mountains, to Egypt. Granite and lava mill-stones are made by the B. Atîeh Beduins in the Aueyrid Harra. [*v.* Vol. I. p. 197.] After the water-skins a pair of mill-stones is the most necessary husbandry in an Arabian household. To grind their corn is the housewives' labour; and the dull rumour of the running mill-stones is as it were a comfortable voice of food in an Arabian village, when in the long sunny hours there is often none other human sound. The drone of mill-stones may be heard before the daylight in the nomad menzils; where what for the weighty carriage, and because it is so little they have ever to grind, the quern is only found in a few sheykhly households. Many neighbours therefore borrow the use of one mill, and the first must begin at early hours. I have seen the wandering Aarab in the long summer.

when they had nothing left, abandon their heavy querns in some place, where another day they might find them again. It is then they say, "The people are hungry, we have no more food; *such and such sheykhs have forsaken their mill-stones.*"—The Arab housewives can make savoury messes of any grain, seething it and putting thereto only a little salt and samn, much better than the poor of European countries!

In the Arabs of the desert is a natural ability for beating out what shapes they would in stone. We have seen the Beduins fashion their best pipe-heads (*aorfy*) thus,—and in like manner their stone coffee-pestles are wrought; they work also great beads of stone, and drill the ball with a nail for a club-stick head: some which I have seen were perfect globes of white marble, from the northern deserts "about Jauf."—I saw such ganna heads formed by them of another matter, *el-elk*; and that is they say the juice of a low-growing shrub in the Nefûd, *el-móttî*: it may be a kind of caoutchouc.

A company of young men of the village had gone out to cut wild forage, and sell dates to the ascending Haj at *Stoora*.—Now two of them arrived late in an evening (before the time); and of the twain one 'had lost his right mind, and the other refused to speak till the morrow.' The villagers were in suspense of mind until he should find his tongue, saying under their breaths—since there is no end of mischances in these countries—'that some great evil was betided to the young men, their eyyâl had been slain by hostile Beduw'; and there wanted little that night of a public wailing. As for him who returned to them lunatic they said, "Wellah there be grounds whereupon if a man sleep, the jân will enter into him." In the morning, the village sorrow had vanished as the clouds of yesterday, and such are the most of the alarms of the Arabs!—*The heart slenderly nourished*, under that sunstricken climate, can be little robust in Arabian bodies. The absent at Stoora were in good plight, the Haj passed by; and after few days we were delivered from the dread of the wába.

Marketers go down with the nomad hubts from Kheybar to Medina in five marches. They journey till high noon, and alight to loose out their cattle to pasture; but in ascending empty, they make but three marches. The way to the city is reckoned twelve or fourteen thelûl hours; Amm Mohammed had often passed it on foot, in two summer days. The villagers are guests in Medina, for the night, in houses of their acquaintance. Setting out from Kheybar they pass over more than thirty miles of the Harra lavas, whose south-west border

comes down to the W. el-Humth. By the way are seen ruins of stone buildings (from the times before Mohammed); the people call them *Jews' houses*, and there are many like them about Medina.

Not many hours' distant from Kheybar, there are certain ruins of great dams—*Bény el-Bint*, the maiden's building, is in *W. Thammud*, an upper head of the Kheybar *wadián;* and *el-Hassîd* is in the wady bottom, of like name, of these valleys. The dam of W. Hassîd, the 'harvest valley', is built up of great courses receding stepwise: the lower stones are huge, but some of them have been borne out from their beds and carried down with the wild rage of winter torrents. There are sluices in the upper courses, for the issue of the falling irrigation water. The dam-head is of such width that two horsemen riding over might pass each other:—thus Amm Mohammed, somewhat magnifying his matter. Once in his younger years another strenuous man of Medina invited him to be his partner, to settle upon the good bottom under the old dam: they would bring in a colony of their friends, and buy their peace of the (Harb) Aarab [Mohammed's kindred] with an easy khûwa. But they went no further than the words, for Mohammed would not spill his best years in an uncertain adventure.

By the way, over the (wide Rodwa) mountain from Medina to Yanba, Amân and other friends told me they had seen many scored inscriptions. In the Rodwa there is good building-stone. The descent is an hour or two on this side Yanba-at-the-Palms, from whence to the port town, Yanba-at-the-Sea, is a night's journey: the villagers mount at sunset, for dread of robbers, and are at the seaside before the day breaks. The Jeheyna of the Rodwa are compared by the Medina passengers to monkeys. "They wear no more than an apron before and behind them upon a string." Yanba-at-the-Palms is such as Kheybar, several villages lying nigh together, in a natural bottom: they are inhabited by settlers of the two Beduin nations, Harb and Jeheyna. A street divides the villages *Jar* and *Hósn*, which with the next standing hamlet *el-Búthenah* are of the *B. Ibrahîm* or *Barâhimma*, Jeheyna. *Sweygy* or *Suâka*, and the next hamlet *Imbârak* are settlements of Harb. Hósn and Jar had been now four years at feud with those of Suâka, for the right of sheep pastures. In those parts is an antique site *Kseyberra*. The Sherîf of Suâka is a considerable personage: he has his residence at the sea-port, and receives a yearly surra for the Egyptian pilgrimage.

The Kheybar valleys.

Amm Mohammed who in his hunting had gone over all the vulcanic field about, made me this topography [p. 182] of the Kheybar valleys, which are commonly said to be "seven, lying side by side in the Harra." The manly man's hand was new to the subtleties of chorography, and his map is rude. The trunk valley is *W. el-Gôras*, and lower down, where straitened to a deep channel, it is called (beginning from *Ghradîr et-Teyr*, 'the birds' pool') *et-Tubj*, and lower *W. es-Sulsilla*, until it goes out in the great valley bottom of the Hejâz, Wady el-Humth, by Hedîeh, at the Haj-road kella. The Tubj is, in some places, so straitened betwixt mountain rocks, that a thelûl rider cannot pass; and when the winter rains run down, there is sometimes a roaring head of waters. In most bays of the valley are ruined sites and wells of ancient hamlets. In the side wadies are great pools with thickets of cane reeds, and wild bottoms grown up with dôm palms and sidr trees.

W. Koora descends to the W. el-Humth, a little above Sûjwa kella upon the Haj road. Further by the Derb in the same valley bottom at a day's journey from Medina is a place called *Mleylîeh*, where are "graves of the Beny Helál," obscurely set out to a wonderful length with ranges of great stones. Amm Mohammed told me, 'that in one of his passages, he stayed with certain in the caravan to measure a skeleton which the washing of the winter freshet had laid bare, of some of those antique heroes: they found the length to be twenty paces.' The site may be an alluvial bottom, with silted bones of great (perhaps living and extinct) animals, and the common waifs of water-borne blocks.—*Henakîeh* is a negro village, of forty houses, with a small guard of soldiery from Medina: to the well-water is ten to fifteen fathoms; yet some buried springs and old broken conduits have been lately found there and repaired. It seems that the place—upon the W. el-Humth—is of several small palm groves, lying nigh together.

Amm Mohammed made me then a rude topography of the vulcanic country which lies about Medina. He said [*v.* the large Map] "Harrat *el-Anâbis* begins an hour west of the town; Harrat *el-Auwâli* at the like distance south-west; *Harrat Aba Rasheyd* or *Goreytha* lies southwards and eastwards; and *Labat el-Agûl* is eastward. All these Harras (*Harâr* or *Ahrâr*) are one,—the *Harrat el-Medina*." It lasts two or three journeys, say the Beduw, to the southward, and is a lava country with many hilliàn: and it approaches (but there is space of sand plains between them) the main Harra, which, under several names as Harrat *B. Abdillah* and Harrat *el-Kisshub* (or *Kesshub*, or *Kusshub*) is that vast vulcanic train, which comes down

southward to the Mecca country, and abuts upon the Wady Fatima.—Below Kheybar, towards W. el-Humth, are certain tarns (*ghradràn*) in the wilderness [*v.* Vol. I. p. 544]; and in them are many great fish, 'which drop samn, they are so fat,' say the Arabs: some of the Kheyâbara have nets, and they use to lie out a summer night to take them.

The Siruân had bound Amm Mohammed for me, since there was grown this fast friendship between us, saying, "I leave him in thy hands, and of thee I shall require him again;"—and whenever the Nejûmy went abroad I was with him. The villagers have many small kine, which are driven every morning three miles over the figgera, to be herded in a large bottom of wet pasture, the *Hálhal*, a part of W. Jellâs. I went one day thither with Amm Mohammed, to dig up off-sets in the thickets of unhusbanded young palms. The midst of the valley is a quagmire and springs grown up with canes. The sward is not grass, though it seem such, but a minute herbage of rushes. This is the pasture of their beasts; though the brackish rush grass, swelling in the cud, is unwholesome for any but the home-born cattle. The small Yémen kine, which may be had at Medina for the price of a good sheep, will die here: even the cattle of el-Hâyat, bred in a drier upland and valued at twelve to fifteen reals, may not thrive at Kheybar; and therefore a good Kheybar cow is worth thirty reals. In the season of their passage plenty of water-fowl are seen in the Hálhal, and in summertime partridges. In these thickets of dry canes the village herdlads cut their double pipes, *mizamîr*. Almost daily some head of their stock is lost in the thicket, and must be abandoned when they drive the beasts home at evening; yet they doubt not to find it on the morrow. The village housewives come barefoot hither in the hot sun to gather palm sticks (for firing).

Mohammed cut down some young palm stems, and we dined of the heart or pith-wood, *jummâr*, which is very wholesome; the rude villagers bring it home for a sweetmeat, and call it, in their negro gibes, 'Kheybar cheese.' Warm was the winter sun in this place, and in the thirsty heat Amm Mohammed shewed me a pit of water;—but it was full of swimming vermin and I would not drink. "Khalîl, said he, we are not so nice," and with *bismillah!* he laid himself down upon his manly breast and drank a heavy draught. In the beginning of the Halhal we found scored upon a rock in ancient Arabic letters the words *Mahál el-Wái*, which was interpreted by our (unlettered) coffee-hearth scholars 'the cattle marches.' A little apart from the way is a site upon the figgera yet named *Sûk er-Ruwâlla*. There is a spring of their name in Medina;

Henakîeh pertained of old to that Annezy tribe (now far in the north): and 'there be even now some households of their lineage'. Besides kine there are no great cattle at Kheybar; the few goats were herded under the palms by children or geyatîn.

Another day we went upon the Harra for wood. Amm Mohammed, in his hunting, had seen some sere sammara trees; they were five miles distant. We passed the figgera in the chill of the winter morning and descended to the W. Jellâs; and Haseyn came driving the pack-ass. In the bottom were wide plashes of ice-cold water. "It will cut your limbs, said Mohammed, you cannot cross the water." I found it so indeed; but they were hardened to these extremities, and the lad helped me over upon his half-drowned beast. Mohammed rode forward upon his mare, and Haseyn drove on under me with mighty strokes, for his father beckoned impatiently. To linger in such places they think perilous, and at every blow the poor lad shrieked to his *jáhash* some of the infamous injuries which his father commonly bestowed upon himself; until we came to the acacia trees. We hurled heavy Harra stones against those dry trunks, and the tree-skeletons fell before us in ruins:—then dashing stones upon them we beat the timber bones into lengths, and charged our ass and departed.

We held another way homeward, by a dry upland bottom, where I saw ancient walling of field enclosures, under red trachyte bergs, *Umm Rúkaba*, to the Húrda. The Húrda is good corn land, the many ancient wells are sunk ten feet to the basalt rock; the water comes up sweet and light to drink, but is lukewarm. Here Mohammed had bought a well and corn plot of late, and yesterday he sent hither two lads from the town, to drive his two oxen, saying to them, "Go and help Haseyn in the Húrda." They labour with diligence, and eat no more than the dates of him who bids them; at night they lie down wrapped in their cloaks upon the damp earth, by a great fire of sammara in a booth of boughs, with the cattle. They remain thus three days out, and the lads drive day and night, by turns. The land-holders send their yokes of oxen to this three-days' labour every fifteen days.

In the Kheybar valley is a spring *Ayn Selelîm;* and there says their tradition was the orchard of a Jew *Ibn Sellem*, who converting to the new religion of Medina, whilst (pagan) Kheybar yet stood, was named *Abdullah Ibn Sellàm.*—In that place, the Moghreby eyesalver had told them, might be found the buried synagogue. One day I said to the Nejûmy, "Let us go thither this fresh morning." He answered: 'That although he dreaded

the neighbours' tongues, yet he would not disappoint me.' Our path lay in the width of the Kheybar valley: and where we passed under a berg of red shaly trachyte, I saw a solitary great clay house; which was a ground-room only. Mohammed told me, 'it had been the summer house of a rich Beduwy. But when the new building was ended, and the hospitable nomad first passed the threshold with his friends, the lintel fell upon his neck, and he perished by this sudden bitter death!' At the Ayn Selelîm are clay buildings—the summer houses of Allayda, sheukh of the Wélad Aly. All these tent-dwellers' houses are ground-floors only, with very many little casements to let in the freshing air, [and such as we see the Beduin summer houses in the few low palm valleys of Sinai]. I visited Motlog's beyt; there was a good house for the sheykh's family, and a long pentice for the mejlis, like a nomad tent, and turned from the sun.—The sickly heat is more tolerable by day in clay dwellings than in the worsted booths of the Aarab. These Beduin summer houses were more cleanly than the village houses.

The water of the spring is pure and light, and putting in the thermometer I found 82° F. I showed the glass tube to Amm Mohammed who, when he had examined it, said with astonishment, "Ah! Khalîl, we are *grashimîn*, rude and ignorant!" Then seeing some goat-herd children coming down to gaze upon us he said hastily, "Speed thee Khalîl, or they will report it in the village [that we were seen seeking for treasure], and we shall not soon have rest of this walking a mile."—"Is there a valiant man in awe of foolish tongues! it were too mean labour, to conciliate the vile and unjust."—"Yet here is a mad world of these negroes." And truly there is nearly no Arab that durst descend alone into the tide, and set his face to contradict the multitude.—In this *Mohammed the Néby did show a marvellous spiritual courage among Arabs!*—But the Nejûmy boldly defended my life.

My Galla comrade had been put by Abdullah in the room of the deceased Muharram at Umm Kîda;—for Amân, the freedman of an Albanian petty officer, was accounted of among them as an Albanian deputy petty officer. I returned now at night to an empty house. Abdullah was a cursed man, I might be murdered whilst I slept; and he would write to the Pasha, 'The Nasrâny, it may please your lordship, was found slain such a morning in his lodging, and by persons unknown.' In all the Kheybar cottages is a ladder and open trap to the housetop; and you may walk from end to end of all the house-rows by their terrace roofs, and descend by day or by night at the trap, into what house-chamber you please: thus neighbours visit neigh-

bours. I could not pass the night at the Nejûmy's; for they had but their suffa, so that his son Haseyn went to sleep abroad in a hired chamber with other young men in the like case. Some householders spread matting over their trap, in the winter night; but this may be lifted without rumour, and they go always barefoot. There were evil doers not far off, for one night a neighbour's chickens which roosted upon our house terrace had been stolen; the thief, Amân thought, must be our former Galla comrade: it was a stranger, doubtless, for these black villagers eat no more of their poultry than the eggs!—This is a superstition of the Kheyâbara, for which they cannot themselves render a reason; and besides they will not eat leeks!

Another day whilst I sat in Ahmed's house there came up Mohammed the Kurdy to coffee. The Kurdy spoke to us with a mocking scorn of Muharram's death:—in his fatal afternoon, "the sick man said, 'Go Mohammed to Abdullah, for I feel that I am dying and I have somewhat to say to him.' —'*Ana nejjâb*, am I thy post-runner? if it please thee to die, what is that to us?'—the Egyptian lay sick. In the beginning of the night Muharram was sitting up; we heard a guggle in his throat,—he sank backward and was dead! We sent word to Abdullah: who sent over two of the askars, and we made them a supper of the niggard's goods. All Muharram's stores of rice and samn went to the pot; and we sat feasting in presence of our lord [saint] Muharram, who could not forbid this honest wasting of his substance."—"The niggard's goods are for the fire" (shall be burned in hell), responded those present. I questioned the Kurdy Mohammed, and he denied before them; and the Egyptian denied it, that my medicines had been so much as mentioned, or cause at all in Muharram's death.—The Kurdy said of the jebâl in the horizon of Kheybar, that they were but as cottages in comparison with the mighty mountains of his own country.

The sickly Ageyly of Boreyda died soon after; but I had ceased from the first to give him medicines. 'He found the Nasrâny's remedies (minute doses of rhubarb) so horrible, he said, that he would no more of them.' In one day he died and was buried. But when the morrow dawned we heard in the village, that the soldier's grave had been violated in the night!—Certain who went by very early had seen the print of women's feet round about the new-made grave. 'And who had done this thing?' asked all the people. "Who, they answered themselves, but the cursed witches! They have taken up the body, to pluck out the heart of him for their hellish

orgies." I passed by later with Amm Mohammed to our garden labour, and as they had said, so it seemed indeed! if the prints which we saw were not the footsteps of elvish children.—Amân carried a good fat cat to a neighbour woman of ours, and he told me with loathing, that she had eaten it greedily, though she was well-faring, and had store of all things in her beyt; she was said to be one of the witches!

In the long evenings with the Nejûmy I learned much of their superstitious lore of the jins, which is current at Medina. "The jân are sore afraid of me," quoth Amm Mohammed. An half of the jân or jenûn, inhabiting the seven stages under the earth, are malicious (heathen) spirits, kuffâr, or kafirûn; and an half are accounted Moslemîn."—Mohammed said, 'A chest of his father's, in which was some embroidered clothing, had been stolen when he was a young man. They sent for the conjuror, *Mundel*, to reveal to them the guilty persons.' The Mundel is in his dark science a broker, or mean, betwixt the children of Adam and the jân.

—"Who here, said the wise man, is sure of heart and strong?" "Mohammed my son is a stout lad," answered the elder Nejûmy.—The Mundel poured water in a bowl and bade Mohammed sit-to, he must look fixedly in it, and the Mundel said over his first spells, "Now, what seest thou?" (quoth he). —*Mohammed:* "Wellah, I see no more than this basin and water (the Mundel still spelling on his beads): yet now it is as if I saw through a casement, and a sea is under me; and beneath I see a wide plain, and now I see upon the plain as it were the haj arriving!—They have pitched the pavilion of the Pasha,—I can see the Pasha sitting with his friends."—*Mundel:* "Say to him, 'O Sooltàn of the jân! the doctor Such-an-one [the Mundel naming himself] salutes thee, and bids thee enquire, if in thy company be any jin who was by when the coffer was stolen from Yeldûzely Haseyn; and, if he were a witness of the theft, that he name the persons.'"—The Sultan of the jân answered, "I have at the instant enquired of all my company; none was present, and no one has heard any tiding."—The Mundel spelled on his beads, and he said again, "What seest thou now, young man?"—*Mohammed:* "The former company has passed by, and another like company is now arriving."—"Say: 'O Sooltàn of the jân.....,' as before." The Sooltàn of the jins responded, "I have at the instant enquired of all these; and there is none here who has seen aught, or heard tidings." *Mundel:* "Say yet, 'Is any absent?'" It was answered, "There is none absent." The Mundel spelled on his beads and said,

"What seest thou now?" *Mohammed:* "The second company have passed from my sight; a third company is arriving."—"Say: 'Sooltàn of the jân.....,' as before." The Sultan answered, "I have asked of them all at the instant, and there is none here."—"Say again, 'Are all your people present?'"—"I have enquired and there is one absent,—he is in India."—*Mundel:* "Say, 'Let him be brought hither and examined.'" The Sultan of the jân spake in his company, "Which of you will bring our fellow of such a name, that is in India?" A jin answered, "I, in four days, will bring him." The Sultan said, "It is a long time." Another said, "I, in three days." A third said, "I, in two only," and a fourth, "I will bring him in a day."—"The time, quoth the Sultan, is long."—Here Amm Mohammed said a word beside the play, "Perceivest thou not, sheykh Khalîl? that it was but a malice in them to ask so many days."—So said a jin, "Give me three hours;" at the last one said, "I will bring him in a moment."—The Sultan responded: "Bring him."—"Then I saw him, said Amm Mohammed, led in like an old man; he was grey-headed, and he went lame." The Sultan of the jân questioned him, "Hast thou seen anything, or is there aught come to thy knowledge of this theft?" He answered, "Ay, for as I lay in the likeness of a dog upon the dung-hill which is before such an house, about the middle of the night, I saw a man come with the chest upon his back; he entered at the next door, and two women followed him." The jinny revealed also the persons and their names.

—The Mundel sent to call them;—and they were known in the town as ill-livers. They arrived anon; but being questioned of the theft they denied all knowledge upon their religion, and departed. Then the Mundel took three girbies, and blew them up, and he cast them from him!—In a little while the three persons came again running; that man before the women, and all of them holding their bellies, which were swollen to bursting. "Oh me! I beseech thee, cries the man. Sir, the chest is with me, only release me out of this pain and I will restore it immediately!" his women also pitifully acknowledged their guilt.—Then the Mundel spelled upon his beads backward, to reverse the enchantment, and said to Mohammed, "What seest thou?"—"I see the great plain only;—and now but this basin and the water in it."—*Mundel:* "Look up young man! rise, and walk about, whilst these wicked persons bring the stolen chest and the wares."

Amm Mohammed told this tale as if he had believed it all true: and said further that for a while he could perceive nearly

an half part of all who bear the form of mankind to be jins: and many an house cat and many a street dog he saw then to be jân: the influence little by little decayed in him and he might discern them no more. Amm Mohammed startled a little when I said, "Well, tell me, what is the speech of your jân, and the fashion of their clothing?" He answered (astutely smiling) after a moment, "It is plain that they are clad and that they speak like the Moslemîn."

—I questioned Amân of the jân; he looked sadly upon it, and said: "I will tell thee a thing, sheykh Khalîl, which happened at Jidda within my knowledge. A bondservant, a familiar of mine, sat by a well side to wash his clothing. He cast away the first water and went with his dish to the well, to draw more; and in that, as he leaned over the brink his money fell from him. The young man looked after his fallen silver; —and, as he gazed, he suddenly shrieked and fell head foremost into the well! A seller of coffee, who saw him fall in, left his tray and ran to the pit; and whilst he looked he too fell therein. A seller of herbs ran-to; he came to the well's mouth, and as he looked down he fell in also; so did another, and likewise a fifth person.—When many had gathered to the cry, there spoke a seafaring man among them, 'Give me a line here! and I will go down myself into the well and fetch them up.' They stopped his ears with cotton [lest the demons, by those ingates, should enter into the man], and giving him an incense-pot burning in his hand, they lowered him over the brink: but when he was at the half depth [wells there at the sea-bord are not fully two fathoms to the water] he cried to be taken up. The people drew up that seaman in haste; and, he told them, when he could fetch his breath, that he saw the deep of the well gaping and shutting!—They had sent to call a certain Moghreby; who now arrived, bringing with him a magical writing,—which he flung into the well, and there ascended a smoke. After that the Moor said: '*Khàlas*, it was ended, and now he would go down himself.' They bound him under the arms, and he descended without fear, and put a cord about the drowned bodies; and one after another they were taken up. They were all dead, save only the bondman, who yet breathed weakly: he lived through that night, without sense or speech, and then died. That he was not dead already he owed it to a ring, said Amân, with a turquoise set in it. [The virtue of this stone is to disperse malign spiritual influence; so you see blue beads hanged about the necks of cattle in the border countries.]—But the pit wherein these persons had ended their lives was filled up, the same day, by an order of the Pasha-governor."

I enquired of Amm Mohammed, "How sayest thou the jân be a-dread of thee! canst thou lay thy strong hand upon demons?" —"Wellah they are afraid of me, sheykh Khalîl! last year a jin entered into this woman my wife, one evening, and we were sitting here as we sit now; I and the woman and Haseyn. I saw it come in her eyes, that were fixed, all in a moment, and she lamented with a labouring in her throat. [I looked over to the poor wife! who answered me again with a look of patience.] Then I took down the pistol [commonly such few fire-arms of theirs hang loaded upon the chamber-wall] and I fired it at the side of her head,—and cried to the jin, 'Aha melaun, cursed one, where be'st thou now?' The jin answered me (by the woman's mouth), 'In the head of her, in her eye.'—'By which part enteredst thou into her?'—'At her great toe.'—'Then by the same, I say unto thee, depart out of her.' I spoke this word terribly and the devil left her:" but first Mohammed made the jin promise him to molest his wife no more.—"Is the devil afraid of shot?"—"Thou art too simple, it is the smell of the sulphur; wellah they cannot abide it."

This poor woman had great white rolling eyes and little joy in them. I have heard Haseyn say to her, "*Hu! hu!* thou with those eyes of thine, sit further off! thou shalt not look so upon me."—"Among the jân [he had seen them, being under the spell, in Medina] be such diversities, said Amm Mohammed, as in the children of Adam. They are long or short, gross or lean, whole or infirm, fair or foul; there be rich and poor among them, and good and evil natures,—the evil are adversaries of mankind. They are male and female, children, grown persons and aged folk; they come to their lives' end and die as the Adamies."

—"Certain of them, he said, are very honourable persons: there be jins of renown even in the upper world. There is a family, the *Beyt es-Shereyfa*, at el-Medina, now in the third generation, which descend from a jinnîa, or jin-woman. Their grandsire was a caravan carrier between the Harameyn. This man rode always at a little distance behind his camel train, that, if anything were fallen from the loads, he might recover it. As they journeyed upon a time he heard a voice, that saluted him:—'Salaam aleyk, said a jin (for such he was) in the form of an old man; I trow thou goest to Mecca.'—'Ay.'—'Give then this letter to my son; thou wilt find him—a black hound, lying before the stall of the butcher, in such a street. Hold this letter to his eyes, and he will rise, and do thou follow him.'

"The carrier thrust the letter into the bosom of his tunic, and rode further. When they came to Mecca he went about

his commissions. Afterward he returned to his lodging, to put on his holiday apparel; and then he would go to pass his time in the coffee-houses. In this there fell out the letter; and he thought as he went down the sûk he would deliver it. —He found all things as the jin foretold; and he followed the dog. This dog led him through a ruinous quarter, and entered a forsaken house; and there the dog stood up as a comely young man; and said to the caravaner, 'I perceive thou hadst this letter from my father; he writes to me of certain silver: before you set out come hither to receive my answer.'— 'We depart to-morrow from such a khân; and thou mayest see me there.'

"The loaded camel-train was in the way, and the caravaner had mounted his thelûl, when the young jin met him, and said, 'This is the letter for my father, and (tossing him a bundle) here is that silver of which the old man spake; tell him for me, It is verily all that I have been able to gather in this place.' The carrier thrust the bundle into his bags with the letter, and set forward.

"In the midst of the way that old elf-man stood again in his sight, and said, 'Salaam aleyk!—Sawest thou my son, and hast thou brought me aught from him?'—'Here is that thy son sends thee.' 'Thou art my guest to-day,' quoth the old jin.—'But how then might I overtake my camels?'— The old jin knocked with his stick upon the ground, and it yawned before them; and he went down leading the carrier's thelûl, and the carrier with him, under the earth, till they came to a city; where the grey-beard jin brought him through the street to his own house. They entered; and within doors there sat the jin's wife, and their two daughters!—and the jin-man sat down in his hall to make the guest coffee. Before it was evening the carrier saw the jin host slaughter his thelûl! he saw his own beast's flesh cast into the pot; and it was afterward served for their suppers!—'Alas! he said in himself, for now may I no more overtake my kâfily.'

"On the morrow, the jin said to him, 'Rise if thou wouldst depart, and let us go on together;'—and he led him his slain thelûl alive! 'I would give thee also a gift, said the old elf, as they came forth; now choose thee, what thing wouldst thou of all that thou sawest in my house?' The carrier answered boldly, 'One of thy two daughters.'—'I pray thee ask a new request.'—'Nay, wellah, and else I will have nothing.' —'At your coming-by again, I will bring thee to her.'—'What is the bride-money?'—'I require but this of thee, that thou keep a precept, which is easy in itself, but uneasy to a hasty man:—

I say if thy wife seem to do some outrage in thy sight, thou shalt abide it, for it is no more than the appearance.' So the old elf brought the caravaner above ground, and dismissed him; and the man beginning to ride was aware, as he looked up, of the walls of Medina!

"In the way returning again he received his bride, and brought her home to Medina. There they lived seven years in happy wedlock, and she had borne him two sons:—then upon a day, she caught a knife and ran with shrieks to one of their babes as it were to slay him. The poor carrier saw it, and sprang to save their child;—but in that the elf-mother and her babe vanished for ever! Of their elder son are descended the Medina family (above named): he was the father of those now living." Amm Mohammed said, "The jân may be discerned from the children of Adam only by a strangeness of the eyes;—the opening of their eyelids is sidelong-like with the nose."

The Nejûmy spoke also of a certain just kâdy of the jân whose name was very honourable (above ground) at Medina; and of his funeral in the Háram, in his own time! "One day when the Imâm had ended the noon prayer before the people, he lifted up his voice crying, *Rahamna wa rahamkom Ullah, es-sulât aly el-jenneysat el-hâthera,* 'Be merciful unto us, be merciful to you, Ullah! our prayers for the funeral which is here present!'—A bier may be borne into the Háram (to be prayed over) at any hour of the day; and if it be at mid-day, the hearty response of the multitude of worshippers is heard: they affirm with a wonderful resonance, in that vast building. The people looked to all sides and marvelled,—they saw nothing! —The Imâm answered them, 'O Moslemîn, I see a corse borne in; and know that this is the bier of the just kâdy of the jân,—he deceased to-day.' Wellah when the people heard his name they all prayed over him, because that jin kâdy was reputed a just person:—wouldst thou hear a tale of his justice?

"There was a certain *muderris* or studied man in Medina, [that is one passing well seen in their old poetasters, the inept Arabic science, and solemn farrago of the koran]. One night when the great learned man was going to rest, he heard a friend's voice in the street bidding him come down quickly; so he took his mantle and went forth. His friend said then, 'Come with me I pray thee.'—When they were past the wall of the town, the learned man perceived that this was a jin in his friend's likeness! Some more gathered to them, and he saw well that all these were jân.—They bade him stay, and said the jân, 'We be here to slay thee.'—'Wherefore, Sirs, alas!'—

'Because thou hast killed our fellow to-day.'—'If I have slain any companion of yours unwittingly, let me be judged by your laws; I appeal to the kâdy.' The jân answered, 'We were come out to slay thee, but because thou hast appealed to the kâdy, we will lead thee to the kâdy.' They went then all together before the kâdy and accused him; 'This *adamy* has slain to-day one of the people, and we are his kindred and fellowship: he slew him as our kinsman lay sleeping in such a palm ground, in the likeness of a serpent.'—'Yea, truly, O honourable kâdy, I struck at a serpent there and killed him; and is not, I pray thee, every perilous vermin slain by man, if he have a weapon or stone? but by the Lord! I knew him not to be a jin.' The kâdy answered, 'I find in him no cause; but the fault lay in the little prudence of your friend that dead is: for ye be not ignorant that the snake more than all beasts is abhorred by the Beny Adam.'"

CHAPTER VIII.

DELIVERANCE FROM KHEYBAR.

Amm Mohammed's wild brother-in-law. The messenger arrives from Medîna. The Nasrâny procures that the water is increased at Kheybar. Ayn er-Reyih. Abu Middeyn, a derwîsh traveller. A letter from the Pasha of Medina. Violence of Abdullah. Might one forsake the name of his religion, for a time? Amm Mohammed would persuade the Nasrâny to dwell with him at Kheybar. Abu Bakkar. 'All is shame in Islam.' *The Engleys in India, and at Aden. The Nasrâny's Arabic books are stolen by a Colonel at Medina. Return of the camel-thief. Heteym cheeses. Wedduk. The villagers of el-Hâyat. Humanity which loves not to be requited.* 'God sends the cold to every one after his cloth.' *Mutinous villagers beaten by Abdullah.* Deyik es-súdr. *Departure from Kheybar. Hamed. Love and death. Amm Mohammed's farewell. Journey over the Harra. Come to Heteym tents. Habâra fowl. Stormy March wind. The Hejjûr mountains. Eagles. Meet with Heteym.* 'The Nasâra inñabit in a city closed with iron.' *Solubbies from near Mecca. The rafîks seeking for water. Certain deep and steyned wells "were made by the jân." Blustering weather. The Harra craters.* "God give that young man (Ibn Rashîd) long life!"

We looked again for Dakhîl returning from Medina. I spoke to Mohammed to send one to meet him in the way: that were there tidings out against my life (which Dakhîl would not hide from us), the messenger might bring us word with speed, and I would take to the Harra. "The Siruân shall be disappointed, answered my fatherly friend, if they would attempt anything against thy life! Wellah if Dakhîl bring an evil word, I have one here ready, who is bound to me, a Beduwy; and by him I will send thee away in safety."—This was his housewife's brother, a wild grinning wretch, without natural conscience, a notorious camel robber and an homicide. Their father had been a considerable Bishr sheykh; but in the end they had lost their cattle. This wretch's was the Beduin right of the Hálhal, but that yielded him no advantage, and he was become a gatûny at Kheybar; where his hope was to help himself by cattle-lifting in the next hostile marches.—Last year seeing some poor stranger in the summer market with a few ells of

new-bought calico (for a shirt-cloth) in his hand, he vehemently coveted it for himself. Then he followed that strange tribesman upon the Harra, and came upon him in the path and murdered him; and took his cotton, and returned to the village laughing:—he was not afraid of the blood of a stranger! The wild wretch sat by grinning when Amm Mohammed told me the tale; but the housewife said, sighing, "Alas! my brother is a kafir, so light-headed that he dreads not Ullah." The Nejûmy answered, "Yet the melaun helped our low plight last year (when there was a dearth at Kheybar); he stole sheep and camels, and we feasted many times:—should we leave all the fat to our enemies, and we ourselves perish with hunger? Sheykh Khalîl, say was this lawful for us or harâm?"

I thought if, in the next days, I should be a fugitive upon the vast lava-field, without shelter from the sun, without known landmarks, with water for less than three days, and infirm in body, what hope had I to live?—A day later Dakhîl arrived from Medina, and then (that which I had dreaded) Amm Mohammed was abroad, to hunt gazelles, upon the Harra; nor had he given me warning overnight,—thus leaving his guest (the Arabs' remiss understanding), in the moment of danger, without defence. The Nejûmy absent, I could not in a great peril have escaped their barbarous wild hands; but after some sharp reckoning with the most forward of them I must have fallen in this subbakha soil, without remedy. Ahmed was too 'religious' to maintain the part of a misbeliever against any mandate from Medina: even though I should sit in his chamber, I thought he would not refuse to undo to the messengers from Abdullah. I sat therefore in Mohammed's suffa, where at the worst I might keep the door until heaven should bring the good man home.—But in this there arrived an hubt of Heteym, clients of his, from the Harra; and they brought their cheeses and samn to the Nejûmy's house, that he might sell the wares for them. Buyers of the black village neighbours came up with them, and Mohammed's door was set open. I looked each moment for the last summons to Abdullah, until nigh mid-day; when Amm Mohammed returned from the Harra, whence he had seen the nomads, from far off, descending to Kheybar.—Then the Nejûmy sat down among us, and receiving a driving-stick from one of the nomads, he struck their goods and cried, "Who buys this for so much?" and he set a just price between them: and taking his reed-pen and paper he recorded their bargains, which were for measures of dates to be delivered (six months later) in the harvest. After an hour, Amm Mohammed

was again at leisure; then having shut his door, he said he would go to Abdullah and learn the news.

He returned to tell me that the Pasha wrote thus, "We have now much business with the Haj; at their departure we will examine and send again the books: in the meanwhile you are to treat the Engleysy honourably and with hospitality." I was summoned to Abdullah in the afternoon: Amm Mohammed went with me, and he carried his sword, which is a strong argument in a valiant hand to persuade men to moderation in these lawless countries. Abdullah repeated that part of the governor's order concerning the books; of the rest he said nothing.—I afterwards found Dakhîl in the street; he told me he had been privately called to the Pasha, who enquired of him, 'What did I wandering in this country, and whether the Nasrâny spoke Arabic?' (he spoke it very well himself). Dakhîl found him well disposed towards me: he heard also in Medina that at the coming of the Haj, Mohammed Said Pasha being asked by the Pasha-governor if he knew me, responded, 'He had seen me at Damascus, and that I came down among the Haj the year before to Medáin Sâlih; and he wondered to hear that I was in captivity at Kheybar, a man known to be an Engleysy and who had no guilt towards the Dowla, other than to have been always too adventurous to wander in the (dangerous) nomadic countries.'

The few weeks of winter had passed by, and the teeming spring heat was come, in which all things renew themselves: the hamîm month would soon be upon us, when my languishing life, which the Nejûmy compared to a flickering lamp-wick, was likely (he said) to fail at Kheybar. Two months already I had endured this black captivity of Abdullah; the third moon was now rising in her horns, which I hoped in Heaven would see me finally delivered. The autumn green corn was grown to the yellowing ear; another score of days—so the Lord delivered them from the locust—and they would gather in their wheat-harvest.

I desired to leave them richer in water at Kheybar. Twenty paces wide of the strong Sefsáfa spring was a knot of tall rushes; there I hoped to find a new fountain of water. The next land-holders hearkened gladly to my saw, for water is mother of corn and dates, in the oases; and the sheykh's brother responded that to-morrow he would bring eyyâl to open the ground.—Under the first spade-stroke we found wet earth, and oozing joints of the basalt rock: then they left their labour, saying we should not speed, because it was begun on a

Sunday. They remembered also my words that, in case we found a spring of water, they should give me a milch cow. On the morrow a greater working party assembled. It might be they were in doubt of the cow and would let the work lie until the Nasrâny's departure, for they struck but a stroke or two in my broken ground; and then went, with crowbars, to try their strength about the old well-head, and see if they might not enlarge it. The iron bit in the flaws of the rock; and stiffly straining and leaning, many together, upon their crowbars, they sprung and rent up the intractable basalt. Others who looked on, whilst the labourers took breath, would bear a hand in it: among them the Nejûmy showed his manly pith and stirred a mighty quarter of basalt. When it came to mid-day they forsook their day's labour. Three forenoons they wrought thus with the zeal of novices: in the second they sacrificed a goat, and sprinkled her blood upon the rock. I had not seen Arabs labour thus in fellowship. In the Arabs are indigent corroded minds full of speech-wisdom; in the negroes' more prosperous bodies are hearts more robust. They also fired the rock, and by the third day the labourers had drawn out many huge stones: now the old well-head was become like a great bath of tepid water, and they began to call it el-hammâm. We had struck a side vein, which increased the old current of water by half as much again,—a benefit for ever to the husbandmen of the valley.

The tepid springs of Kheybar savour upon the tongue of sulphur, with a milky smoothness, save the *Ayn er-Reyih*, which is tasteless. Yellow frogs inhabit these springs, besides the little silver-green fishes. Green filmy webs of water-weed are wrapped about the channels of the lukewarm brooks, in which lie little black turreted snails, like those of W. Thirba and el-Ally [and Palmyra]. I took up the straws of caddis-worms and showed them to Amm Mohammed: he considered the building of those shell-pipes made without hands, and said; "Oh the marvellous works of God; they are perfect without end! and well thou sayest, 'that the Kheyâbara are not housed as these little vermin!'"

I had nearly outworn the spite of fortune at Kheybar; and might now spend the sunny hours, without fear, sitting by the spring Ahn er-Reyih, a pleasant place little without the palms, and where only the eye has any comfort in all the blackness of Kheybar. Oh, what bliss to the thirsty soul is in that sweet light water, welling soft and warm as milk, [86° F.] from the rock! And I heard the subtle harmony of Nature, which the profane cannot hear, in that happy stillness

and solitude. Small bright dragon-flies, azure, dun and vermilion, sported over the cistern water ruffled by a morning breath from the figgera, and hemmed in the solemn lava rock. The silver fishes glance beneath, and white shells lie at the bottom of this water world. I have watched there the young of the thób shining like scaly glass and speckled: this fairest of saurians lay sunning, at the brink, upon a stone; and oft-times moving upon them and shooting out the tongue he snatched his prey of flies without ever missing.—Glad were we when Jummàr had filled our girby of this sweet water.

The irrigation rights of every plot of land are inscribed in the sheykhs' register of the village;—the week-day and the hours when the owner with foot and spade may dam off and draw to himself the public water. Amongst these rude Arabian villagers are no clocks nor watches,—nor anything almost of civil artifice in their houses. They take their wit in the day-time, by the shadowing-round of a little wand set upon the channel brink.—This is that dial of which we read in Job: 'a servant earnestly desireth the shadow...our days on the earth are a shadow.' In the night they make account of time more loosely. The village gates are then shut; but the waterers may pass out to their orchards from some of the next-lying houses. Amm Mohammed tells me that the husbandmen at Medina use a metal cup, pierced with a very fine eye,—so that the cup set floating in a basin may sink justly at the hour's end.

Among the Kheyâbara was one *Abu Middeyn* (Father-two-pecks), a walker about the world. Because the negro villager's purse was light and little his understanding, he had played the derwîsh on his two feet, and beaten the soil of distant lands. And finally the forwandered man had returned from Persia! I asked him how long was he out?—*Answer:* "I left my new wedded wife with child, and the first I met when I came home, was mine own boy; he was already of age to shift for himself,—and wellah I did not know him!" This worthy was a privy hemp-smoker (as are many wandering derwishes) in the negro village; and he comforted his slow spirits by eating-in corn like a head of cattle, wherefore the gibers of Kheybar had surnamed him, Father-of-pecks-twain.—One of those days in a great coffee company *Two-pecks* began to question the Nasrâny, that he might himself seem to allow before them all, or else solemnly to refute my pretended travels: but no man lent his idle ears to the saws of Abu Middeyn.

One afternoon when I went to present myself to the village tyrant, I saw six carrion beasts, that had been thelûls, couched before Abdullah's door! the brutes stretched their long necks faintly upon the ground, and their mangy chines were humpless. Such could be none other than some unpaid soldiers' jades from Medina; and I withdrew hastily to the Nejûmy.—Certain Ageylies had been sent by the Pasha; and the men had ridden the seventy miles hither in five days!—Such being the Ageyl, whose forays formerly—some of them have boasted to me—"made the world cold!" they are now not seldom worsted by the tribesmen of the desert. In a late expedition of theirs from Medina, we heard that 'forty were fallen, their baggage had been taken, and the rest hardly saved themselves.'—I went back to learn their tidings, and meeting with Abdullah in the street, he said, "Good news, Khalîl! thy books are come again, and the Pasha writes, 'send him to Ibn Rashîd.'"

On the morrow, Abdullah summoned me; he sat at coffee in our neighbour Hamdàn's house.—'This letter is for thee, said he, (giving me a paper) from the Pasha's own hand.' And opening the sheet, which was folded in our manner, I found a letter from the Pasha of Medina! written [imperfectly], as follows, in the French language; with the date of the Christian year, and signed in the end with his name,—*Sábry*.

[*Ad literam.*] Le 11 janvier 1878

[Medine]

D'aprés l'avertissement de l'autorité local, nous sommes saché votre arrivée à Khaiber, à cette occasion je suis obligé de faire venir les lettres de recommendation et les autres papiers à votre charge.

En étudiant à peine possible les livres de compte, les papiers volants et les cartes, enfin parmi ceux qui sont arrivaient-ici, jai disserné que votre idée de voyage, corriger la carte, de savoir les conditions d'état, et de trouver les monuments antiques de l'Arabie centrale dans le but de publier au monde

je suis bien satisfaisant à votre etude utile pour l'univers dans ce point, et c'est un bon parti pour vous aussi; mais vous avez connu certainement jusqu' aujourd'hui parmi aux alantours des populations que vous trouvé, il y a tant des Bedouins témeraire, tant que vous avez le recommendion de quelque personnages, je ne regarde que ce votre voyage est dangereux parmi les Bédouins sus-indiqué; c'est pour cela je m'oblige de vous informé à votre retour à un moment plutôt possible auprès de Cheïh d'Ibni-Réchite à l'abri de tout danger, et vous trouvrez ci-join tous vos les lettres qu'il était chez-nous, et la recommendation au dite Cheïh de ma part, et de là prenez le chemin dans ces jours à votre destination.

SABRI

" And now, I said to Abdullah, where is that money which pertains to me,—six lira ! " The black village governor startled, changed his Turkish countenance, and looking felly, he said " We will see to it." The six Ageylies had ridden from Medina, by the Pasha's order, only to bring up my books, and they treated me with regard. They brought word, that the Pasha would send other twenty-five Ageylies to Hâyil for this cause. The chief of the six, a Wahâby of East Nejd, was a travelled man, without fanaticism ; he offered himself to accompany me whithersoever I would, and he knew, he said, all the ways, in those parts and far southward in Arabia.

The day after when nothing had been restored to me, I found Abdullah drinking coffee in sheykh Sâlih's house. " Why, I said, hast thou not restored my things ? "—" I will restore them at thy departure."—" Have you any right to detain them ? " " Say no more (exclaimed the villain, who had spent my money)—a Nasrâny to speak to me thus !—or I will give thee a buffet."—" If thou strike me, it will be at thy peril. My hosts, how may this lieutenant of a dozen soldiery rule a village, who cannot rule himself ? one who neither regards the word of the Pasha of Medina, nor fears the Sûltàn, nor dreads Ullah himself. Sâlih the sheykh of Kheybar, hear how this coward threatens to strike a guest in thy house ; and will ye suffer it my hosts ? "—Abdullah rose and struck me brutally in the face.—" Sâlih, I said to them, and you that sit here, are you free men ? I am one man, infirm and a stranger, who have suffered so long, and unjustly,—you all have seen it ! at this slave's hands, that it might have whitened my beard : if I should hereafter remember to complain of him, it is likely he will lose his office." Auwad, the kâdy who was a friend, and sat by me, began some conciliating speech. ' Abdullah, he said, was to blame : Khalîl was also to blame. There is danger in such differences ; let there be no more said betwixt you both.' *Abdullah :* " Now, shall I send thee to prison ? "—" I tell thee, that I am not under thy jurisdiction ; " and I rose to leave them. " Sit down," he cries, and brutally snatched my cloak, " and this askar—he looked through the casement and called up one of his men that passed by—shall lead thee to prison." I went down with him, and, passing Amm Mohammed's entry, I went in there, and the fellow left me.

The door was locked, but the Beduin housewife, hearing my voice, ran down to open : when I had spoken of the matter, she left me sitting in the house, and, taking the key with her, the good woman ran to call her husband who was in the palms. Mohammed returned presently, and we went out to the planta-

tions together: but finding the chief of the riders from Medina, in the street, I told him, 'since I could not be safe here that I would ride with them to the gate of the city. It were no new thing that an Englishmen should come thither; was there not a cistern, without the northern gate, named *Birket el-Engleysy?*'

Mohammed asked 'What had the Pasha written? he would hear me read his letter in the Nasrâny language:' and he stood to listen with great admiration. '*Pitta-pitta-pitta!* is such their speech?' laughed he; and this was his new mirth in the next coffee meetings. But I found the good man weak as water in the end of these evils: he had I know not what secret understanding now with the enemy Abdullah, and, contrary to his former words, he was unwilling that I should receive my things until my departure! The Ageylies stayed other days, and Abdullah was weary of entertaining them. I gave the Waháby a letter to the Pasha; which, as soon as they came again to town, he delivered.

Kheybar, in the gibing humour of these black villagers, is *jezîrat*, 'an island': it is hard to come hither, it is not easy to depart. Until the spring season there are no Aarab upon the vast enclosing Harra: Kheybar lies upon no common way, and only in the date-harvest is there any resort of Beduins to their wadiân and villages. In all the vulcanic country about there were now no more than a few booths of Heteym, and the nearest were a journey distant.—But none of those timid and oppressed nomads durst for any silver convey the Nasrâny again to Hâyil,—so aghast are they all of the displeasure of Ibn Rashîd. I thought now to go to the (Harra) village el-Hâyat, which lies in the way of them that pass between Ibn Rashîd's country and Medina: and I might there find carriage to the Jebel.

The Nejûmy blamed my plain speaking: I had no wit, he said, to be a traveller! "If thou say among the Moslemîn that thou art a Moslem, will your people kill thee when you return home?—art thou afraid of this, Khalîl?" So at the next coffee meetings he said, "I have found a man that will not befriend himself! I can in no wise persuade sheykh Khalîl: but if all the Moslemîn were like faithful in the religion, I say, the world would not be able to resist us. A young salesman of my acquaintance did not so—some of you may know him at Medina—when he was lately for his affairs at el-Meshed, where all the people are *Shîas*. The evening he arrived, as he stood in the street, some of the townspeople that went by seeing this stranger, began to question him in their

[outlandish northern] speech, '*Shu bitekûn ent* 'what be'st thou?' [in the Arabian tongue it were, *Ent min? yâ fulân*] be'st thou sunni or shîay? The melaun answered them, 'Sirs I am a shîiy.' 'Then welcome, said they, dear brother!'—and the best of them led him home to sup with him, and to lodge. On the morrow another good man lent him a wife of his own, and bade her serve their strange brother in the time of his sojourning among them; —and this was three months' space: and after that the pleasant young man took his leave of them, and came laughing again to Medina; and he lives there as good a Moslem as before! And wellah I have played the shîiy myself in my youth!—Ye have all seen how the [schismatic] shîas are hustled by the [catholic] Haj in the Harameyn. One year a company of Persian pilgrims gave my father money that they might lodge (by themselves) in his palm ground. When I went to their tents, they said to me, 'O Haj Mohammed, be'st thou shîiy or sunni?' 'Eigh! Sirs, I answered, I am a shîiy.'—'Ah! forgive our asking, dear brother Mohammed; and dine with us to-day:' and so at every meal they called for Haj Mohammed; and when they drunk the sweet chai I drank it with them. One afternoon a Beduwy passed by and spat, as we sat supping!—wellah, all the Persians rose from the mess, and they cried out, 'Take that dish away! Oh! take it away, Haj Mohammed; it is spoiled by the beastly Beduwy man's spitting.'—But who (he added) can imagine any evil of Khalîl? for when we go out together, he leaves in one house his cloak or his driving-stick, and in another his agâl! he forgets his pipe, and his sandals, in other several houses. The strange negligence of the man! ye would say he is sometimes out of memory of the things about him!—Is this the spy, is this that magician? but I am sorry that Khalîl is so soon to leave us, for he is a sheykh in questions of religion, and besides a peaceable man."

The Nejûmy family regarded me with affection: my medicines helped (and they believed had saved) their infant daughter; I was now like a son in the house, *wullah in-ak mithil weledna yâ Khalîl*, said they both. Mohammed exhorted me, to dwell with him at Kheybar, 'where first after long travels, I had found good friends. I should be no more molested among them for my religion; in the summer market I might be his salesman, to sit at a stall of mantles and kerchiefs and measure out cubits of calico for the silver of the poor Beduw. He would buy me then a great-eyed Galla maiden to wife.'—There are none more comely women in the Arabs' peninsula; they are gracious in the simplest garments, and commonly of a well tem-

pered nature; and, notwithstanding that which is told of the hither Hábash countries, there is a becoming modesty in their heathen blood.—This was the good Nejûmy, a man most worthy to have been born in a happier country!

They looked for more warfare to come upon them: in the meanwhile Ibn Rashîd treated secretly at Medina, for the recovery of Kheybar. One *Abu Bakkar*, a chief personage, commanding the Ageyl at Medina, rode lately to Hâyil to confer with the Emîr; and he had returned with a saddle-bag full of reals, the Emîr's (pretended) tribute to the Sultan, and as much in the other—a gift of the subtle prince's three days' old friendship—for himself. Abu Bakkar was *Bab-el-Aarab*, 'gate for the affairs of the Nomads,' at Medina; he had been post-master, until he succeeded his father in the higher office: his mother was a Beduwîa. This Abu Bakkar was he who, from the departure of a Pasha-governor until the coming in of the new, commanded at Medina. He was leader of the Ageyl expeditions against the Aarab; and in the field he guided them himself. This valiant half-Beduin townsman had taken a wife or a by-wife from every one of the tribes about—a score or more: in this sort he made all the next Aarab his parentage and allies.

Abu Bakkar came every summer with the soldiery to Kheybar: and he gives the word at the due time, to villagers and Beduw, to begin the date-gathering,—crying, *eflah!* He was friendly with the Nejûmy; who, good man, used this favour of the great in maintaining the cause of the oppressed. For Amm Mohammed's strong arm was a staff to the weak, and he was father of the poor in the negro village: the hungry and the improvident were welcome to his daily mess. After my departure he would go down and plead Dakhîlullah's cause at Medina, he might find thereto a little money,—"which must be given to the judges"! When I answered "What justice can there be in such justices?" he said sorrowfully, "*El-Islam kulluhu aŷb*, ALL IS SHAME IN ISLAM."

Mohammed asked, "What were the Engleys good for?" I answered, "They are good rulers."—"Ha! and what rule they? since they be not rebels (but friends) to the Sooltân?"—"In these parts of the world they rule India; an empire greater than all the Sultan's Dowlat, and the principal bêled of the Moslemîn."—"Eigh! I remember I once heard an Hindy say, in the Haj, 'God continue the *hakûmat* (government of) el-Engleys; for a man may walk in what part he will of *el-Hind*, with a bundle of silver; but here in these holy countries even the pilgrims are in danger of robbers!'"—Amm Mohammed

contemned the Hindies, " They have no heart, he said, and I make no account of the Engleys, for ruling over never so many of them : I myself have put to flight a score of *Hinûd*,"—and he told me the tale. " It was in my ignorant youth : one morning in the Haj season, going out under the walls (of Medina), to my father's orchard, I saw a company of Hinûd sitting before me upon a hillock,—sixteen persons : there sat a young maiden in the midst of them—very richly attired ! for they were some principal persons. Then I shouted, and lifting my lance, began to leap and run, against them ; the Hindies cried out, and all rising together they fled to save their lives !—leaving the maiden alone ; and the last to forsake her was a young man—he perchance that was betrothed to be her husband." The gentle damsel held forth her delicate hands, beseeching him by signs to take only her ornaments : she drew off her rings, and gave them to the (Beduin-like) robber ;—Mohammed had already plucked off her rich bracelets ! But the young prodigal looking upon her girlish beauty and her distress, felt a gentleness rising in his heart and he left her [unstained].—For such godless work the Arabs have little or no contrition ; this worthy man, whom God had established, even now in his religious years, felt none.—It may seem to them that all world's good is *kheyr Ullah*, howbeit diversely holden, in several men's hands ; and that the same (whether by subtilty, or warlike endeavour) might well enough be assumed by another.

Amm Mohammed understanding from me that the Engleys have a naval station in the peninsula of the Aarab, his bearded chin fell with a sort of national amazement ! Some word of this being spoken in the soldiers' kahwa, there would no man believe me.—None of them had not heard of Âdden (Aden) : " But there be, said they, the askars of the Sultan, and not Nasrânies ; " and they derided my folly.—" Think'st thou that the Sooltân would suffer any kafirs to dwell in the [sacred] Land of the Aarab ?—the Engleys were never at Âdden." But some answered, " Khalîl is a travelled man, who speaks truth and is seldom mistaken : if the Engleys be at Âdden, then is not Âdden on this side the sea, but upon that further (African) part." The Bîshy coming in [W. Bisha lies 120 leagues nigher our Arabian station] confirmed the Nasrâny's tale, saying, " Ay, Âdden is under the hakûmat el-Engleys." Then they all cried out, " It must be by permission of the Sooltân ! because the Engleys are profitable to the Dowla, and not rebellious."

Twelve days after I had written to the Pasha came his

rescript to Abdullah, with a returning hubt, bidding him 'beware how he behaved himself towards the Engleysy, and to send me without delay to Ibn Rashîd; and if no Beduins could be found to accompany me, to send with me some of the Ageyl: he was to restore my property immediately, and if anything were missing he must write word again.' The black village governor was now in dread for himself; he went about the village to raise that which he had spent of my robbed liras: and I heard with pain, that (for this) he had sold the orphan's cow.

He summoned me at night to deliver me mine own. The packet of books and papers, received a fortnight before from Medina, was sealed with the pasha's signet: when opened a koran was missing and an Arabic psalter! I had promised them to Amm Mohammed; and where was the camel bag? Abdullah murmured in his black throat 'Whose could be this infamous theft?' and sent one for Dakhîl the post.—Dakhîl told us that 'Come to Medina he went, with the things on his back, to the government palace; but meeting with a principal officer—one whom they all knew—that personage led him away to drink coffee in his house. "Now let me see, quoth the officer, what hast thou brought? and, if that Nasrâny's head should be taken off, some thing may as well remain with me, before all goes up to the Pasha."—The great man compelled me, said Dakhîl, so I let him have the books; and when he saw the Persian camel-bag, 'This too, he said, may remain with me."'—"Ullah curse the father of him!" exclaimed Abdullah: and, many of the askars' voices answered about him, "Ullah curse him!" I asked, "Is it a poor man, who has done this?" *Abdullah:* "Poor! he is rich, the Lord curse him! It is our colonel, Khalîl, at Medina; where he lives in a great house, and receives a great government salary, besides all the [dishonest] private gains of his office."—"The Lord curse him!" exclaimed the Nejûmy "The Lord curse him! answered Amân (the most gentle minded of them all), he has broken the *namûs* (animus or *esprit*) of the Dowla!" *Abdullah:* "Ah! Khalîl, he is one of the great ones at Medina, and *gomány!* (a very enemy). Now what can we do, shall we send again to Medina?" A villager lately arrived from thence said, "The colonel is not now in Medina, we heard a little before our coming away that he had set out for Mecca."—So must other days be consumed at Kheybar for this Turkish villain's wrong! in the meanwhile Sâbry Pasha might be recalled from Medina!

I sat by the Nejûmy's evening fire, and boiled tea, which he and his nomad jâra had learned to drink with me, when

we heard one call below stairs; the joyous housewife ran down in haste, and brought up her brother, who had been long out cattle lifting, with another gatûny. The wretch came in jaded, and grinning the teeth: and when he had eaten a morsel, he began to tell us his adventure; —'That come in the Jeheyna dîra they found a troop of camels, and only a child to herd them. They drove off the cattle, and drove them all that day at a run, and the night after; until a little before dawn, when, having yet a day and a half to Kheybar, they fell at unawares among tents!—it was a menzil of Harb. The hounds barked furiously at the rushing of camels, the Aarab ran from their beyts, with their arms. He and his rafîk alighting hastily, forsook the robbed cattle, and saving no more than their matchlocks, they betook themselves to the side of a mountain. From thence they shot down against their pursuers, and those shot up at them. The Harb bye and bye went home to kahwa; and the geyatîn escaped to Kheybar on foot with their weary lives!'

The next day Amm Mohammed called his robber brother-in-law to supper. The jaded wretch soon rose from the dish to kindle his pipe, and immediately went home to sleep.—Mohammed's wife returned later from milking their few goats; and as she came lighting herself upon the stairs, with a flaming palm-branch, his keen eye discerned a trouble in her looks.—"Eigh! woman, he asked, what tidings?" She answered with a sorrowful alacrity, in the Semitic wise, "Well! [a first word of good augury] it may please Ullah: my brother is very sick, and has a flux of the bowels, and is lying in great pain, as if he were to die, and we cannot tell what to do for him:—it is [the poor woman cast down her eyes] as if my brother had been poisoned; when he rose from eating he left us, and before he was come home the pains took him!"—Mohammed responded with good-humour, "This is a folly, woman, who has poisoned the melaun? I am well, and sheykh Khalîl is well; and Haseyn and thou have eaten after us of the same mess,—but thy brother is sick of his cattle stealing! Light us forth, and if he be ailing we will bring him hither, and sheykh Khalîl shall cure him with some medicine."

We found him easier; and led him back with us. I gave him grains of laudanum powder, which he swallowed without any mistrusting.—I saw then a remedy of theirs, for the colic pain, which might sometime save life after drugs have failed. The patient lay groaning on his back, and his sister kneaded the belly smoothly with her housemother's hands [they may be as well anointed with warm oil]; she gave him also a broth to

drink of sour milk with a head of (thûm) garlic beaten in it. At midnight we sent him away well again: then I said to Amm Mohammed, "It were easier to die once than to suffer heart-ache continually."—"The melaun has been twinged thus often-times; and who is there afraid of sheykh Khalîl? if thou bid me, little father Khalîl, I would drink poison."—The restless Beduwy was gone, the third morrow, on foot over the Harra, to seek hospitality (and eat flesh-meat) at el-Hâyat,—forty miles distant.

The Siruân asked a medicine for a chill; and I brought him camphor. "Eigh! said Abdullah, is not this *kafûr* of the dead, wherewith they sprinkle the shrouds as they are borne to the burial?—five drops of this tincture will cut off a man's off-spring. What hast thou done to drink of it, Amm Mohammed!" The good man answered, "Have I not Haseyn, and the little bint? Wellah if sheykh Khalîl have made me from this time childless, I am content, because Khalîl has done it." The black audience were aghast; "Reach me, I said to them, that bottle and I will drink twice five drops." But they murmured, "Akhs! and was this one of the medicines of Khalîl?"

There came down Heteymies with unpressed cheeses to sell in the village.—Abdullah had imagined how he might eat of the sweet-cheeses of the poor nomads, and not pay for them. He commanded the Ageylies to warn him of any hubt bringing cheeses; and when they arrived he sent out his black swaggering Sirûr to ask a cheese from them, as a present for (himself) the governor, "And else I will lay a tax, tell them, upon all cheeses which pass the gates; one in eight shall well be mine, on behalf of the Dowla." The poor nomads, hearing that tiding, loaded again upon their beasts, and drove forth, saying, 'Wellah they would return no more.'

—The black villagers sat with heavy looks on the street benches: and the Nejûmy spared not to say among them, "Is this he, the son of an ass, whom they send us to govern Kheybar? worse and worse! and Abdullah is more and more fool every day. What Aarab will come any more, I say, to Kheybar? from whence then may the people have samn and cheeses? but now they must eat their bread and their porridge *hâf* (without sauce). Is this the Dowla administered by *Abu Aly* (Abdullah)? It was better in Ibn Rashîd's time!"—It is samn put to their coarse meal and dates which makes the oasis diet wholesome: though to flesh-meat eaters it may seem that they use it inordinately, when one in a holiday will eat with his dates almost the third

of a pound of precious samn. Butter thus swallowed is a singular refreshment to the wasted body; they say, "It sweats through the bones to the inward marrow, for there is nothing so subtle as samn. A girby may hold water, but no butter skin (*akka, maâun, jurn, med'hunna*) may hold clarified butter, but it be inwardly daubed with thick date syrup." Samn is the health of man in the deadly khála; the best samn has the odour of the blossoming vine.—The negroes gladly anoint their black skins with butter.

The rude unpressed Heteym cheeses, of the milk of their ewes and goats, are little more than clots of curds, and with salt they may last sweet a month. Cheeses are not made in any tribes, of my acquaintance, in Nejd. 'It is not their custom, they say, they might drink more milk than they have:' it may be in their eyes also an ignoble traffic. Yet I have found a tribe of cheese-makers in my Arabian travels, and they are *el-Koreysh*, the kinsmen of Mohammed: they carry their pleasant white cheeses to *et-Táyif*, and to Mecca. The *Sabeans*, or 'disciples of St. John,' beside the Persian Gulf, are makers of a cheese kind in filaments: [they are praised besides as silversmiths and sword-smiths].

A market party of Heteym brought the quarters of a fat nâga that had been lost in the calving; and Amm Mohammed bought of them the hump (to sell the lard again by measure), it might be almost an hundred weight of massy white marrow fat, without lean or sinews: cut into gobbets they filled a vast cauldron. This was set upon the fire to be boiled down to the grease, *wedduk;* which is better they say than samn to anoint their poor diet. When it had boiled enough, the pot was set down to cool upon the clay floor, but the lard yet seethed and bubbled up. "Who, I said, is now the magician? that can boil without fire!" "Ay, laughed his good Beduwîa, Mohammed he is the sáhar." The Nejûmy answered, "Khalîl knows not what a virtue is in wedduk; woman, should I tell him the tale of the Solubby?"—"Yes, tell it to Khalîl."

—"There was a Solubby and his wife, and besides him she had a lemman, a shrew that could pleasure her mother in the same kind: but the goodman kept his counsel, and showed them a simple countenance. One morrow the Solubby, taking down his matchlock, said to his faithless jâra, 'Woman, I go a hunting: from the brow of yonder hill thou mayest see a tolh tree that stands alone in the khála;—thereat the tribesmen use to enquire of a spirit, which answers them truly. Hearest thou! in the morning load upon the ass, and remove thither and build our beyt, and there await me. If I have any luck I

shall come again the third day : ' so he left them.—The next noon, when they approached the place, the young woman ran forward, —so her heart was on fire to tell the acacia. ' Say O blissful thorn ! she cries, how may I be rid of my silly old husband ? and at the least, that my lemman might be all mine.' That old Solubby lay lurking upon his breast in the bushes ; and he answered her in another voice, ' Woman, feed him with wedduk, till forty days be out ; and after that he shall nor hear nor see.' The goodman came home ; and she larded his mess with wedduk, forty days. On the morrow when she brought his breakfast, he spread his hands and felt for the bowl : when he rose, he stumbled and fell among the gear.—They saw that his eyes were set and staring ! and he fared as one that heard them not ; though they cried at his ear, he was not aware of them. In the hot midday [when the nomads slumber], her lemman came creeping to them from bush to bush ; and he made the young woman a sign. ' O stand up, thou ! said the two women, and enter boldly ; for the goodman has lost both his seeing and hearing : ' then the lemman came to them in the booth. But when the poor Solubby saw their shameful sin, he caught his spear ; and suddenly pierced them both through and killed them."

The day was at hand which should deliver me from Kheybar. Dâkhil the post was willing to convey me to Hâyil, for two of my gold pieces : but that would leave me with less than eighty shillings—too little to bring me to some friendly soil, out of the midst of Arabia. Eyâd, a Bishr Ageyly, proffered to carry me on his sick thelûl for five reals to Hâyil. I thought to go first (from this famine at Kheybar) to buy victual at el-Hâyat ; their oasis had not been wasted by locusts. Those negro Nejd villagers are hospitable, and that which the Arabians think is more than all to the welfare of their tribes and towns, the sheykh was a just and honourable person.—The Nejûmy's wife's brother had returned from thence after the three days' hospitality : and being there, with two or three more loitering Beduwies like himself, he told us that each day a householder had called them ; and " every host killed a bull to their supper ! " " It is true, said the Nejûmy ; a bull there is not worth many reals."—" The villagers of Hâyat are become a whiter people of late years ! quoth the Beduwy ; this is through their often marriages with poor women of Heteym and Jeheyna."

—Eyâd, a Beduwy, and by military adoption a townsman of Medina, was one who had drunk very nigh the dregs, of the

mischiefs and vility of one and the other life. A Beduwy (mild by nature to the guest) he had not given his voice for my captivity; but in the rest he was a lukewarm adulator of Abdullah. —All my papers were come again, *save only the safe-conduct of Ibn Rashîd*, which they had detained! The slave-hearted Abdullah began now to call me 'Uncle Khalîl;' for he thought, 'What, if the Nasrâny afterward remembered his wrongs, and he had this power with the Dowla—'? How pitiful a behaviour might I have seen from him if our lots had been reversed at Kheybar! He promised me provision for the way, and half the Ageyly's wages to Hâyil; but I rejected them both.

Amm Mohammed was displeased because I would not receive from him more than two handfuls of dates:—he was low himself till the harvest, and there remained not a strike of corn in the village. I divided my medicines with the good man, and bought him a tunic and a new gun-stock: these with other reals of mine (which, since they were loose in my pockets, Abdullah had not taken from me), already spent for corn and samn in his house, might suffice that Amm Mohammed should not be barer at my departure, for all the great-hearted goodness which he had shown me in my long tribulation at Kheybar. He said, "Nay, Khalîl, but leave me happy with the remembrance, and take it not away from me by requiting me! only this I desire of thee that thou sometimes say, '*The Lord remember him for good.*' Am I not thy abu, art not thou my son, be we not brethren? and thou art poor in the midst of a land which thou hast seen to be all hostile to thee. Also Ahmed would not suffer it; what will my brother say? and there would be talk amongst the Kheyâbara." I answered, "I shall say nothing:" then he consented. So I ever used the Arabian hospitality to my possibility: yet now I sinned in so doing, against that charitable integrity, the human affection, which was in Amm Mohammed; and which, like the waxen powder upon summer fruits, is deflowered under any rude handling. When he received my gift, it seemed to him that I had taken away his good works!

The new year had advanced to the midst of March, the days were warm soon after the sunrising; at noon I found in the open shadow 78° F. The altitude of Kheybar is, according to my aneroid readings, 2800 feet. Medina, making comparison of the corn and date harvests, which every year are ripened there a few days later, may lie a little higher. Medina is encompassed by windy mountains, the winter is colder there, and rich citizens ruffle it in fur cloaks, when a poor man is easy in

his bare shirt at Kheybar. The midwinter days, at my first coming, were heavy with the latter autumn heat, and the night hours sultry with a stagnant air till morning. After Christmas the winter nights were cool, then chill, and we had a week of nights (as it seemed to us) of extreme cold (but without frost). The Arabs, whose clothing is half nakedness, lie without beds upon palm matting on the cold floor,—in which they seem to us more witless than many beasts! only few have any piece of tent cloth to spread under them. Many poor improvident souls, and many hareem, have not so much as a mantle to wry-in their shivering bodies; they can but roll themselves in (cold) palm mat. Amm Mohammed said: "God sendeth to every one the cold after his cloth, and the man that is nearly naked feels it not more than another who is well clad." One early morning (by my account the 11th of Feb.), when it seemed most cold, I found 51° F.; yet some winters he had seen a film of ice upon plashes of the fenny valley. The winter air is still and warm in the sun, the heaven of a clear whitish blue, overcast with light clouds.—The time was now come to marry the palms; the soft white blossoming shoots of the new fruit-stalks, *tólâ*, were risen in the crowns of the beautiful food stems. The Kheybar valleys are reckoned neither to the Hejâz nor to Nejd; they are a kind of middle ground,—yet Kheybar is an Hejâz village. The higher grounds of the Harra above appertain to Nejd; the lower desert of the W. el-Humth beyond the Hejjûr mountains is called, by the Nejd Bishr, *Tehâma* [hot plain land];—this is not that seabord Tehâma beside the Red Sea.

Abdullah had purchased other camel-bags for me, from a salesman who arrived from Medina. I agreed with Eyâd; and on the morrow we should depart from Kheybar.—When that blissful day dawned, my rafîk found it was the 21st of the moon *Sáfr*, and not lucky to begin our journey; we might set out, he said, the next morning.

I saw then two men brought before Abdullah from Umm Kîda, for resisting the forced cleansing and sweeping in their sûk. Abdullah made them lie upon their breasts, in a public alley, and then, before weeping women, and the village neighbours,—and though the sheykhs entreated for them, he beat them, with green palm rods; and they cried out mainly, till their negro blood was sprinkled on the ground. Amm Mohammed went by driving his kine to the common gathering-place of their cattle without the gates: his half-Beduin (gentle) heart swelled to see this bestial (and in his eyes inhuman) spectacle!

And with loud seditious voice as he returned, he named Abu Aly "very ass, and Yahûdy!" to all whom he found in the village street.

The new sun rising, this was the hour of my deliverance from the long *deyik es-sudr*, the 'straitness of the breast' in affliction, at Kheybar. Eyâd said that all his hire must be paid him ere the setting out; because he would leave it with his wife. In a menzil of the Aarab, I had not doubted, a Beduwy is commonly a trusty rafîk; but Eyâd was a rotten one, and therefore I had covenanted to pay him a third in departing, a third at el-Hâyat, and a third at our arriving in Hâyil. Abdullah sought to persuade me with deceitful reasons; but now I refused Eyâd, who I foresaw from this beginning would be a dangerous companion. *Abdullah:* "Let us not strive, we may find some other, and in all things, I would fain content Khalîl." Afterwards he said, "I vouch for Eyâd, and if he fail in anything, the fault be upon my head! Eyâd is an askar of mine, *the Dowla has a long arm*, and for any misdeed I might cut off his head. Eyâd's arrears of pay are now five or six hundred reals, and he durst not disobey the Dowla. Say which way you would take to Hâyil, and to that I will bind him. You may rest here a day and there a day, at your own liking, and drink whey, where you find Beduins; and to this Eyâd is willing because his thelûl is feeble. Wouldst thou as much as fifteen days for the journey?—I will give him twenty-six to go and come."

The Nejûmy, who stood as a looker-on to-day among us, was loud and raw in his words; and gave his counsel so fondly before them all, and manifestly to my hurt! that I turned from him with a heartache. The traveller should sail with every fair wind in these fanatical countries, and pass forth before good-will grow cold: I made Eyâd swear before them all to be faithful to me, and counted the five reals in his hand.

Abdullah had now a request that an Ageyly Bishr lad, *Merjân*, should go in our company. I knew him to be of a shallow humour, a sower of trouble, and likely by recounting my vicissitudes at Kheybar to the Aarab in the way, to hinder my passage. *Abdullah:* 'He asks it of your kindness, that he might visit an only sister and his little brother at Hâyil; whom he has not seen these many years.' I granted, and had ever afterward to repent:—there is an impolitic humanity, which is visited upon us.

The Jew-like Southern Annezy are the worst natured (saving the Kahtân) of all the tribes. I marked with discomfort of

heart the craven adulation of Eyâd, in his leavetaking of these wretches. Although I had suffered wrongs, I said to them (to the manifest joy of the guilty Abdullah) the last word of Peace. —My comrade Amân came along with me. The Nejûmy was gone before to find his mare; he would meet us by the way and ride on a mile with me. We went by a great stone and there I mounted: Amân took my hand feebly in his dying hand, and prayed aloud that the Lord would bring me safely to my journey's end. The poor Galla earnestly charged Eyâd to have a care of me, and we set forward.

One Hamed, a clownish young man of the village, came along with us. The Nejûmy sent him to bring in some goats of his, which he had at pasture with the next Heteym. Hamed's father (Amm Mohammed told me) had been one of the richest at Kheybar; "But it is gone from them, and now this fellow, to fill his hungry belly, must lend himself to every man's service; I choose him because he never says me nay.—His brother loved a young woman of the village, but a sheykh spoke for her; and though he was a man in years, her father gave her to him: the sheykh was Ibrahîm's father. One day when the young negro found the old wiver in the palms, and he saw no man nigh, he ran to him and broke his pan, with his mace. The sheykh not coming home, there was a stir in the village; and they sought for him in the plantations. The dead was not found till the second morrow; his corse lay under sticks and straw, which the man-slayer had cast over him. For a day or two every man asked other, 'Who has done this?' In the end a child went to the sheykh Sâlih and said, 'I will show it thee for a reward:' and the sheykh promised him. The child said, 'It was such an one, I saw him slay the sheykh; and when he hid him he saw me, and I fled without ever looking back, and ran on to the village.'—The blood-ransom was grievous; but the unhappy father chose to forsake nearly all his land, for his son's life: he made it over to Ibrahîm, the son of the slain; and there was little left for his old age." I asked, if the enriched Ibrahîm might live now out of dread of the ruffling young brethren, since he enjoyed their patrimony? "Ay, he answered, they are good friends: and the young men are beholden to him, because he accepted the blood-money, for else a brother must have died."

At little distance the Nejûmy met us,—he was on foot. He said, his mare had strayed in the palms; and if he might find her, he would ride down to the Tubj, to cut male palm blossoms of the half-wild stems there, to marry them with his female trees at home. One husband stem (to be known by the doubly robust growth) may suffice among ten female palms.—

"Now God be with thee, my father Mohammed, and requite thee."—"God speed thee Khalîl," and he took my hand. Amm Mohammed went back to his own, we passed further; and the world, and death, and the inhumanity of religions parted us for ever!

We beat the pad-footed thelûl over the fenny ground, and the last brooks and plashes. And then I came up from the pestilent Kheybar wadiàn, and the intolerable captivity of the Dowla, to a blissful free air on the brow of the Harra! In the next hour we went by many of the vaults, of wild basalt stones [*v.* above p. 102], which I have supposed to be barrows. After ten miles' march we saw a nomad woman standing far off upon a lava rock, and two booths of Heteym. My Beduin rafîks showed me the heads of a mountain southward, *el-Baîtha*, that they said stands a little short of Medina.

It was afternoon, we halted and loosed out the thelûl to pasture, and sat down till it should be evening. When the sun was setting we walked towards the tents: but the broken-headed Eyâd left me with Hamed and his loaded thelûl, and went with Merjàn to guest it at the other beyt. The household of the booth where I was, came home with the flocks and camels; he was a beardless young man. They brought us buttermilk, and we heard the voice of a negress calling in the woman's apartment, *Hamed! yâ Hamô!* She was from the village, and was staying with these nomad friends in the desert, to refresh herself with léban. It was presently dark, but the young man went abroad again with the ass to bring in water. He returned after two hours and, without my knowledge, they sacrificed a goat: it was for this he had fetched water. The young Heteymy called me—the adulation of an abject race—*Towîl el-amr*.

After the hospitality Eyâd entered, "Khalîl, he said, hast thou reserved no morsels for me that am thy rafîk?"—"Would a rafîk have forsaken me?" He now counselled to hold a more westerly course, according to the tidings they had heard in the other tent, 'that we might come every day to menzils of the Aarab, and find milk and refreshment; whereas, if I visited el-Hâyat, all the way northward to Hâyil from thence was now bare of Beduins.'—I should thus miss el-Hâyat, and had no provisions: also I assented to them in evil hour! it had been better to have yielded nothing to such treacherous rafîks.

We departed at sunrise, having upon our right hand, in the 'White Harra' (el-Abiath) a distant mountain, which they likewise named *el-Baitha* [other than that in the Hejâz, nigh

Medina]. In that jebel, quoth my rafîks, are the highest *shâebân* (seyl-strands) of W. er-Rummah ; but all on this side seyls down to the (great Hejâz) Wady el-Humth. We passed by sharp glassy lavas ; "—*loub*," said my companions. A pair of great lapwing-like fowl, *habâra*, fluttered before us ; I have seldom seen them in the deserts [and only at this season] : they have whitish and dun-speckled feathers. Their eggs (brown and rose, black speckled) I have found in May, laid two together upon the bare wilderness gravel [near Maan] ; they were great as turkey-eggs, and well tasting : the birds might be a kind of bustards. " Their flesh is nesh as cotton between the teeth," quoth the Bishr Sybarite Eyâd. Merjân and Eyâd lured to them, whistling ; they drew off their long gun-leathers, and stole under the habâras ; but as Beduins will not cast away lead in the air, they returned bye and bye as they went. I never saw the Arabs' gunning help them to any game ; only the Nejûmy used to shoot at, (and he could strike down) flying partridges.

From hence the vulcanic field about us was a wilderness of sharp lava stones, where few or no cattle paths [Bishr, *jadda*] appeared ; and nomads go on foot among the rocking blocks unwillingly. A heavy toppling stone split the horny thickness of Hamed's great toe. I alighted that he might ride ; but the negro borrowed a knife and, with a savage resolution, shred away his flesh, and went on walking. In the evening halt, he seared the bloody wound, and said, it would be well enough, for the next marches. As we journeyed the March wind blustered up against us from the north ; and the dry herbage and scudding stems of sere desert bushes, were driven before the blast. Our way was uncertain, and without shelter or water ; the height of this lava-plain is 3,400 feet. Merjàn—the lad was tormented with a throbbing ague-cake (*táhal*), after the Kheybar fever, shouted in the afternoon that he saw a flock ; and then all beside his patience he shrieked back curses, because we did not follow him : the flock was but a troop of gazelles. " *Fen el-Aarab*, they said at last, the nomads where ?—*neffera !* deceitful words ; but this is the manner of the Heteymàn ! they misled us last night, Ullah send them confusion." The negro had drunk out nearly all in my small waterskin : towards evening he untied the neck and would have made a full end of it himself at a draught ; but I said to him, " Nay, for we have gone and thirsted all the day, and no man shall have more than other." The Beduins cried out upon him, " And thinkest thou that we be yet in the Saheyn ? this is the khála and no swaggering-place of the Kheyâbara." Finally, when the sun set, we found a hollow ground and sídr trees to bear off the night wind, which blew so

fast and pierced our slender clothing: they rent down the sere white arms of a dead acacia, for our evening fire. Then kneading flour of the little water which remained to us, we made hasty bread under the embers. The March night was cold.

We departed when the day dawned, and held under the sandstone mountain *Gurs:* and oh, joy! this sun being fairly risen, the abhorred land-marks of Kheybar appeared no more. We passed other vaulted cells and old dry walling upon the waste Harra, and an ancient burying-place. "See, said Eyâd, these graves of the auellîn, how they lie heaped over with stones!" We marched in the vulcanic field—'a land whose stones are iron,' and always fasting, till the mid-afternoon, when we found in some black sand-beds footprints of camels. At first my rafîks said the traces were of a ráhla five to ten days old; but taking up the jella, they thought it might be of five days ago. The droppings led us over the Harra north-westward, towards the outlying plutonic coasts of J. Hejjûr.—Footprints in the desert are slowly blotted by insensible wind causing the sand corns to slide; they might otherwise remain perfectly until the next rain.—In a monument lately opened in Egypt, fresh prints of the workmen's soles were found in the fine powder of the floor; and they were of an hundred men's ages past! The Beduins went to an hollow ground, to seek a little ponded rain, and there they filled the girby. That water was full of wiggling white vermin; and we drank—giving God thanks—through a lap of our kerchiefs. [We may see the flaggy hare-lips of the camel fenced with a border of bristles, bent inwardly; and through this brush the brute strains all that he drinks of the foul desert waters!] The Beduin rafîks climbed upon every high rock to look for the nomads: we went on till the sun set, and then alighted in a low ground with acacia trees and bushes; there we found a dàr of the nomads lately forsaken. We were here nigh the borders of the Harra.

As the morrow's sun rose we set forward, and the camel droppings led us toward the Thullân Hejjûr. We came bye and bye to the Harra side, and the lava-border is here like the ice-brink of a glacier; where we descended it was twenty feet in height, and a little beside us eight or ten fathoms. Beyond the Harra we passed forth upon barren steeps of plutonic gravel, furrowed by the secular rains and ascending toward the horrid wilderness of mountains, Jebâl Hejjûr. A napping gazelle-buck, started from a bush before us; and standing an instant at gaze, he had fallen then to the shot of an European,—but the Beduins are always unready. As we journeyed I saw an hole, a yard deep, digged in the desert earth; the rafîks answered me, 'It was for

a *mejdûr* (*one sick of the small-pox*).'—They would kindle a fire in it, and after raking out the embers the sick is seated in the hot sand: such may be a salutary sweating-bath. The Arabians dread extremely the homicide disease; and the calamity of a great sheykh of the Annezy in Kasîm was yet fresh in men's memories.—His tribesfolk removed from him in haste; and his kindred and even his own household forsook him!

Leaving the sandstone platform mountain *el-Kh'tâm* upon the right hand, we came to the desolate mountains, whose knees and lower crags about us were traps, brown, yellow, grey, slate-colour, red and purple. Small black eagles, el-agâb, lay upon the wing above us, gliding like the shadows, which their outstretched wings cast upon the rocky coasts. Crows and rákhams hovered in the lower air, over a forsaken dàr of the nomads: their embers were yet warm, they had removed this morning. The Beduin companions crept out with their long matchlocks, hoping to shoot a crow, and have a pair of shank-bones for pipe-stems. I asked them if there had fallen a hair or feather to their shot in the time of their lives? They protested, "Ay wellah, Khalîl; and the gatta many times." Not long after we espied the Aarab and their camels. We came up with them a little after noon, when they first halted to encamp. The sheykh, seeing strangers approach, had remained a little in the hindward; and he was known to my companions. These nomads were *Ferâdessa, Ibn Simry*, Heteym. We sat down together, and a weled milked two of the sheykh's nâgas, for us strangers.

This sheykh, when he knew me to be the Nasrâny, began to bluster, although I was a guest at his milk-bowl. "What! heathen man, he cries; what! Nasrâny, wherefore comest thou hither? Dost thou not fear the Aarab's knife? Or thinkest thou, O Jew-man, that it cannot carve thy throat?—which will be seen one day. O ye his rafîks, will they not cut the wezand of him? Where go ye now—to Hâyil? but Ibn Rashîd will kill him if this (man) come thither again."—The Heteym are not so civil-minded as the right Beduw; they are often rough towards their guests, where the Beduw are gentle-natured. When I saw the man was a good blunt spirit, I derided his ignorance till he was ashamed; and in this sort you may easily defeat the malicious simplicity of the Arabs.

We drove on our beast to their camp, and sat down before a beyt. The householder bye and bye brought us forth a bowl of léban and another of mereesy; we loosed out the thelûl to pasture, and sat by our baggage in the wind and beating sun till evening; when the host bade us enter, and we found a supper set ready for us. of boiled rice. He had been one in the Heteymy

hubt which was lately taken by a foray of Jeheyna near the walls of Medina. Upon the morrow this host removed with his kindred, and we became guests of another beyt; for we would repose this day over in their menzil, where I counted thirty tents. When I gave a sick person rhubarb, his friends were much pleased for "By the smack, said they, it should be a good medicine indeed." A few persons came to us to enquire the news: but not many men were at home by day in the Heteymy menzil: for these nomads are diligent cattle-keepers, more than the Beduw.

I heard some complain of Ibn Rashîd,—'It was he that weakened the Aarab;' Eyâd answered them, "Ay billah it is he who weakens the tribes." I asked, "How is this? without him were there any safety in the desert?—the tribes would be perpetually riding upon each other." *Eyâd:* "It is Ibn Rashîd that weakens the Aarab, for before a kabîla is subdued to him he has brought them almost to nothing: after that, he makes them to live in peace." These southern Heteym are taxed by Ibn Rashîd; and, since the Dowla is at Kheybar, they are taxed as well by the government of Medina. The Siruân had been round among them with Amm Mohammed, to collect the tithe, not long before my coming to Kheybar. The most of the Heteymán yield a khûa to all the powerful about them; and being thus released from their hostility, they are commonly more thriving than the Beduw of the same dîras. Their thelûls are the best, no Beduin tribes have so good a strain; (we shall see that best of all are the thelûls of their kindred the Sherarát). The Heteym are commonly more robust than the hunger-bitten Beduw, and their women are often beautiful.

They questioned roughly in the booth, "What are the Nasâra, what is their religion?" One among them said: "I will tell you the sooth in this as I heard it [in Medina, or in the civil north countries]: The Nasâra inhabit a city closed with iron and encompassed by the sea!" *Eyâd:* "Talk not so boisterously, lest ye offend Khalîl; and he is one that with a word might make this tent to fall about our ears." "Eigh! they answered, could he so indeed?" I found in their menzil two lives blighted by the morbus gallicus. I enquired from whence had they that malady? They answered, "From el-Medina."

At daybreak the nomad people removed. We followed with them westward, in these mountains; and ascended through a cragged passage, where there seemed to be no footing for camels. Hamed, who had left us, came limping by with one whom he had found to guide him: "Farewell, I said, *akhu Hamda.*" The Kheybar villain looked up pleased and confused,

because I had named him (as one of the valiant) by his sister, and he wished me God speed. We were stayed in the midst by some friends, that would milk for us ere we departed from among them. Infinite seemed to me the horrid maze of these desolate and thirsty mountains! Their name Jebâl Hejjûr may be interpreted the stony mountains:—they are of the Wélad Aly and Bishr,—and by their allowance of these Heteym. In the valley deeps they find, most years, the rabîa and good pasture bushes. These coasts seyl by W. Hejjûr to the W. el-Humth. We were now much westward of our way. The nomads removed southward; and leaving them we descended, in an hour, to a wady bottom of sand, where we found another Heteym menzil, thirty booths, of *Sueyder*, Ibn Simry. The district (of a kind of middle traps), they name *Yeterôha:* Eyâd's Aarab seldom visited this part of their dîra; and he had been here but once before. These mountains seyl, they say, by W. Khâfutha, one of the Kheybar valleys.

Merjàn found here some of his own kindred, a household or two of his Bishr clan *Bejaija* or *Bejaida*.—There are many poor families of Beduin tribesmen living (for their more welfare) in the peaceable society of the Heteym. A man, that was his cousin, laid hands on the thelûl, and drew her towards his hospitable beyt.—Our hosts of yesterday sent word of my being in the dîra to a sick sheykh of theirs, *Ibn Heyzán*, who had been hurt by a spear-thrust in a ghrazzu. Amm Mohammed lately sold some ointment of mine to the sick man's friends in Kheybar, which had been found excellent; and his acquaintance desired that I should ride to see him. I consented to wait here one day, until the return of their messenger.

When I took out my medicine book and long brass Arabic inkhorn, men and women gathered about me; it was marvels to them to see me write and read. They whispered, "He sees the invisible;—at least thou seest more than we poor folk!—it is written there!" The host had two comely daughters; they wondered to look upon the stranger's white skin. The young women's demeanour was easy, with a maidenly modesty; but their eye-glances melted the heart of the beardless lad Merjàn, their cousin, who had already a girl-wife at Kheybar. These nomad hareem in Nejd were veiled with the face-clout, but only from the mouth downward; they wore a silver ring in the right nostril, and a braided forelock hanging upon the temples. The goodman went abroad with his hatchet, and we saw them no more till sunset, when he and his wife came dragging-in great lopped boughs of tolh trees:—where we see the trail of boughs in the khála, it is a sign of the nomad menzils. Of these they made a

sheep-pen before the beyt; and the small cattle were driven in and folded for the night. They call it *hathîra;* "Shammar, they said, have another name," [*serifat*]. The host now set before us a great dish of rice.

Eyâd was treacherous, and always imagining, since he had his wages, how he might forsake me: the fellow would not willingly go to Hâyil. "Khalîl, shall I leave thee here? wellah the thelûl is not in plight for a long journey."—"Restore then three reals and I will let thee go."—"Ah! how may I, Khalîl? you saw that I left the money at home."—"Then borrow it here."—"Bless me! which of these Aarab has any money, or would lend me one real?"—"All this I said at Kheybar, that thou wouldst betray me; Eyâd, thou shalt carry me to Hâyil, as thou art bounden."—"But here lies no way to Hâyil, we are come out of the path; these Aarab have their faces towards the Auájy, let us go on with them, it is but two marches, and I will leave thee there."—The ill-faith of the Arabs is a gulf to cast in the teeth of the unwary! there is nothing to hope for in man, amongst them; and their heaven is too far off, or without sense of human miseries. Now I heard from this wretch's mouth my own arguments, which he had bravely contradicted at Kheybar! On the morrow Eyâd would set out with the rising sun: I said, we will remain here to-day, as thou didst desire yesternight and obtain of me. But he loaded! and then the villanous rafîk came with his stick, and—it was that he had learned in the Turkish service—threatened to beat me, if I did not remove: but he yielded immediately.

In this menzil I found a Solubby household from *W. es-Suffera*, which is spoken of for its excessive heat, in the Hejâz, not much north of Mecca. They were here above three hundred miles from home; but that seems no great distance to the land-wandering Solubba. The man told me that when summer was in they would go to pitch, alone, at some water in the wilderness: and (having no cattle) they must live then partly of venison. "You have now asked me for an eye-medicine, can you go hunting with blear eyes?"—"It is the young men (*el-eyyâl*) that hunt; and I remain at home."—I went further by a tent where the Heteymy housewife was boiling down her léban, in a great cauldron, to mereesy. I sat down to see it: her pot sputtered, and she asked me, could I follow the spats with my eyes upward? "For I have heard say, that the Nasâra cannot look up to heaven." Harshly she chid 'my unbelief and my enmity to Ullah;' and I answered her nothing. Then she took up a ladleful of her mereesy paste, poured samn on it, in a bowl, and bade the stranger eat, saying cheerfully,

"Ah! why dost thou continue without the religion? and have the Lord against thee and the people also; only pray as we and all the people will be thy kindred."—Such were the nomads' daily words to me in these deserts.

The morning after, when the messenger had not returned, we loaded betimes. The sun was rising as we rode forth; and at the camp's end another Bishr householder bade us alight, for he had made ready for us—no common morrow's hospitality; but his dish of rice should have been our supper last evening. Whilst we were eating, a poor woman came crying to me, 'to cure her daughter and stay here,—we should be her guests; and she pretended she would give the hakîm a camel when her child was well.' Eyâd was now as iniquitously bent that I should remain, as yesterday that I should remove; but I mounted and rode forth: we began our journey without water. The guest must not stretch the nomad hospitality, we could not ask them to fill our small girby with the common juice of the earth; yet when hosts send to a weyrid they will send also the guest's water-skin to be filled with their own girbies.

We journeyed an hour or two, over the pathless mountains, to a brow from whence we overlooked an empty plain, lying before us to the north. Only Merjàn had been here once in his childhood; he knew there were waterpits yonder,—and we must find them, since we had nothing to drink. We descended and saw old footprints of small cattle; and hoped they might lead to the watering. In that soil of plutonic grit were many glittering morsels of clear crystal. Merjàn, looking upon the landmarks, thought bye and bye that we had passed the water; and my rafîks said they would return upon the thelûl to seek it. They bade me sit down here and await them: but I thought the evil in their hearts might persuade them, ere they had ridden a mile, to leave me to perish wretchedly. —Now couching the thelûl, they unloaded my bags. "The way is weary, they said, to go back upon our feet, it may be long to find the themeyil; and a man might see further from the back of the thelûl."—"I will look for the water with you."—"Nay, but we will return to thee soon."—"Well go, but leave with me thy matchlock, Eyâd; and else we shall not part so." He laid down his gun unwillingly, and they mounted and rode from me.

They were out an hour and a half: then, to my comfort, I saw them returning, and they brought water.—Eyâd now complained that I had mistrusted him! 'And wellah no man before had taken his gun from him; but this is Khalîl!'—"Being honest rafîks, you shall find me courteous;—but tell me, you fired upon your own tribesmen?"—"Ay, billah!

I an Auájy shot against the Auájy, and if I dealt so with mine own kinsmen, what would I not do unto thee?"—"How then might I trust thee?" *Merjàn:* "Thou sayest well, Khalîl, and this Eyâd is a light-headed coxcomb." Among the Aarab, friends will bite at friends thus, betwixt their earnest and game, and it is well taken. *Eyâd:* "Come, let us sit down now and drink tobacco; for we will not journey all by day, but partly, where more danger is, in the night-time. Go Merjàn, gather stalks, and let us bake our bread here against the evening, when it were not well to kindle a fire." The lad rose and went cheerfully; for such is the duty of the younger among wayfaring companions in the khála.

Merjàn put in my hand a paper, which he took from his gunner's belt, to read for him. It was a bill of his government service: "To Merjàn the Bejaijy, Ageyly, is due for one year and certain months so many reals, less seventy reals to cost of thelûl."—"And your thelûl, Merjàn—?"—"She is dead, and they [namely his fraudulent Colonel, who devours poor men thus, when they enroll themselves and have no dromedary] have written against me seventy reals, for a dying thelûl! she was worth wellah less than ten,—so there remains for me to receive only fifteen reals; and when, God knoweth."—"It is a sorry service."—"Ay, and too iniquitous, but I think this year to make an end of it."—"You might as well serve Ibn Rashîd, who pays his rajajîl a crown less by the month, four real-Mejîdies, but that is never in arrear, besides a house and rations."—"Ay, this I think to do when I may be quit of the Dowla."

An idle hour passed, and we again set forward; the land was a sandy plain, bordered north-eastward by distant mountains. In the midst, between hills, is a summer watering place of the Auájy, *Yemmen.* There are ancient ten-fathom wells, and well steyned, the work, they say, of the jân.—We have passed again from the plutonic rocks to the (here dark-coloured) red sandstones. A black crater hill appeared now, far in front upon the Harra, J. Ethnàn. This sandy wilderness is of the Auájy; 'white' soil, in which springs the best pasture, and I saw about us almost a thicket of green bushes!—yet the two-third parts, of kinds which are not to the sustenance of any creature: we found there fresh foot-prints of ostriches. "Let us hasten, they said, [over this open country]," and Eyâd besought me to look in my books, and forecast the peril of our adventure; 'for *wellah yudayyik súdry*, his breast was straitened, since I had made him lay down his matchlock by me.'

We halted an hour after the stars were shining, in a low place, under a solitary great bush; and couched the thelûl before us, to shelter our bodies from the chill night wind, now rising to a hurricane, which pierced through their light Hejâz clothing. The Beduin rafîks, to comfort themselves with fire, forgot their daylight fears: they felt round in the darkness for a few sticks. And digging there with my hands, I found jella in the sand,—it was the old mûbrak, or night lair, of a camel; and doubtless some former passenger had alighted to sleep at our inn of this great desert bush: the beast's dung had been buried by the wind, two or three years. Merjàn gathered his mantle full: the precious fuel soon glowed with a red heat in our sandy hearth, and I boiled tea, which they had not tasted till now.

The windy cold lasted all night, the blast was outrageous. Hardly at dawn could they, with stiffened fingers, kindle a new fire: the rafîks sat on,—there was not warmth in their half naked bodies to march against this wild wind.—A puff whirling about our bush scattered the dying embers, "Akhs! cries Eyâd, the sot, *Ullah yulâan abu ha'l hubûb*, condemn the father of this blustering blast; and he added, *Ullah yusullat aly ha'l hattab*, God punish this firewood." We rose at last; and the Beduin rafîks bathed their bodies yet a moment in the heat, spreading their loose tunics over the dying embers. The baffling March blast raged in our teeth, carrying the sandy grit into our eyes. The companions staggered forward on foot,—we marched north-eastward: after two hours, they halted to kindle another fire. I saw the sky always overcast with thin clouds. Before noon the storm abated; and the wind chopping round blew mildly in the afternoon, from the contrary part! We approached then the black border of the Harra, under the high crater-hill Ethnàn. Ethnàn stands solitary, in a field of sharp cinder-like and rifted lavas; the nomads say that this great *hilla* is inaccessible. Sometimes, after winter rain, they see a light reeking vapour about the volcano head: and the like is seen in winter mornings over certain deep rifts in the Harra,—'the smell of it is like the breath of warm water.' This was confirmed to me by Amm Mohammed.

In that part there is a (land-mark) valley-ground which lies through the Harra towards el-Hâyat, *W. Mukheyat*. My small waterskin might hardly satisfy the thirst of three men in one summer's march, and this was the second journey; we drank therefore only a little towards the afternoon, and had nothing to eat. But my mind was full to see so many seamed, guttered and naked cinder-hills of craters in the horrid black lavas

before us. The sense of this word hilla, hillaya, is according to Amm Mohammed, 'that which appears evidently,'—and he told me, there is a kind of dates of that name at Medina. Eyâd said thus, "*Halla* is the Harra-hill of black powder and slaggy matter; *hellayey* is a little Harra-hill; *hillî* or *hellowat* (others say *hilliân*) are the Harra-hills together."—We marched towards the same hillies which I had passed with Ghroceyb. When the sun was near setting the rafîks descried, and greeted (devoutly) the new moon.

The stars were shining when we halted amidst the hilliân, the eighth evening of our march from Kheybar. They thought it perilous to kindle a fire here, and we had nothing to eat;—there should be water, they said, not far off. Eyâd rose to seek it, but in the night-time he could not find it again.—"I have been absent, he murmured, twelve years!" He knew his landmarks in the morning; then he went out, and brought again our girby full of puddle water. The eye of the sun was risen (as they said) 'a spear's length,' on height, when feeling ourselves refreshed with the muddy bever, we set forward in haste.

They held a course eastward over the lava country, to *Thúrghrud:* that is a hamlet of one household upon the wells of an antique settlement at the further border of the Harra. *Eyâd:* "It was found in the last generation by one who went up and down, like thyself, *yujassas,* spying out the country:" and he said I should see Thúrghrud in exchange for el-Hâyat. We went on by a long seyl and black sand-bed in the lavas, where was sprung a little rabîa: and driving the wretched thelûl to these green borders we let her graze forward, or gathering the herbs in our hands as we marched, we thrust them into her jaws. Where there grew an acacia I commonly found a little herbage, springing under the north side of the tree; that is where the lattice of minute leaves casts a thin shadowing over the sun-stricken land, and the little autumn moisture is last dried up. I was in advance and saw camels' footprints! Calling the rafîks I enquired if these were not of yesterday:—they said they were three days old. They could not tell me if the traces were of a ghrazzu,—that is, these Beduin Ageylies did not distinguish whether they were the smaller footprints of thelûls, passing lightly with riders, or of grazing camels! But seeing the footing of camel-calves I could imagine that this was a drove moving between the pastures. It happened as in the former case when we found the traces of Ibn Simry's cattle, that a stranger judged nigher the truth than his Beduin company. The footprints lay always before us, and near mid-day, when they were in

some doubt whether we should not turn and avoid them, we saw a camel troop pasturing in a green place, far in front.

The herders lay slumbering upon their faces in the green grass, and they were not aware of us, till our voice startled them with the fear of the desert. They rose hastily and with dread, seeing our shining arms; but hearing the words of peace (salaam aleyk) they took heart. When Eyâd afterward related this adventure, "Had they been gôm, he said, we should have taken wellah all that sight of cattle! and left not one of them." So sitting down with them we asked the elder herdsman, 'How he durst lead his camels hither?' He answered, "*Ullah yetowil ûmr ha'l weled!* God give that young man [the Emir Ibn Rashîd] long life, under whose rule we may herd the cattle without fear. It is not nowadays as it was ten years yore, but I and my little brother may drive the 'bil to pasture all this land over." He sent the child to milk for us; and wayworn, hungry and thirsting, we swallowed every man three or four pints at a draught: only Merjân, because of his ague cake, could not drink much milk. The lads, that were Heteymies, had been some days out from the menzil, and their camels were jezzîn. They carried but their sticks and cloaks, and a bowl between them, and none other provision or arms. When hungry or thirsting they draw a nâga's udder, and drink their fill. They showed us where we might seek the nomads in front, and we left them.

CHAPTER IX.

DESERT JOURNEY TO HÂYIL. THE NASRÂNY IS DRIVEN FROM THENCE.

Eyâda ibn Ajjuèyn, seen again. Uncivil Heteym hosts. Ghroceyb. Sâlih, seen again. Nomad names of horses. Strife with the rafîks. A desolate night in the khâla. Zôl. Come to tents and good entertainment. A rautha in the desert. Hunters' roast. The Tîh, or phantom thelûl in the Sherarât country. Eyâd, his person. Mûthir, a poor Bishry. Braitshân, a Shammar sheykh. An Heteymy's blasphemy. Poor Beduins' religious simplicity. A Beduin boy seeking a herdsman's place. The first hamlet in J. Shammar. Another grange in the desert. 'Between the dog and the wolf.' The village el-Kasr. Tidings that the Emir is absent from Hâyil. Beny Temîm. Hâyil in sight. Gofar. Come to Hâyil, the second time. Aneybar left deputy for Ibn Rashîd in the town. The Nasrâny is received with ill-will and fanaticism. Aneybar is now an adversary. A Medina Sherif in Hâyil. A Yémeny stranger who had seen the Nasrâny in Egypt. Tidings of the war, which is ended. The great sheykh of el-Ajmân. The Sherîf. The townspeople's fanaticism in the morning; a heavy hour. Depart, the second time, with care from Háyil. Come again to Gofar. B. Temîm and Shammar.

We came in the afternoon to a sandstone platform standing like an island with cliffs in the basaltic Harra; the rafîks thought we were at fault, as they looked far over the vulcanic land and could not see the Aarab. From another high ground they thought they saw a camel-herd upon a mountain far off: yet looking with my glass I could not perceive them! We marched thither, and saw a nomad sitting upon a lava brow, keeping his camels. The man rose and came to meet us; and "What ho! he cries, Khalîl, comest thou hither again?" The voice I knew, and now I saw it was Eyâda ibn Ajjuèyn, the Heteymy sheykh, from whose menzil I had departed with Ghroceyb to cross the Harra, to Kheybar!

Eyâda saluted me, but looked askance upon my rafîks, and they were strange with him and silent. This is the custom of the desert, when nomads meeting with nomads are in doubt of each other whether friends or foemen. We all sat down;

and said the robust Heteymy, "Khalîl what are these with thee?"—"Ask them thyself."—"Well lads, what tribesmen be ye,—that come I suppose from Kheybar?" They answered, "We are Ageyl and the Bashat el-Medina has sent us to convey Khalîl to Ibn Rashîd."—"But I see well that ye are Beduw, and I say what Beduw?"—Eyâd answered, "*Yâ Fulàn*, O Someone—for yet I heard not thy name, we said it not hitherto, because there might be some debate betwixt our tribes."—"Oho! is that your dread? but fear nothing [at a need he had made light of them both], eigh, Khalîl! what are they?—Well then, said he, I suppose ye be all thirsty; I shall milk for thee, Khalîl, and then for these, if they would drink!" When my rafîks had drunk, Eyâd answered, "Now I may tell thee we are of Bishr."—"It is well enough, we are friends; and Khalîl thou art I hear a Nasrâny, but how didst thou see Kheybar?"—"A cursed place."—"Why wouldest thou go thither, did I not warn thee?"—"Where is Ghroceyb?"—"He is not far off, he is well; and Ghroceyb said thou wast a good rafîk, save that thou and he fell out nigh Kheybar, I wot never how, and thou wouldst have taken his thelûl."—"This is his wild talk."—"It is likely, for Khalîl (he spoke to my rafîks) is an honest man; the medicines our hareem bought of him, and those of Kâsim's Aarab, they say, have been effectual. How found ye him? is he a good rafîk?"—"Ay, this ought we to say, though the man be a Nasrâny! but billah it is the Moslems many times that should be named Nasâra."—"And where will ye lodge to-night?"—"We were looking for the Aarab, but tell us where should we seek their beyts."—"Yonder (he said, rising up and showing us with his finger), take the low way, on this hand; and so ye linger not you may be at their menzil about the sunsetting. I may perhaps go thither myself in the evening, and to-morrow ride with you to Hâyil."—We wondered to find this welfaring sheykh keeping his own camels!

We journeyed on by cragged places, near the east border of the Harra; and the sun was going down when we found the nomads' booths pitched in a hollow ground. These also were a *ferîj* (dim. *feraij*, and pl. *ferjàn*), or partition, of Heteym. A ferîj is thus a nomad hamlet; and commonly the households in a ferîj are nigh kindred. The most nomad tribes in Nejd are dispersed thus three parts of the year, till the lowest summer season; then they come together and pitch a great standing menzil about some principal watering of their dîra.

We dismounted before the sheykh's tent; and found a gay Turkey carpet within, the uncomely behaviour of Heteym, and

a miserable hospitality. They set before us a bowl of milk-shards, that can only be well broken between mill-stones. Yet later, these uncivil hosts, who were fanatical young men, brought us in from the camel-milking nearly two pailfuls of that perfect refreshment in the desert:—Eyâda came not.

These hosts had heard of the Nasrâny, and of my journey with Ghroceyb, and knew their kinsman's tale, 'that (though a good rafîk) Khalîl would have taken the thelûl, when they were nigh Kheybar.' Another said, 'It was a dangerous passage, and Ghroceyb returning had been in peril of his life; for as he rode again over the Harra there fell a heavy rain. Then he held westward to go about the worst of the lava country; and as he was passing by a sandy seyl, a head of water came down upon him: his thelûl foundered, and his matchlock fell from him: Ghroceyb hardly saved himself to land, and drew out the thelûl, and found his gun again.'

On the morrow we rode two hours, and came to another hamlet of Heteym.—This day we would give to repose, and went to alight at a beyt; and by singular adventure that was Sâlih's! he who had forsaken me in these parts when I came down (now three months ago) from Hâyil. As the man stepped out to meet us, I called him by his name, and he wondered to see me. He was girded in his gunner's belt, to go on foot with a companion to el-Hâyat, two marches distant, to have new stocks put, by a good sâny (who they heard was come thither), to their long guns. Sâlih and Eyâd were tribesmen, of one fendy, and of old acquaintance. The booth beside him was of that elder Heteymy, the third companion in our autumn journey. The man coming in soon after saluted me with a hearty countenance; and Sâlih forewent his day's journey to the village for his guest's sake. This part of the vulcanic country is named *Hebrân*, of a red sandstone berg standing in the midst of the lavas: northward I saw again the mountains Bushra or Buthra. Having drunk of their léban, we gave the hours to repose. The elder Heteymy's wife asked me for a little meal, and I gave her an handful, which was all I had; she sprinkled it in her cauldron of boiling samn and invited me to the skimming. The housewife poured off the now clarified samn into her butter-skin; the sweet lees of flour and butter she served before us.

I had returned safe, therefore I said nothing; I could not have greeted Sâlih with the Scandinavian urbanity, "Thanks for the last time:" but his wife asked me, "Is Sâlih good, Khalîl?" They had a child of six years old; the little boy,

naked as a worm, lay cowering from the cold in his mother's arms, —and he had been thus naked all the winter, at an altitude (here) of four thousand feet! It is a wonder they may outlive such evil days. A man came in who was clothed as I never saw another nomad, for he had upon him a home-spun mantle of tent-cloth; but the wind blew through his heavy carpet garment. I found a piece of calico for the poor mother, to make her child a little coat.

When the evening was come Sâlih set before us a boiled kid, and we fared well. After supper he asked me were I now appeased?—*mesquin!* he might be afraid of my evil remembrance and of my magical books. He agreed with Eyâd and Merjàn that they, in coming-by again from Hâyil, should return to him, and then all go down together to Kheybar; where he would sell his samn for dates, to be received at the harvest. Though one of the hostile Bishr, he was by adoption an Heteymy, and with Eyâd would be safe at Kheybar.—But how might they find these three booths in the wilderness after many days? Sâlih gave them the *shór* thus; "The fourth day we remove (when I come again from el-Hâyat), to such a ground: when the cattle have eaten the herb thereabout, we shall remove to such other; after ten or twelve days seek for us between such and such landmarks, and drinking of such waters."—He spoke to ears which knew the names of all bergs and rocks and seyls and hollow grounds in that vast wilderness: Eyâd had wandered there in his youth.

There came in some young men from the neighbour tents to our evening fire. And said one, "Khalîl is a travelled man from far countries; this is his life to wander through the world! and wellah I think it is the best: but he who travels has need of money. Had I silver I would do like him, I would visit foreign nations to learn their speech, and see how they lead their lives in many strange lands: for ah! what is our life? —we are like the sheep in the khála. I would set forth tomorrow with Khalîl, if he would take me with him: ay, wellah, Khalîl, I will be thy true rafîk!" Another said, "Thou hast seen the world, tell us where is the best life?"—"In the houses of hair."—"Nay, nay! this is a land of misery, and the Aarab are mesquins." Another answered, "Yet the Aarab are a valiant folk, there be none like them in the world! How seest thou the horses of the Aarab? wellah, be they not as birds?"

The Heteym have few or no horses; I asked their names. "I will tell thee some, said a good lad:—*Saera* (of sally), *el-Bûma*, *er-Raheydîn*, *es-Shûel*, *Umm es-Sghrar* (mother of the little one), *Sabigát* (that outrunneth), *Hýha*, *Agerra*, *Saafa*,

—some of them are names of mares [in their ditties] of the Beny Helal ;—*Shottifa, el-Jimerîeh, es-Shuggera* " (the bay mare, —the most Nejd horses are of this colour and chestnut reds ; grey is seldom and yet more seldom the black-haired). All these are names of mares ; the desert men make almost no account of stallions among their cattle. I asked them to tell me the names of their asses.—These were : *Deghreyma, ed-Deheysa, ej-Jámmera, el-Khéyba, el-Kowwâ, ed-Dôma, el-Wàgilla, el-Mínsilla, Sowra, el-Girthîeh, eth-Thumràn, es-Shaara* (shag-haired), *en-Nejjilla, er-Rukhsa, el-Lahá, el-Hennaba, es-Suâda, ei-Gírmella, el-Khosâba, Hubbàra* [these also are mares' names]. " Oh me !—cries Eyâd the ass, all beside his patience, what folly is this in Khalîl ?—thou our rafîk, to hearken to such ninneries !—wellah all the people will scorn both thee and us ! " They told me also these names of the fendies of Heteym : *Ibn Barràk, Ibn Jelladàn, Ibn Dammûk* (*min el-Khluîeh*—they are snibbed as Solubbies), *Ibn Simra* or *eth-Thîabba, el-Mothâbara, el-Feradissa, Ibn Hayzàn, el-Khiarát, el-Noâmsy, el-Gabîd.*

When the morrow's light wakened us we arose and departed. We passed by the berg Hebrân, and came to a vast *niggera,* or sunken bay in the lavas : Eyâd brought me to see the place, which they name *Baedi,* as a natural wonder. This is the summer water station of those Sbáa households which wander in the south with Misshel ; when the Auájy pitch at Baitha Nethîl. In the basalt floor, littered with the old jella of the nomads' camels, are two ancient well-pits. Wild doves flew up from them, as we came and looked in ; they are the birds of the desert waters, even of such as be bitter and baneful to the Arabs. We sat to rest out a pleasant hour in the cliff's shadow (for we thought the Aarab beyond could not be far off) : and there a plot of nettles seemed to my eyes a garden in the desert !—those green neighbours and homely inheritors, in every land, of human nature.

We rested our fill ; then I remounted, and they walked forward. Merjàn was weary and angry in the midst of our long journey. I said to him, as we went out, " Step on, lad, or let me pass, you linger under the feet of the thelûl ? " He murmured, and turning, with a malignant look, levelled his matchlock at my breast. So I said, " Reach me that gun, and I will hang it at the saddle-bow, this will be better for thee : " I spoke to Eyâd to take his matchlock from him and hang it at the peak. Eyâd promised for the lad, " He should never offend me again : forgive him now, Khalîl—because I already alighted—I also must bear with him, and this is ever his nature, full of teen." " Enough,

and pass over now;—but if I see the like again, weled, I shall teach thee thy error. Eyâd, was there ever Beduwy who threatened death to his rafîk?"—"No, by Ullah." "But this (man), cries the splenetic lad, is a Nasrâny,—*with a Nasrâny who need keep any law? is not this an enemy of Ullah?*" At that word I wrested his gun from him, and gave it to Eyâd; and laying my driving-stick upon the lad (since this is the only discipline they know at Medina), I swinged him soundly, in a moment, and made all his back smart. Eyâd from behind caught my arms; and the lad, set free, came and kicked me in villanous manner, and making a weapon of his heavy head-cord, he struck at me in the face: then he caught up a huge stone and was coming on to break my head, but in this I loosed myself from Eyâd. "We have all done foolishly (exclaimed Eyâd), eigh! what will be said when this is told another day?—here! take thy gun, Merjàn, but go out of Khalîl's sight; and Khalîl be friends with us, and mount again. Ullah! we were almost at mischief; and Merjàn is the most narrow-souled of all that ever I saw, and he was always thus."

We moved on in silence; I said only that at the next menzil we would leave Merjàn. He was cause, also, that we suffered thirst in the way; since we must divide with him a third of my small herdsman's girby. Worse than all was that the peevish lad continually corrupted the little good nature in Eyâd, with his fanatical whisperings, and drew him from me. I repented of my misplaced humanity towards him, and of my yielding to such rafîks to take another way. Yet it had been as good to wink at the lad's offence, if in so doing I should not have seemed to be afraid of them. The Turkish argument of the rod might bring such spirits to better knowledge; but it is well to be at peace with the Arabs upon any reasonable conditions, that being of a feminine humour, they are kind friends and implacable enemies.

The Harra is here like a rolling tide of basalt: the long bilges often rise about pit-like lava bottoms, or *niggeras*, which lie full of blown sand. Soon after this we came to the edge of the lava-field; where upon our right hand, a path descended to Thúrghrud, half a journey distant. "Come, I said, we are to go thither." But Eyâd answered, "The way lies now over difficult lavas! and, Khalîl, we ought to have held eastward from the morning: yet I will go thither for thy sake, although we cannot arrive this night, and we have nothing to eat." Merjàn cried to Eyâd not to yield, that he himself would not go out of the way to Thúrghrud. *Eyâd:* "If we go forward, we may be with Aarab

to-night: so Sâlih said truly, they are encamped under yonder mountain." This seemed the best rede for weary men: I gave Eyâd the word to lead forward. We descended then from the Harra side into a plain country of granite grit, without blade or bush. 'Yet here in good years, said Eyâd, they find pasture; but now the land is máhal, because no autumn rain had fallen in these parts.'—So we marched some miles, and passed by the (granitic) Thullân Buthra.

"—But where are we come! exclaimed the rafîks, gazing about them: there can be no Aarab in this khála; could Sâlih have a mind to deceive us?" The sun set over our forlorn march; and we halted in the sandy bed of a seyl to sleep. They hobbled the thelûl's forelegs, and loosed her out in the moonlight; but there was no pasture. We were fasting since yesterday, and had nothing to eat, and no water. They found a great waif root, and therewith we made a good fire; the deep ground covered us, under mountains which are named *Ethmâd* (pl. of *Thammad*).

The silent night in the dark khála knit again our human imbecility and misery, at the evening fire, and accorded the day's broken fellowship. Merjàn forgot his spite; but showing me some swelling wheals, "Dealest thou thus, he said, with thy friend, Khalîl? the chill is come, and with it the smart."—"The fault was thine; and I bid you remember that on the road there is neither Moslem nor Nasrâny, but we are *rufakâ, akhuân*, fellows and brethren."—"Well, Khalîl, let us speak no more of it." Merjàn went out—our last care in the night—to bring in the weary and empty thelûl; he couched her to bear off the night wind, and we closed our eyes.

The new day rising, we stood up in our sandy beds and were ready to depart. We marched some hours through that dead plain country; and came among pale granite hills, where only the silver-voiced siskin, *Umm Sálema*, flitted in the rocky solitude before us. We had no water, and Eyâd went on climbing amongst the bergs at our right hand. Towards noon he made a sign and shouted, 'that Merjàn come to him with our girby.'—They brought down the skin full of water, which Eyâd had found in the hollow of a rock, overlaid with a flat stone; the work, they supposed, of some Solubby (hunter).—Rubbing milk-shards in the water, we drank mereesy and refreshed ourselves. The height of the country is 4600 feet. We journeyed all day in this poor plight; the same gritty barrenness of plain-land encumbered with granitic and basalt bergs lay always before us. Once only we found some last year's footprints of a *ráhla*.

They watched the horizon, and went on looking earnestly for the Aarab: at half-afternoon Merjàn, who was very clear sighted, cried out "I see *zôl!*"—zôl (pl. *azzuâl*), is the looming, in the eye of aught which may not be plainly distinguished; so a blind patient has said to me, "I see the zôl of the sun." Eyâd gazed earnestly and answered, 'He thought billah he did see somewhat.'—Azzuâl in the desert are discerned moving in the farthest offing, but whether wild creatures or cattle, or Aarab, it cannot be told. When Eyâd and Merjàn had watched awhile, they said, "We see two men riding on one thelûl!" Then they pulled off hastily their gun-leathers, struck fire, and blew the matches, and put powder to the touch-holes of their long pieces. I saw in Eyâd a sort of haste and trouble! "Why thus?" I asked.—"But they have seen us, and now they come hither!"—My two rafîks went out, singing and leaping to the encounter, and left me with the thelûl; my secret arms put me out of all doubt. Bye and bye they returned saying, that when those riders saw the glance of their guns they held off.—"But let us not linger (they cried) in this neighbourhood:" they mounted the thelûl together and rode from me. I followed weakly on foot, and it came into my mind, that they would forsake me.

The day's light faded, the sun at length kissed the horizon, and our hope went down with the sun: we must lodge again without food or human comfort in the khála. The Beduin rafîks climbed upon all rocks to look far out over the desert, and I rode in the plain between them. The thelûl went fasting in the mahál this second day; but now the wilderness began to amend. The sun was sinking when Merjàn shouted, 'He had seen a flock.' Then Eyâd mounted with me, and urging his thelûl we made haste to arrive in the short twilight ere it should be dark night: we trotted a mile, and Merjàn ran beside us. We soon saw a great flock trooping down in a rocky bay of the mountain in front. A maiden and a lad were herding them; and unlike all that I had seen till now there were no goats in that nomad flock. The brethren may have heard the clatter of our riding in the loose stones, or caught a sight of three men coming, for they had turned their backs! Such meetings are never without dread in the khála: if we had been land-lopers they were taken tardy; we had bound them, and driven off the slow-footed flock all that night. Perchance such thoughts were in Eyâd, for he had not yet saluted them; and I first hailed the lad,—'Salaam aleyk!' He hearing it was peace, turned friendly; and Eyâd asked him "*Fen el-maâziba*, where is the place of entertainment?"—we had not seen the

booths. The young Beduwy answered us, with a cheerful alacrity, "It is not far off."

We knew not what tribesmen they were. The young man left his sister with the flock, and led on before us. It was past prayer time, and none had said his devotion:—they kneeled down now on the sand in the glooming, but (as strangers) not together, and I rode by them;—a neglect of religion which is not marked in the weary wayfarer, for one must dismount to say his formal prayers. It was dusk when we came to their menzil; and there were but three booths. It had been agreed amongst us that my rafîks should not name me Nasrâny. Gently the host received us into his tent and spread down a gay Turkey carpet in the men's sitting place,—it was doubtless his own and his housewife's only bedding. Then he brought a vast bowl, full of léban, and made us slake our thirst: so he left us awhile (to prepare the guest-meal). When I asked my rafîks, what Aarab were these, Eyâd whispered, "By their speech they should be Harb."—"And what Harb?"—"We cannot tell yet." Merjân said in my ear, "Repentest thou now to have brought me with thee, Khalîl? did not my eyes lead thee to this night's entertainment? and thou hadst else lodged again in the khála."

The host came again, and insisted gently, asking, might he take our water, for they had none. My rafîks forbade him with their desert courtesy, knowing it was therewith that he would boil the guest-meal, for us; but the goodman prevailed: his sacrifice of hospitality, a yearling lamb, had been slain already. Now upon both parts the Beduins told their tribes: these were Beny Sâlem, of Harb in Nejd; but their native dîra is upon the *sultâny* or highway betwixt the Harameyn. It was my first coming to tents of that Beduin nation; and I had not seen nomad hosts of this noble behaviour. The smiling householder filled again and again his great milk-bowl before us, as he saw it drawn low:—we drank for the thirst of two days, which could not soon be allayed. Seeing me drink deepest of three, the kind host, *maazîb*, exhorted me with *ighrtebig!* 'take thy evening drink,' and he piously lifted the bowl to my lips. "Drink! said he, for here is the good of Ullah, the Lord be praised, and no lack! and coming from the southward, ye have passed much weary country." *Eyâd:* "Wellah it is all máhal, and last night we were khlûa (lone men without human shelter in the khála); this is the second day, till this evening we found you."—"El-hamd illah! the Lord be praised therefore," answered the good householder. Eyâd told them of the ghrazzu. "And Khalîl, said our host, what is he?—a *Méshedy?*

(citizen of the town of Aly's violent death or "martyrdom," *Méshed Aly*, before mentioned); methinks his speech, *rótn*, and his hue be like theirs."—"Ay, ay, (answered my rafîks), a Méshedy, an hakîm, he is now returning to Hâyil."—"An uncle's son of his was here very lately, a worthy man; he came from Hâyil, to sell clothing among the Aarab,—and, Khalîl, dost thou not know him? he was as like to thee, billah, as if ye were brethren."

We lay down to rest ourselves. An hour or two later this generous maazîb and the shepherd, his brother, bore in a mighty charger of rice, and the steaming mutton heaped upon it; their hospitality of the desert was more than one man might carry.—The nomad dish is set upon the carpet, or else on a piece of tent-cloth, that no fallen morsels might be trodden down in the earth:—and if they see but a little milk spilled (in this everlasting dearth and indigence of all things), any born Arabians will be out of countenance. I have heard some sentence of their Néby blaming spilt milk.—The kind maazîb called upon us, saying, *Gûm! hýakom Ullah wa en-Néby, eflah!* 'rise, take your meat, and the Lord give you life, and His Prophet.' We answered, kneeling about the dish, *Ullah hý-îk*, 'May the Lord give thee life:'—the host left us to eat. But first Eyâd laid aside three of the best pieces, "for the maazîb, and his wives; they have kept back nothing, he said, for themselves." The nomad house-mothers do always withhold somewhat for themselves and their children, but Eyâd, the fine Beduin gentleman, savoured of the town, rather than of the honest simplicity of the desert. "Ah! nay, what is this ye do? it needeth not, quoth the returning host, wellah we have enough; *eflah!* only eat! put your hands to it." "Prithee sit down with us," says Eyâd. "Sit down with us, O maazîb, said we all; without thee we cannot eat." "*Ebbeden*, nay I pray you, never."—Who among Beduins is first satisfied he holds his hand still at the dish; whereas the oasis dweller and the townling, rises and going aside by himself to wash his hands, puts the hungry and slow eaters out of countenance. A Beduwy at the dish, if he have seen the town, will rend off some of the best morsels, and lay them ready to a friend's hand:—Eyâd showed me now this token of a friendly mind.

The Beduw are nimble eaters; their fingers are expert to rend the meat, and they swallow their few handfuls of boiled rice or corn with that bird-like celerity which is in all their deeds. In supping with them, being a weak and slow eater, when I had asked their indulgence, I made no case of this usage; since to enable nature in the worship of the Creator

is more than every apefaced devising of human hypocrisy. If any man called me I held that he did it in sincerity; and the Arabs commended that honest plainness in a stranger among them. There is no second giving of thanks to the heavenly Providence; but rising after meat we bless the man, saying (in this dîra) *Unaam Ullah aleyk*, 'the Lord be gracious unto thee,' *yâ maazîb*. The dish is borne out, the underset cloth is drawn, and the bowl is fetched to us: we drink and return to our sitting place at the hearth. Although welfaring and bountiful the goodman had no coffee;—coffee Arabs are seldom of this hospitality.

The guest (we have seen) should depart when the morrow breaks; and the host sends him away fasting, to journey all that day in the khála. But if they be his friends, and it is the season of milk, a good householder will detain the last night's guests, till his jâra have poured them out a draught. Our Beny Sâlem maazîb was of no half-hearted hospitality, and when we rose to depart he gently delayed us. "My wife, he said, is rocking the semîla, have patience till the butter come, that she may pour you out a little léban; you twain are Beduw, but this Méshedy is not, as we, one wont to walk all day in the wilderness and taste nothing."—The second spring-time was come about of my sojourning in Arabia; the desert land flowed again with milk, and I saw with bowings down of the soul to the divine Nature, this new sweet *rabîa*. "*Ustibbah!* (cries the good man, with the hollow-voiced franchise of the dry desert) take thy morning drink."

—I speak many times of the Arabian hospitality, since of this I have been often questioned in Europe; and for a memorial of worthy persons. The hospitality of the worsted booths,—the gentle entertainment of passengers and strangers in a land full of misery and fear, we have seen to be religious. I have heard also this saying in the mouths of town Arabians,—"It is for the report which passing strangers may sow of them in the country: for the hosts beyond will be sure to ask of their guests, 'Where lodged ye the last night; and were ye well entertained?'"

We journeyed now in a plain desert of gritty sand, which is called *Shaaba;* beset with a world of trappy and smooth basalt bergs, so that we could not see far to any part: all this soil seyls down to the W. er-Rummah. We journeyed an hour and came by a wide *rautha*. Rautha is any bottom, in the desert, which is a sinking place of ponded winter rain: the streaming showers carry down fine sediment from the upper ground, and the soil is a crusted clay and loam. Rautha may signify garden,—and

such is their cheerful aspect of green shrubs in the khála: the plural is *riâth*, [which is also the name of the Wahâby metropolis in East Nejd]. I asked Eyâd, "Is not this soil as good and large as the Teyma oasis? wherefore then has it not been settled?"—"I suppose, he answered, that there is no water, or there had some wells been found in it, of the auelîn." *Gá* likewise or *khób'ra* is a naked clay bottom in the desert, where shallow water is ponded after heavy rain. *Khóbra* (or Khúbbara) is the ancient name of a principal oasis in the Nefûd of Kasîm:—I came there later.

Eyâd with a stone-cast killed a hare; and none can better handle a stone than the Aarab: we halted and they made a fire of sticks. The southern Aarab have seldom a knife, Eyâd borrowed my penknife to cut the throat of his venison; and then he cast in the hare as it was. When their stubble fire was burned out, Eyâd took up his hare, roasted whole in the skin, and broke and divided it; and we found it tender and savoury meat. This is the hunters' kitchen: they stay not to pluck, to flay, to bowel, nor for any tools or vessel; but that is well dressed which comes forth, for hungry men. In the hollow of the carcase the Beduwy found a little blood; this he licked up greedily, with some of the *ferth* or cud, and murmured the mocking desert proverb 'I am *Shurma* (Cleft-lips) quoth the hare.' They do thus in ignorance; Amm Mohammed had done the like in his youth, and had not considered that the blood is forbidden. I said to him, "When a beast is killed, although ye let some blood at the throat, does not nearly all the gore remain in the body?—and this you eat!" He answered in a frank wonder, "Yes, thou sayest sooth! the gore is left in the body,—and we eat it in the flesh! well then I can see no difference." The desert hare is small, and the delicate body parted among three made us but a slender breakfast. Eyâd in the same place found the gallery (with two holes) of a jerboa; it is the edible spring-rat of the droughty wilderness, a little underground creature, not weighing two ounces, with very long hinder legs and a very long tufted tail, silken pelt, and white belly [*v.* Vol. I. p. 326]; in form she resembles the pouched rats of Australia. Eyâd digged up the mine with his camel stick and, snatching the feeble prey, he slit her throat with a twig, and threw it on the embers; a moment after he offered us morsels, but we would not taste. The jerboa and the wábar ruminate, say the hunters; Amm Mohammed told me, that they are often shot with the cud in the mouth.

We loosed out the thelûl, and sat on in this pleasant place of pasture. Merjân lifted the shidád to relieve her, and "Look!

laughed he, if her hump be not risen ?"—The constraint of the saddle, and our diligence in feeding her in the slow marches, made the sick beast to seem rather the better. Seeing her old brandmark was the *dubbûs* [*v.* Vol. I. p. 125], I enquired 'Have you robbed her then from the Heteym ?' Eyâd was amazed that I should know a wasm ! and he boasted that she was of the best blood of the *Benát* (daughters of) *et-Tî* (or *Tîh*) ; he had bought her from Heteym, a foal, for forty reals : she could then outstrip the most thelûls. Now she was a carrion riding beast of the Ageyl ; and such was Eyâd's avarice that he had sent her down twice, freighted like a pack camel, with the Kheybar women's palm-plait to Medina ; for which the Beduins there laughed him to scorn.—The Tî or Tîh is a fabulous wild hurr, or dromedary male, in the Sherarát wilderness. 'He has only three ribs, they say, and runs with prodigious swiftness ; he may outstrip any horse.' The Sherarát are said to let their dromedaries stray in the desert, that haply they may be covered by the Tîh ; and they pretend to discern his offspring by the token of the three ribs. The thelûls of the Sherarát [an 'alien' Arabian kindred] are praised above other in Western Arabia : Ibn Rashîd's armed band are mounted upon the light and fleet *Sherâries*.—Very excellent also, though of little stature, are the (Howeytát) dromedaries in the Nefûd of el-Arîsh.

Eyâd seemed to be a man of very honourable presence, with his comely Jew-like visage, and well-set full black beard ; he went well clad, and with the gallant carriage of the sheykhs of the desert. Busy-eyed he was, and a distracted gazer : his speech was less honest than smooth and well sounding. I enquired 'Wherefore he wore not the horns ?—the Beduin love-locks should well become his manly [Annezy] beauty.' *Eyâd :* "I have done with such young men's vanities, since my horn upon this side was shot away, and a second ball cropt the horn on my other ;—but that warning was not lost to me ! Ay billah ! I am out of taste of the Beduin life : one day we abound with the good of Ullah, but on the morrow our halàl may be taken by an enemies' ghrazzu ! And if a man have not then good friends, to bring together somewhat for him again, wellah he must go a-begging."

Eyâd had been bred out of his own tribe, among Shammar, and in this dîra where we now came. His father was a substantial sheykh, one who rode upon his own mare ; and young Eyâd rode upon a stallion. One day a strong foray of Heteym robbed the camels of his menzil, and Eyâd among the rest galloped to meet them. The Heteymàn (nomads well nourished with milk) are strong-bodied and manly fighters ; they are besides well

armed, more than the Beduw, and many are marksmen. Eyâd bore before his lance two thelûl riders; and whilst he tilted in among the foemen, who were all thelûl riders, a bullet and a second ball cropt his braided locks; he lost also his horse, and not his young life. "Eyâd, thou playedest the lion!"—"Aha! and canst thou think what said the Heteym?—'By Ullah let that young rider of the horse come to us when he will, and lie with our hareem, that they may bring forth valiant sons.'"—He thought, since we saw him, that Eyâda ibn Ajjuèyn had been in that raid with them.

"And when thou hast thy arrears, those hundreds of reals, wilt thou buy thee other halàl? we shall see thee prosperous and a sheykh again?"—"Prosperous, and a sheykh, it might well be, were I another; but my head is broken, and I do this or that many times of a wrong judgment and fondly:—but become a Beduwy again, nay! I love no more such hazards: I will buy and sell at Hâyil. If I sell shirt-cloth and cloaks and *mandîls* (kerchiefs) in the sûk, all the Beduw will come to me; moreover, being a Beduwy, I shall know how to trade with them for camels and small cattle. Besides I will be Ibn Rashîd's man (one of his rajajîl) and receive a salary from him every month, always sure, and ride in the ghrazzus, and in every one take something!"—"We shall see thee then a shopkeeper!—but the best life, man, is to be a Beduwy." *Merjàn:* "Well said Khalîl, the best life is with the Beduw." *Eyâd:* "But I will none of it, and 'all is not *Khúthera* and *Tunis*';"—he could not expound to me his town-learned proverb.

—Múthir, a Bishr gatûny, was a patient of mine at Kheybar. Though now most poor he had been sometime a substantial Beduwy; like Eyâd he had wandered with Shammar. In one year, when a murrain was in Nejd, all his camels perished: then the poor man buried his tent and laid up the stuff with his date merchant (in a desert village), and left his wife, saying that he would go to that which remained to him,—his inheritance of palms at Kheybar. Afterward he heard that his jâra was dead. Now seven years were gone over him, and he had no more heart to return and require his deposit; and he said his buried tent must be rotten.

The greenness of all this empty land was a short harsh grass like wild barley with empty ears. This whilst tender is good pasture for the cattle; but later they may hardly eat it, for it pricks their throats. I saw none other springing herb of the fresh season.

We set forward; and after mid-day we came to six Shammar booths The sheykh, a young man, *Braitshàn*, was known to

Eyâd. My rafîks rejoiced to see his coffee-pots in the ashpit ; for they had not tasted kahwa (this fortnight) since we set out from Kheybar. The beyt was large and lofty ; which is the Shammar and Annezy building wise. A mare grazed in sight ; a sign that this was not a poor sheykh's household. The men who came in from the neighbour tents were also known to Eyâd ; and I was not unknown, for one said presently, "Is not this Khalîl, the Nasrâny ?"—he had seen me at Hâyil. We should pass this day among them, and my rafîks loosed out the thelûl to pasture. In the afternoon an old man led us to his booth to drink more coffee ; he had a son an Ageyly at Medina. "I was lately there, said he, and I found my lad and his comrade eating their victuals *hâf*, without samn !—it is an ill service that cannot pay a man his bread."

They mused seeing the Nasrâny amongst them :—'Khalîl, an adversary of Ullah, and yet like another man !' Eyâd answered them in mirth, "So it seems that one might live well enough although he were a kafir !" And he told a tale, which is current for a marvel in the tribes,—for when is there heard a blasphemy in any Semitic man's mouth ? [yet *v.* Job xxi. 15]. "Ibn Nâmus (sheykh of the Noâmsy) had ridden all one night, with a strong ghrazzu ; and they alighted at dawn to pray [such devout robbers they are !] The men were yet on their knees when one of them said, 'But to what effect is all this long weariness of prayers, this year after year pray-praying ?—so many prayers and every day pattering prayers, and I am never the better ; it is but casting away breath : eigh ! how long must I plough with my nose this dust of the khála ?—And now forsooth, O my Lord ! I say unto Thee, except Thou give me a thelûl to-day with a girby, I would as it were beat Thee with this camel stick ! '—It happened ere the sun set that the Heteymy's booty, of cattle which they took the same day, was a thelûl and two girbies ; so he said at the evening fire, 'Now ye may know, fellows, ye who blamed me when I prayed at dawn, how my Lord was adread of me to-day ! '" The man we have seen, was no right Beduwy but of the Heteymàn.—Often the tongue of some poor Beduwy may slide, in matter of religion, and his simplicity will be long remembered in the idle talk of the khála. So one having solemnly pronounced the Emir's name, Ibn Rashîd, a tribesman cries out "*Sully Ullah aleyhu wa yusellim*,"—saluting him as one of the greater prophets.

—I knew a Syrian missionary in one of the villages beyond Jordan, who said upon a time to a ragged (B. Sokhr) tribesman in mockery of the elvish simplicity of the common sort of Beduw, "Hast heard thou ?—this wonderful tiding in the world ?—

that the Lord is come down lately to Damascus?" *Beduwy:* "The Lord is come down, at es-Sham!—the Lord be praised! but speakest thou sooth?—is my Lord descended from heaven!"—"Thither all the people flow unto Him! and goest thou not up to visit thy Lord!"—"Eigh! I would fain go and see Him; but look Sir, at this! Sham is above seven journeys from hence, and how might I leave the cattle in the (open) wilderness?"

Whilst we sat, a stranger boy came in from the khála: he trudged barefoot through the heat, from ferîj to ferîj. Poor and adventurous, he carried but a club-stick in his hand and neither food nor water. From menzil to menzil of nomads was not many hours in this spring wilderness; and he could well find the way, for he was a Shammary. This boy of thirteen or fourteen years was seeking a herdsman's place; and his behaviour was prudent, as haply an affectionate mother had schooled his young heart. If any one asked him of that his (weighty) enterprise, he studied a moment, and then gave answer with a manly gruffness, in few and wise words. We asked him what should be his hire? he said, "The accustomed wages,—four she-goats at the year's end, and a cloak and a tunic," (that were about two guineas' worth). There is no expressed covenant for the hireling's meat,—the herdsmen carry a bowl with them and drink their fill of milk: this is not ill treatment. I found, making ciphers in the sand, that the lad might come to the possession in his twentieth year of fifty head of goats, or four camels.

We heard that Ibn Rashîd was not at Hâyil. "The Emir, they said, is *ghrazzai* (upon an expedition) in the north with the rajajîl; the princes [as Hamûd, Sleymàn] are with him, and they lie encamped at *Heyennîeh*,"—that is a place of wells in the Nefûd, towards Jauf. The Shammar princes have fortified it with a block-house; and a man or two are left in garrison, who are to shoot out at hostile ghrazzus: so that none shall draw water there, to pass over, contrary to the will of Ibn Rashîd. We heard that Anèybar was left deputy at Hâyil.—The sky was overcast whilst we sat, and a heavy shower fell suddenly. The sun soon shone forth again, and the hareem ran joyfully from the tents to fill their girbies, under the streaming granite rocks. The sheykh bade replenish the coffee pots, and give us a bowl of that sweet water to drink.—Braitshàn's mother boiled us a supper-dish of temmn: the nomad hospitality of milk was here scant,—but this is commonly seen in a coffee sheykh's beyt.

Departing betimes on the morrow we journeyed in a country now perfectly known to Eyâd. The next hollow ground was like a bed of colocynth gourds, they are in colour and bigness as oranges. We marched two hours and came to a troop of camels: the herds were two young men of Shammar. They asked of the land backward, by which we had passed, 'Was the rabîa sprung, and which and which plants for pasture had we seen there?' Then one of them went to a milch nâga to milk for us; but the other, looking upon me, said, "Is not this Khalîl, the Nasrâny?" [he too had seen me in Hâyil]! We were here abreast of the first outlying settlements of the Jebel; and now looking on our left hand, we had a pleasant sight, between two rising grounds, of green corn plots. My rafîks said, "It is *Gussa*, a corn hamlet, and you may see some of their women yonder; they come abroad to gather green fodder for the well camels." A young man turned from beside them, with a grass-hook in his hand; and ran hither to enquire tidings of us passengers.—Nor he nor might those women be easily discerned from Beduw! After the first word he asked us for a galliûn of tobacco;—"But come, he said, with me to our kasûr; ye shall find dates and coffee, and there rest yourselves." He trussed on his neck what gathered herbs he had in his cloak, and ran before us to the settlement. We found their kasûr to be poor low cottages of a single chamber.—Gussa is a [new] desert grange of the Emir, inhabited only three months in the year, for the watering of the corn fields (here from six-fathom square well-pits sunk in the hard baked earth), till the harvest; then the husbandmen will go home to their villages: the site is in a small wady.

Here were but six households of fifteen or twenty persons, seldom visited by tarkîes (*terâgy*). *Aly* our host set before us dates with some of his spring butter and léban: I wondered at his alacrity to welcome us,—as if we had been of old acquaintance! Then he told them, that 'Last night he dreamed of a tarkîy, which should bring them tobacco!'—Even here one knew me! and said, "Is not this Khalîl, the Nasrâny? and he has a paper from Ibn Rashîd, that none may molest him; I myself saw it sealed by the Emir." "How sweet, they exclaimed, is dokhân when we taste it again!—wellah we are *sherarîb* (tobacco tipplers)." I said, "Ye have land, why then do ye not sow it?"—"Well, we bib it; but to sow tobacco, and see the plant growing in our fields, that were an unseemly thing, *makrûha!*" When we left them near midday, they counselled us to pass by *Agella*, another like 'dîra,' or outlying corn settlement; we might arrive there ere nightfall.—Beyond their cornfields, I saw young

palms set in the seyl-strand: but wanting water, many were already sere. Commonly the sappy herb is seen to spring in any hole (that was perhaps the burrow of some wild creature) in the hard khála, though the waste soil be all bare: and the Gussa husbandmen had planted in like wise their palms that could not be watered; the ownership was betwixt them and the Beduw.

As they had shown us we held our way, through a grey and russet granite country, with more often basalt than the former trap rocks. Eyâd showed me landmarks, eastward, of the wells *es-Sákf*, a summer water-station of Shammar. Under a granite hill I saw lower courses of two cell-heaps, like those in the Harras; and in another place eight or more breast-high wild flagstones of granite, set up in a row.—There was in heathen times an idol's house in these forlorn mountains.

Seeing the discoloured head of a granite berg above us, the rafîks climbed there to look for water; and finding some they filled our girby. When the sun was setting we came to a hollow path, which was likely to lead to Agella. The wilderness was again máhal, a rising wind ruffled about us, and clouds covered the stars with darkness which seemed to bereave the earth from under our footsteps. My companions would seek now some sheltered place, and slumber till morning; but I encouraged them to go forward, to find the settlement to-night. We journeyed yet two hours, and I saw some house-building, though my companions answered me, it was a white rock: we heard voices and barking dogs soon after, and passed before a solitary nomad booth. We were come to the "dîrat" el-Agella. Here were but two cabins of single ground-chambers and wells, and cornplots. The wind was high, we shouted under the first of the house-walls; and a man came forth who bade us good evening. He fetched us fuel, and we kindled a fire in the lee of his house, and warmed ourselves: then our host brought us dates and butter and léban, and said, 'He was sorry he could not lodge us within doors, and the hour was late to cook anything.' Afterward, taking up his empty vessels, he left us to sleep.

We had gone, they said, by a small settlement, *Hâfirat Zeylûl;* my companions had not been here before. Hâyil was now not far off, Eyâd said; "To-morrow, we will set forward in the *jéhemma*, that is *betwixt the dog and the wolf*,—which is so soon, Khalîl, as thou mayest distinguish between a hound and the wolf, (in the dawning)."—The northern blast (of this last night in March) was keen and rude, and when the day broke, we rose shivering; they would

not remove now till the warm sun was somewhat risen. Yet we had rested through this night better than our hosts; for as we lay awake in the cold, we heard the shrieking of their well-wheels till the morning light. *Merjàn:* "Have the husbandmen or the Beduw the better life? speak, Khalîl, for we know that thou wast brought up among the Beduw."—"I would sell my palms, if I had any, to buy camels, and dwell with the nomads."—"And I," said he.

As we set forward the *ajjàj* or sand-bearing wind encumbered our eyes. A boy came along with us returning to el-Kasr, which we should pass to-day:—so may any person join himself to what travelling company he will in the open Arabic countries. The wilderness eastward is a plain full of granite bergs, whose heads are often trappy basalt; more seldom they are crumbling needles of slaty trap rock. Before noon, we were in sight of el-Kasr, under Ajja, which Merjàn in his loghra pronounced *Ejja:* we had passed from the máhal, and a spring greenness was here upon the face of the desert. There are circuits of the common soil about the desert villages where no nomads may drive their cattle upon pain of being accused to the Emir: such township rights are called *h'má* [*confer* Numb. xxxv. 2—5]. We saw here a young man of el-Kasr, riding round upon an ass to gather fuel, and to cut fodder for his well camels. Now he crossed to us and cried welcome, and alighted; that was to pull out a sour milkskin from his wallet—of which he poured us out to drink, saying, "You passengers may be thirsty?" Then taking forth dates, he spread them on the ground before us, and bade us break our fasts: so remounting cheerfully, he said, "We shall meet again this evening in the village."

The rafîks loosed out the thelûl, and we lay down in the sand of a seyl without shadow from the sun, to repose awhile. The Ageylies chatted; and when the village boy heard say between their talk, that there was a Dowlat at Medina,—"El-Medina! cries he, *kus umm-ha!*"—Eyâd and Merjàn looked up like saints, with beatific visages! and told him, with a religious awe, 'He had made himself a kafir! for knew he not that el-Medina is one of the two sanctuaries?' They added that word of the sighing Mohammedan piety, "Ullah, *ammr-ha*, the Lord build up Medina"—I have heard some Beduwy put thereto '*mûbrak thelûl en-Néby*, the couching place of the prophet's dromedary,' [Christians in the Arabic border-lands will say in their sleeve, *Ullah yuharrak-ha*, 'The Lord consume her with fire!'] It was new lore to the poor lad, who answered half aghast, that 'he meant not to speak anything amiss, and he took refuge in Ullah.' He drew out parched locusts from his scrip,

and fell to eat again: locusts clouds had passed over the Jebel, he said, two months before, but the damage had been light.

The tólâ, or new fruit-stalks of their palms, were not yet put forth; we saw also their corn standing green: so that the harvest in Jebel Shammar may be nearly three weeks later than at Kheybar and Medina.

At half-afternoon we made forward towards the (orchard) walls of el-Kasr, fortified with the lighthouse-like towers of a former age. Eyâd said, 'And if we set out betimes on the morrow, we might arrive in Hâyil, *há'l hazza*, about this time.' The villagers were now at rest in their houses, in the hottest of the day, and no man stirring. We went astray in the outer blind lanes of the clay village, with broken walls and cavernous ground of filthy sunny dust. Europeans look upon the Arabic squalor with loathing: to our senses it is heathenish. Some children brought us into the town. At the midst is a small open place with a well-conduit, where we watered the thelûl: that water is sweet, but lukewarm, as all ground-water in Arabia. Then we went to sit down, where the high western wall cast already a little shadow, in the public view; looking that some householder would call us.

Men stood in their cottage thresholds to look at us Beduins: then one approached,—it seems these villagers take the charge in turn, and we stood up to meet him. He enquired, "What be ye, and whence come ye, and whither will ye?" we sat down after our answer, and he left us. He came again and said '*sum!*' and we rose and followed him. The villager led us into his cottage yard; here we sat on the earth, and he brought us dates, with a little butter and thin whey: when we had eaten he returned, and we were called to the village Kahwa. Here also they knew me, for some had seen me in Hâyil. These morose peasants cumbered me with religious questions; till I was most weary of their insane fanaticism.

El-Kasr, that is *Kasr el-Asheruwát*, is a village of two hundred and fifty to three hundred souls; the large graveyard, without the place, is a wilderness of wild headstones of many generations. Their wells are sunk to a depth (the Beduins say) of thirty fathoms!

We now heard sure tidings of the Emir; his camp had been removed to *Hazzel*, that is an *aed* or jau (watering place made in hollow ground) not distant, eastwards, from Shekàky in the Ruwàlla country (where was this year a plentiful rabîa), 'and all Shammar was with him and the Emir's cattle.' They were not many days out from Hâyil, and the coming again of the Prince and his people would not be for some other

weeks. These are the pastoral, and warlike spring excursions of the Shammar Princes. A month or two they lie thus in tents like the Beduw; but the end of their loitering idleness is a vehement activity: for as ever their cattle are murubba, they will mount upon some great ghrazzu, with the rajajîl and a cloud of Beduw, and ride swiftly to surprise their enemies; and after that they come again (commonly with a booty) to Hâyil. —All the desert above Kasr was, they told us, máhal. The rabîa was this year upon the western side of Ajja; and the Emir's troops of mares and horses had been sent to graze about Môgug. Eyâd enquired, 'If anything had been heard of the twenty Ageyl riders from Medina!'

The villagers of Kasr are Beny Temîm: theirs is a very ancient name in Arabia. They were of old time Beduins and villagers, and their settled tribesmen were partly of the nomad life; now they are only villagers. They are more robust than the Beduin neighbours, but churlish, and of little hospitality. In the evening these villagers talked tediously with us strangers, and made no kahwa. Upon a side of their public coffee hall was a raised bank of clay gravel, the *manèm* or travellers' bedstead, a very harsh and stony lodging to those who come in from the austere delicacy of the desert; where in nearly every place is some softness of the pure sand. The nights, which we had found cold in the open wilderness, were here warm in the shelter of walls.—When we departed ere day, I saw many of these Arabian peasants sleeping abroad in their mantles; they lay stretched like hounds in the dust of the village street.

At sunrise we saw the twin heads of the Sumrâ Hâyil. Eyâd responded to all men's questions; "We go with this Khalîl to Hâyil, at the commandment of the Bashat el-Medina; and are bearers of his sealed letter to Ibn Rashîd; but we know not what is in the writing,—which may be to cut off all our heads!"—also I said in my heart, 'The Turks are treacherous!'—But should I break the Pasha's seal? No! I would sooner hope for a fair event of that hazard. This sealed letter of the governor of Medina, was opened after my returning from Arabia, at a British Consulate; and it contained no more than his commending me to '*The Sheykh*' Ibn Rashîd, and the request that he would send me forward on my journey.

I walked in the mornings two hours, and as much at afternoon, that my companions might ride; and to spare their sickly thelûl I climbed to the saddle, as she stood, like a Beduwy: but the humanity which I showed them, to my possibility, hardened their ungenerous hearts. Seeing them weary, and

Eyâd complaining that his soles were worn to the quick, I went on walking barefoot to Gofar, and bade them ride still.—There I beheld once more (oh! blissful sight), the plum trees and almond trees blossoming in an Arabian oasis. We met with no one in the long main street; the men were now in the fields, or sleeping out the heat of the day in their houses. We went by the *Manôkh*, and I knew it well; but my companions, who had not been this way of late years, were gone on, and so we lost our breakfast. When I called they would not hear; they went to knock at a door far beyond. They sat down at last in the street's end, but we saw no man. "Let us to Hâyil, and mount thou, Khalîl!" said the rafîks. We went on through the ruins of the northern quarter, where I showed them the road; and come near the desert side, I took the next way, but they trod in another. I called them, they called to me, and I went on riding. Upon this Eyâd's light head turning, whether it were he had not tasted tobacco this day, or because he was weary and fasting, he began to curse me; and came running like a madman, 'to take the thelûl.' When I told him I would not suffer it, he stood aloof and cursed on, and seemed to have lost his understanding. A mile beyond he returned to a better mind, and acknowledged to me, that 'until he had drunk tobacco of a morning his heart burned within him, the brain rose in his pan, and he felt like a fiend.'—It were as easy to contain such a spirit as to bind water!

I rode not a little pensively, this third time, in the beaten way to Hâyil; and noted again (with abhorrence, of race) at every few hours' end their "kneeling places";—those little bays of stones set out in the desert soil, where wayfarers overtaken by the canonical hours may patter the formal prayer of their religion. —About midway we met the morning passengers out from Hâyil: and looking upon me with the implacable eyes of their fanaticism, every one who went by uttered the same hard words to my companions, 'Why bring ye him again?' Ambar, Aneybar's brother, came next, riding upon an ass in a company; he went to Gofar, where he had land and palms. But the worthy Galla libertine greeted us with a pleasant good humour, —I was less it might be in disgrace of the princely household than of the fanatical populace. We saw soon above the brow of the desert the white tower-head of the great donjon of the castle, and said Merjàn, "Some think that the younger children of Telâl be yet alive therein. They see the world from their tower, and they are unseen." Upon our right hand lay the palms in the desert, es-Sherafa, founded by Metaab:—so we rode on into the town.

We entered Hâyil near the time of the afternoon prayers. Because the Emir was absent, there was no business! the most shops were shut. The long market street was silent; and their town seemed a dead and empty place. I saw the renegade Abdullah sitting at a shop door; then Ibrahîm and a few more of my acquaintance, and lastly the schoolmaster. The unsavoury pedant stood and cried with many deceitful gestures, "Now, welcome! and blessed be the Lord!—Khalîl is a Moslem!" (for else he guessed I had not been so foolhardy as to re-enter Ibn Rashîd's town.) At the street's end I met with Aneybar, lieutenant now in (empty) Hâyil for the Emir; he came from the Kasr carrying in his hand a gold-hilted back-sword: the great man saluted me cheerfully and passed by. I went to alight before the castle, in the empty Méshab, which was wont to be full of the couching thelûls of visiting Beduins: but in these days since Ibn Rashîd was *ghrazzai*, there came no more Beduins to the town. About half the men of Hâyil were now in the field with Ibn Rashîd; for, besides his salaried rajajîl, even the salesmen of the sûk are the Prince's servants, to ride with him. This custom of military service has discouraged many traders of the East Nejd provinces, who had otherwise been willing to try their fortunes in Hâyil.

Some malignants of the castle ran together at the news, that the Nasrâny was come again. I saw them stand in the tower gate, with the old coffee-server; "Heigh! (they cried) it is he indeed! now it may please Ullah he will be put to death."—Whilst I was in this astonishment, Aneybar returned; he had but walked some steps to find his wit. "*Salaam aleyk!*" "*Aleykôm es-salaam,*" he answered me again, betwixt good will and wondering, and cast back the head; for they have all learned to strut like the Emirs. Aneybar gave me his right hand with a lordly grace: there was the old peace of bread and salt betwixt us.—"From whence, Khalîl? and ye twain with him what be ye?—well go to the coffee hall! and there we will hear more." Aly el-Aŷid went by us, coming from his house, and saluted me heartily.

When we were seated with Aneybar in the great kahwa, he asked again, "And you Beduw with him, what be ye?" Eyâd responded with a craven humility: "We are Heteym."—"Nay ye are not Heteym."—"Tell them, I said, both what ye be, and who sent you hither." *Eyâd:* "We are Ageyl from Medina, and the Pasha sent us to Kheybar to convey this Khalîl, with a letter to Ibn Rashîd."—"Well, Ageyl, and what tribesmen?"—"We must acknowledge we are Beduins, we are Auájy." *Aneybar:* "And, Khalîl, where are your letters?"—

I gave him a letter from Abdullah es-Siruàn, and the Pasha's sealed letter. Aneybar, who had not learned to read gave them to a secretary, a sober and friendly man, who perusing the unflattering titles "*To the sheykh Ibn Rashîd*," returned them to me unopened.—Mufarrij, the steward, now came in; he took me friendly by the hand, and cried, "Sum!" (i.e. short for *Bismillah*, in God's name) and led us to the mothif. There a dish was set before us of Ibn Rashîd's rusty tribute dates, and—their spring hospitality—a bowl of small camel léban. One of the kitchen servers showed me a piece of ancient copper money, which bore the image of an eagle; it had been found at Hâyil, and was Roman.

The makhzan was assigned us in which I had formerly lodged; and my rafîks left me to visit their friends in the town. Children soon gathered to the threshold and took courage to revile me. Also there came to me the princely child Abd el-Azîz, the orphan of Metaab: I saw him fairly grown in these three months; he swaggered now like his uncle with a lofty but not disdainful look, and he resembles the Emir Mohammed. The princely child stood and silently regarded me, he clapt a hand to his little sword, but would not insult the stranger; so he said: "Why returned, Khalîl Nasrâny?"—"Because I hoped it would be pleasant to thine uncle, my darling."—"Nay, Khalîl! nay, Khalîl! the Emir says thou art not to remain here." I saw Zeyd the gate-keeper leading Merjàn by the hand; and he enquired of the lad, who was of a vindictive nature, of all that had happened to me since the day I arrived at Kheybar. Such questions and answers could only be to my hurt: it was a danger I had foreseen, amongst ungenerous Arabs.

We found Aneybar in the coffee-hall at evening: "Khalîl, he said, we cannot send thee forward, and thou must depart to-morrow."—"Well, send me to the Emir in the North with the Medina letter, if I may not abide his coming in Hâyil."—"Here rest to-night, and in the morning (he shot his one palm from the other) depart!—Thou stay here, Khalîl! the people threatened thee to-day, thou sawest how they pressed on thee at your entering."—"None pressed upon me, many saluted me."—"Life of Ullah! but I durst not suffer thee to remain in Hâyil, where so many are ready to kill thee, and I must answer to the Emir: sleep here this night, and please Ullah without mishap, and mount when we see the morning light."—Whilst we were speaking there came in a messenger, who arrived from the Emir in the northern wilderness: "And how does the Emir, exclaimed Aneybar with an affected heartiness of voice; and where left you him encamped?" The messenger, a worthy

man of the middle age, saluted me, without any religious misliking, he was of the strangers at Hâyil from the East provinces. *Aneybar:* "Thou hast heard, Khalîl? and he showed me these three pauses of his malicious wit, on his fingers, *To-morrow! — The light! — Depart!*" — "Whither?" — "From whence thou camest;—to Kheybar: art thou of the *dîn* (their religion)?"—"No, I am not."—"And therefore the Arabs are impatient of thy life: wouldst thou be of the dîn, thou mightest live always amongst them."—"Then send me to-morrow, at my proper charge, towards el-Kasîm."

They were displeased when I mentioned the *Dowla:* Aneybar answered hardly, "What Dowla! here is the land of the Aarab, and the dominion of Ibn Rashîd.—He says Kasîm: but there are no Beduw in the town (to convey him). Khalîl! we durst not ourselves be seen in Kasîm," and he made me a shrewd sign, sawing with the forefinger upon his black throat.—"Think not to deceive me, Aneybar; is not a sister of the Emir of Boreyda, a wife of Mohammed ibn Rashîd? and are not they your allies?"—"Ullah! (exclaimed some of them), he knows everything."—*Aneybar:* "Well! well! but it cannot be, Khalîl: how sayest thou, sherîf?"

—This was an old gentleman-beggar, with grey eyes, some fortieth in descent from the Néby, clad like a Turkish citizen, and who had arrived to-day from Medina, where he dwelt. His was an adventurous and gainful trade of hypocrisy: three months or four in a year he dwelt at home; in the rest he rode, or passed the seas into every far land of the Mohammedan world. In each country he took up a new concubine; and whereso he passed he glosed so fructuously, and showed them his large letters patent from kings and princes, and was of that honourable presence, that he was bidden to the best houses, as becometh a religious sheykh of the Holy City, and a nephew of the apostle of Ullah: so he received their pious alms and returned to the illuminated Medina. Bokhâra was a *villegiatura* for this holy man in his circuit, and so were all the cities beyond as far as Càbul. In Mohammedan India, he went a begging long enough to learn the vulgar language. Last year he visited Stambûl, and followed the [not] glorious Mohammedan arms in Europe; and the Sultan of Islam had bestowed upon him his imperial firmàn.—He showed me the *dedale* engrossed document, with the sign manual of the Calif upon a half fathom of court paper. And with this broad charter he was soon to go again upon an Indian voyage.

—When Aneybar had asked his counsel, "*Wellah yâ el-Mohafûth* (answered this hollow spirit), and I say the same,

it cannot be; for what has this man to do in el-Kasîm? and what does he wandering up and down in all the land; (he added under his breath), *wa yiktub el-bilâd*, and he writes up the country." *Aneybar:* "Well, to-morrow, Khalîl, depart; and thou Eyâd carry him back to Kheybar."—*Eyâd:* "But it would be said there, 'Why hast thou brought him again?' wellah I durst not do it, Aneybar." Aneybar mused a little. I answered them, "You hear his words; and if this rafîk were willing, yet so feeble is their thelûl, you have seen it yourselves, that she could not carry me."—*Eyâd:* "Wellah! she is not able."—"Besides, I said, if you cast me back into hazards, the Dowla may require my blood, and you must every year enter some of their towns as Bagdad and Medina: and when you send to India with your horses, will you not be in the power of my fellow citizens?"—*The Sherîf:* "He says truth, I have been there, and I know the Engleys and their Dowla: now let me speak to this man in a tongue which he will understand,—he spoke somewhat in Hindostani—what! an Engleysy understand not the language of el-Hind?"—*Aneybar:* "Thou Eyâd (one of our subject Beduins)! it is not permitted thee to say nay; I command you upon your heads to convey Khalîl to Kheybar; and you are to depart to-morrow.—Heigh-ho! it should be the hour of prayer!" Some said, They had heard the *ithin* already: Aneybar rose, the Sherîf rose solemnly and all the rest; and they went out to say their last prayers in the great mesjid.

In the next makhzan lodged a stranger, newly come from the wars: and I heard from him the first sure tidings,—'that the Moslemîn had the worse; but the jehâd being now at an end, they returned home. The Muskovs were big, he said, and manly bodies with great beards.' But, of all that he saw in the land of Europe, most strange seemed to him the sheep of the Nasâra, 'that they had tails like camels' [and not the huge tallow laps of the Arabian stock]. He had come lately to Hâyil in company with the great sheykh of el-Ajmân. That sheykh of Aarab had been taken captive by the Turks, in their occupation of el-Hása, and banished to the confines of Russia. There he was seven years in durance; and his Beduin kindred in Arabia had (in the last two years) slain the year's-mind for him,—supposing him to be deceased! But when the valorous (unlettered) man in a strange land heard the cry to warfare for the religion, he made his humble petition to the Sultan; and liberty was granted him to bear a lance to the jehâd in the worship of Ullah and the Apostle.—This Beduin duke was wounded, in the arm. At the armistice the Sultan bade him ask a reward; and he an-

swered, "That I might return to my province, *Hájjar!*"—In Ramathàn he landed with this companion at Jidda: they visited Mecca and Medina, and from Medina they rode to Hâyil. Here Mohammed ibn Rashîd received him kindly, and dismissed him with his princely gift of three thelûls and a saddle-bag full of silver reals. The noble Arabian was now gone home to his country; and we heard that he had submitted himself to the Wahâby.

That stranger, his rafîk, who had but one mocking eye, which seemed to look askance, said to me he had seen me three years before in Alexandria, and spoken with me! [I think it was true,—that one day meeting with him, in the street I had enquired the way of him.] To my ear the Arabian speech sounded mincing and affected-like upon his tongue. He said he was from el-Yémen, but what he was indeed (in this time of trouble) I might not further enquire. When I asked him of the sherîf from Medina, he answered with an incredulous scorn (which might have become an European), "He is no sherîf, I know him well, but a beggar come all the way hither, from Medina, with a box of candles (which they have not in these parts) for Ibn Rashîd, only to beg of him four or five reals, and receive a change of clothing. He does this every few years, though he has a good house at Medina; he runs through all the world a-begging."—"But wherefore, if he have to live?"—"It is only his avarice."

The Sherîf came, after prayers, to visit me, and his wayfaring companion, clad in their long city coats, wide girdles, superfluous slops, and red caps wound about with great calico turbans. They asked, 'Was there any water?' We were all thirsty from the journey, which is like a fever in Arabia; and I went out to ask a little water, for my guests, at the Kasr gate. It was shut: "What wouldst thou, Khalîl?" I heard a voice say in the dark, and I knew it was Aneybar; he was sitting there on Hamûd's clay settle. I asked, "Why made he this ado about my coming again to Hâyil? and seeing that I came with a letter from the Pasha of Medina?"—"Tell us not of pashas, here is Ibn Rashîd's government: to-morrow depart, there is no more to say;" and he turned to a companion, who answered him, "Ay to-morrow early! away with the cursed Nasrâny." I asked Aneybar who was his counsellor, since I could not see him: but he answered not.—The unsavoury schoolmaster went by, and when he knew our voices, "Akhs! quoth he, I saluted thee to-day, seeing thee arrive, as I supposed, a Moslem, but now thou wilt be slain." Aneybar was not a bad man, or fanatical, but he had a bonds-

man's heart, and the good was easily corrupted in him, by the despiteful reasons of others.

I went on to knock at the door of Aly el-Aŷid and ask a little water. His wife opened with "Welcome Khalîl."—"And where is Aly?"—"My husband is gone out to sleep in the (ripening) cornfields, he must watch all night;" she bade me enter, but I excused myself. She was young and pleasant, of modest demeanour, and had many tall children. When I was formerly at Hâyil, I often visited them, and she sat unveiled, before the hakîm, with her husband; and he would have it so, because I was a Nasrâny. She brought me water and I returned to my makhzan.

The sherîf's companion had been in the Bagdad caravan; afterwards he lay sick in a hospital at Medina: he met lately with the sherîf, all ready to go upon his northern journey, and they joined company. Some nomads riding to Hâyil, had carried them upon their camels for two reals each, but far ways about, so that they arrived full of weariness and impatience. When they returned to their makhzan I said I would go over presently to visit them.—*Eyâd*, "Is not the sherîf going to el-Méshed? we will give him money to take thee with him, and let us see what the morning will bring forth; look, Khalîl! I will not forsake thee."—When we entered, the sherîf drew me out the Sultan's diploma; he found his goggle spectacles, and when he had set them solemnly astride on his nose, the old fox took up his candle end and began to read forth. He showed us his other documents and letters mandatory, from princes and pashas, 'Only, quoth he, there lacked him one from the Engleys!'—He would have me write him a thing, that he might have entrance to the Consulate of our nation at Bagdad; and he hoped there to obtain a certificate to further him in his Indian voyage. "Reach me the inkhorn, look in the bags, companion," quoth the iniquitous shrew; who oppressed me here, and would that I should lift him up abroad!—"Lend me that reed, and I will not fail thee,—what good deeds of thine shall I record? wilt thou persuade Aneybar?"—"Ugh!" (he would as lief that I perished in this wilderness, as to thrive himself in India).

Eyâd: "Sherîf, since thou art going to Méshed, take with thee Khalîl, and we will give thee four reals;" also Khalîl shall deliver thee a writing for the Engleys."—"Ugh! said the old shrew, four reals, four only, ugh! we may consider of it tomorrow. He added this miserable proverb—*the Lord may work much mercy before the morning:* and—this is the only word I know of their speech, besides *bret* (*bread*),—el-Engleys *weri-*

gud." I asked, "Did they take thee too for a spy in the Indian country?"—"Ay, and there only can I blame their government: *I went no whither in all India, but I was watched!* and for such it is that I would obtain a certificate, another time, from a Konsulato."—"And did any threaten thee because of thy religion?"—"Nay, that I will say for them."—"Be they not just to all without difference?"—"They are just, out of doubt; and (he said to Eyâd) I will tell thee a tale. One day as I journeyed in el-Hind, I hastened, I and a concubine of mine, to come to a town not far beyond to lodge: but the night falling on us short of the place, I turned aside, where I saw a military station; because I feared for the woman, and if we should lie abroad, we were in danger of robbers.

"The [sepoy] sentinel would not suffer me to pass the gate, "The sun, he said is set:" then in my anger I struck him. [This is very unlike the Arabian comity; but the holy parasite was town-bred and not wont to suffer contradiction so far from home.] The soldier reported to the guard, and their officer sent for me; he was an Engleysy,—they are all yellow haired, and such as this Khalîl. When I told him my quality and spread my firmans before him, which ye have seen, the officer commanded to make ready for us a lodging and supper, and to give me twenty-five rupees; and he said to me, "You may lodge here one month, and receive daily rations."—"I would thou might persuade this people in Hâyil to show some humanity to strangers!"—"Ha! (answered the sherîf, as a citizen despising them), they are Beduw!" and the false old man began to be merry.

"Bokhâra, he told me, is a city greater than Damascus; the Emir, who—he added mocking—would be called *Sûltàn*, had a wide and good country; but now (he murmured) the Muskôv are there!"—"Well, tell us of the jehâd."—"I myself was at the wars, and am only lately come home to Medina;" where he said, he had heard of me (detained) at Kheybar, when my matter was before the council.—"But, eigh! the Nasâra had the upper hand; and they have taken a province."—"Akhs! cries Eyâd, tell us, sherîf, have the Nasâra conquered any béled of the Sooltàn? to whom Ullah send the victory!—Can the Nasâra prevail against the Moslemîn?" The sherîf answered with the Mohammedan solemnity, and cast a sigh, "*Amr Ullah, amr Ullah!* it was God's ordinance."—*Eyâd:* "Ha! sherîf, what thinkest thou, will the Nasâra come on hither?"—"That is unlikely!" Eyâd's busy broken head was full of a malicious subtlety: I said therefore, "Sherîf, thinkest thou that this land would be worth to them a cup of coffee?"—"Well, it is all

chôl, steppes, an open desolation; aye, what profit might they have in it!" "And the Engleys?"—"They were of our part."—"Eyâd you hear this from the sherîf's mouth!"—*Eyâd:* "But the Nasâra take the Sultan's provinces, says the sherîf: and the Engleys are Nasâra!"

When the morning sun rose I had as lief that my night had continued for ever. There was no going forward for me, nor going backward, and I was spent with fatigues.—We went over to the great coffee-hall. Aneybar sat there, and beside him was the old dry-hearted sherîf, who drank his morrow's cup with an holy serenity. "Eyâd affirms, I said, that he cannot, he dare not, and that he will not convey me again to Kheybar."—"To Kheybar thou goest, and that presently."

Eyâd was leading away his sick thelûl to pasture under Ajja, but the Moghréby gatekeeper withheld him by force. That Moor's heart, as at my former departure from Hâyil, was full of brutality. "Come, Zeyd, I said to him, be we not both Western men and like countrymen among these Beduw?"—"Only become a Moslem, and we would all love thee; but we know thee to be a most hardened Nasrâny.—Khalîl comes (he said to the bystanders) to dare us! a Nasrâny, here in the land of the Moslemîn! Was it not enough that we once sent thee away in safety, and comest thou hither again!" Round was this burly man's head, with a brutish visage; he had a thick neck, unlike the shot-up growth of the slender Nejd Arabians; the rest of him an unwieldy carcase, and half a cart-load of tripes.

In the absence of the princely family, my soul was in the hand of this cyclops of the Méshab. I sat to talk peaceably with him, and the brute-man many times lifted his stick to smite the kafir; but it was hard for Zeyd, to whom I had sometime shown a good turn, to chafe himself against me. The opinions of the Arabs are ever divided, and among three is commonly one mediator:—it were blameworthy to defend the cause of an adversary of Ullah; and yet some of the people of Hâyil that now gathered about us with mild words were a mean for me. The one-eyed stranger stood by, he durst not affront the storm; but when Zeyd left me for a moment, he whispered in my ear, that I should put them off, whom he called in contempt 'beasts without understanding, Beduw!'—"Only seem thou to consent with them, lest they kill thee; say 'Mohammed is the apostle of Ullah,' and afterward, when thou art come into sure countries, hold it or leave it at thine own liking. This is not to sin before God, when force oppresses us, and there is no deliverance!"

Loitering persons and knavish boys pressed upon me with insolent tongues: but Ibrahîm of Hâyil, he who before so friendly accompanied me out of the town, was ready again to befriend me, and cried to them, "Back with you! for shame, so to thrust upon the man! O fools, have ye not seen him before?" Amongst them came that Abdullah of the broken arm, the boy-brother of Hamûd. I saw him grown taller, and now he wore a little back-sword; which he pulled out against me, and cried, "O thou cursed Nasrâny, that wilt not leave thy miscreance!"—The one-eyed stranger whispered, "Content them! it is but waste of breath to reason with them. Do ye—he said to the people—stand back! I would speak with this man; and we may yet see some happy event, it may please Ullah." He whispered in my ear, "Eigh! there will be some mischief; only say thou wilt be a Moslem, and quit thyself of them. Show thyself now a prudent man, and let me not see thee die for a word; afterward, when thou hast escaped their hands, *settîn séna*, sixty years to them, and *yulaan Ullah abu-hum*, the Lord confound the father of them all! Now, hast thou consented?—ho! ye people, to the mesjid! go and prepare the *muzayyîn*: Khalîl is a Moslem!"—The lookers-on turned and were going, then stood still; they believed not his smooth words of that obstinate misbeliever. But when I said to them, "No need to go!"—"Aha! they cried, the accursed Nasrâny, Ullah curse his parentage!"—*Zeyd* (the porter): "But I am thinking we shall make this (man) a Moslem and circumcise him; go in one of you and fetch me a knife from the Kasr:" but none moved, for the people dreaded the Emir and Hamûd (reputed my friend). "Come, Khalîl, for one thing, said Zeyd, we will be friends with thee; say, there is none God but the Lord and His apostle is Mohammed: and art thou poor we will also enrich thee."—"I count your silver as the dust of this méshab:—but which of you miserable Arabs would give a man anything? Though ye gave me this castle, and the *beyt el-mâl*, the pits and the sacks of hoarded silver which ye say to be therein, I could not change my faith."—"*Akhs—akhs—akhs—akhs!*" was uttered from a multitude of throats: I had contemned, in one breath, the right way in religion and the heaped riches of this world! and with horrid outcries they detested the antichrist.

—"Eigh Nasrâny! said a voice, and what found you at Kheybar, ha?"—"Plenty of dates O man, and fever."—"The more is the pity, cried they all, that he died not there; but akhs! these cursed Nasrânies, they never die, nor sicken as other men: and surely if this (man) were not a Nasrâny, he had been dead long

ago."—"Ullah curse the father of him!" murmured many a ferocious voice. Zeyd the porter lifted his huge fist; but Aneybar appeared coming from the sûk, and Ibrahîm cries, "Hold there! and strike not Khalîl."—*Aneybar:* "What ado is here, and (to Zeyd) why is not the Nasrâny mounted?—did I not tell thee?"—"His Beduw were not ready; one of them is gone to bid his kinsfolk farewell, and I gave the other leave to go and buy somewhat in the sûk."—*Aneybar:* "And you people will ye not go your ways?—*Sheytàn!* what has any of you to do with the Nasrâny; Ullah send a punishment upon you all, and upon him also."

I said to Aneybar, "Let Eyâd take new wages of me and threaten him, lest he forsake me."—"And what received he before?"—"Five reals."—"Then give him other five reals. [Two or three had sufficed for the return journey; but this was his malice, to make me bare in a hostile land.] When the thelûl is come, mount,—and Zeyd see thou that the payment is made;" and loftily the Galla strode from me.—Cruel was the slave's levity; and when I had nothing left for their cupidity how might I save myself out of this dreadful country?—*Zeyd:* "Give those five reals, ha! make haste, or by God—!"—and with an ugh! of his bestial anger he thrust anew his huge fist upon my breast. I left all to the counsel of the moment, for a last need I was well armed; but with a blow, putting to his great strength, he might have slain me.—Ibrahîm drew me from them. "Hold! he said, I have the five reals, where is that Eyâd, and I will count them in his hand. Khalîl, rid thyself with this and come away, and I am with you." I gave him the silver. Ibrahîm led on, with the bridle of the thelûl in his hand, through the market street, and left me at a shop door whilst he went to seek Aneybar. Loitering persons gathered at the threshold where I sat; the worst was that wretched young Abdullah el-Abeyd; when he had lost his breath with cursing, he drew his little sword again; but the bystanders blamed him, and I entered the makhzan.

The tradesman, who was a Meshedy, asked for my galliûn and bade me be seated; he filled it with hameydy, that honey-like tobacco and peaceable remedy of human life. "What tidings, quoth he, in the world?—We have news that the Queen of the Engleys is deceased; and now her son is king in her room." Whilst I sat pensive, to hear his words! a strong young swordsman, who remained in Hâyil, came suddenly in and sat down. I remembered his comely wooden face, the fellow was called a Moghréby, and was not very happy in his wits. He drew and felt down the edge of his blade: so

said Hands-without head—as are so many among them, and sware by Ullah: "Yesterday, when Khalîl entered, I was running with this sword to kill him, but some withheld me!" The tradesman responded, "What has he done to be slain by thee?" *Swordsman:* "And I am glad that I did it not:"—he seemed now little less rash to favour me, than before to have murdered me.

Aneybar, who this while strode unquietly up and down, in the side streets, (he would not be seen to attend upon the Nasrâny), appeared now with Ibrahîm at the door. The Galla deputy of Ibn Rashîd entered and sat down, with a mighty rattling of his sword of office in the scabbard, and laid the blade over his knees. Ibrahîm requested him to insist no more upon the iniquitous payment out of Khalîl's empty purse, or at least to make it less. "No, five reals!" (exclaimed the slave in authority,) he looked very fiercely upon it, and clattered the sword. "God will require it of thee; and give me a schedule of safe conduct, Aneybar." He granted, the tradesman reached him an hand-breadth of paper, and Ibrahîm wrote, 'No man to molest this Nasrâny.' Aneybar inked his signet of brass, and sealed it solemnly, ANEYBAR IBN RASHID.

"The sherîf (I said) is going to Bagdad, he will pass by the camp of the Emir: and there are some Beduw at the gate—I have now heard it, that are willing to convey me to the North, for three reals. If thou compel me to go with Eyâd, thou knowest that I cannot but be cast away: treachery O Aneybar is punished even in this world! May not a stranger pass by your Prince's country? be reasonable, that I may depart from you to-day peaceably, and say, the Lord remember thee for good." The Galla sat arrogantly rattling the gay back-sword in his lap, with a countenance composed to the princely awe; and at every word of mine he clapped his black hand to the hilt. When I ceased he found no answer, but to cry with tyranny, "Have done, or else by God—"! and he showed me a hand-breadth or two of his steel out of the scabbard. "What! he exclaimed, wilt thou not yet be afraid?" Now Eyâd entered, and Ibrahîm counted the money in his hand: Aneybar delivered the paper to Eyâd.—"The Emir gave his passport to me."—"But I will not let thee have it, mount! and Ibrahîm thou canst see him out of the town."

At the end of the sûk the old parasite seyyid or sherîf was sitting square-legged before a threshold, in the dust of the street. "Out, I said in passing, with thy reeds and paper; and I will give thee a writing?" The old fox in a turban winced, and he murmured some koran wisdom between his broken

teeth.—There trotted by us a Beduwy upon a robust thelûl. "I was then coming to you, cried the man; and I will convey the Nasrâny to el-Irâk for five reals." *Eyâd:* "Well, and if it be with Aneybar's allowance, I will give up the five reals, which I have; and so shall we all have done well, and Khalîl may depart in peace. Khalîl sit here by the thelûl, whilst I and this Beduwy go back to Aneybar, and make the accord, if it be possible; wellah! I am sorry for thy sake."—A former acquaintance, a foreigner from el-Hása, came by and stayed to speak with me; the man was one of the many industrious strangers in Hâyil, where he sewed cotton quilts for the richer households. "This people, quoth he, are untaught! all things are in the power of Ullah: and now farewell, Khalîl, and God give thee a good ending of this adventure."

Eyâd returned saying, Aneybar would not be entreated, and that he had reviled the poor Beduwy. "Up, let us hasten from them; and as for Merjàn, I know not what is become of him. I will carry thee to Gofar, and leave thee there.—No, wellah Khalîl, I am not treacherous, but I durst not, I cannot, return with thee to Kheybar: at Gofar I will leave thee, or else with the Aarab."—"If thou betray me, betray me at the houses of hair, and not in the settlements; but you shall render the silver."—"Nay, I have eaten it; yet I will do the best that I may for thee."

We journeyed in the beaten path towards Gofar; and after going a mile, "Let us wait, quoth Eyâd, and see if this Merjàn be not coming." At length we saw it was he who approached us with a bundle on his head,—he brought temmn and dates, which his sister (wedded in the town) had given him. Eyâd drew out a leathern budget, in which was some victual for the way that he had received from the Mothîf, (without my knowledge): it was but a little barley meal and dates of ill kind, in all to the value of about one shilling. We sat down, Merjàn spread his good dates, and we breakfasted; thus eating together I hoped they might yet be friendly, though only misfortunes could be before me with such unlucky rafîks. I might have journeyed with either of them but not with both together. Eyâd had caught some fanatical suspicion in Hâyil, from the mouth of the old Medina sherîf!—that the Nasâra encroached continually upon the dominion of the Sultàn, and that Khalîl's nation, although not enemies, were not well-wishers, in their hearts, to the religion of Islam. When I would mount; "Nay, said Eyâd, beginning to swagger, the returning shall not be as our coming; I will ride myself." I said no more; and cast thus again into the wilderness I must give them line.—My companions boasted, as we went, of

promises made to them both in Hâyil.—Aneybar had said, that would they return hither sometime, from serving the Dowla, they might be of Ibn Rashîd's (armed) service ;—Eyâd an horseman of the Emir's riders, and Merjàn one of the rajajîl.

Two women coming out from Hâyil overtook us, as they went to Gofar. " The Lord be praised (said the poor creatures, with a womanly kindness) that it was not worse. Ah ! thou,—is not thy name Khalîl ?—they in yonder town are *jabábara*, men of tyrannous violence, that will cut off a man's head for a light displeasure. Eigh me ! did not he so that is now Emir, unto all his brother's children ? Thou art well come from them, they are hard and cruel, *kasyîn*. And what is this that the people cry, ' *Out upon the Nasrâny !* ' The Nasâra be better than the Moslemîn." *Eyâd :* " It is they themselves that are the Nasâra, wellah, *khubithîn*, full of malignity." " It is the Meshâhada that I hate, said Merjàn, may Ullah confound them." It happened that a serving boy in the public kitchen, one of the patients whom I treated (freely) at my former sojourning in Hâyil, was Merjàn's brother. The Meshâhadies he said had been of Aneybar's counsel against me.—Who has travelled in Phoenician and Samaritan Syria may call to mind the inhumanity [the last wretchedness and worldly wickedness of irrational religions,—that man should not eat and drink with his brother !] of those Persian or Assyrian colonists, the *Metówali*.

Forsaking the road we went now towards the east-building of Gofar :—the east and west settlements lie upon two veins of ground-water, a mile or more asunder. The western oasis, where passes the common way, is the greater ; but Eyâd went to find some former acquaintance in the other with whom we might lodge. Here also we passed by forsaken palm-grounds and ruinous orchard houses, till we came to the inhabited ; and they halted before the friend's dàr. Eyâd and Merjàn sat down to see if the good man (of an inhospitable race, the B. Temîm), would come forth to welcome us. Children gathered to look on, and when some of them knew me, they began to fleer at the Nasrâny. Merjàn cursed them, as only Semites can find it in their hearts, and ran upon the little mouthing knaves with his camel-stick ; but now our host coming down his alley saluted Eyâd, and called us to the house. His son bore in my bags to the kahwa : and they strewed down green garden stalks before the thelûl and wild herbage.

A bare dish of dates was set before us ; and the good-man made us thin coffee : bye and bye his neighbours entered. All these were B. Temîm, peasant-like bodies in whom is no natural urbanity ; but they are lumpish drudgers, living honestly

of their own—and that is with a sparing hand. When I said to one of them, "I see you all big of bone and stature, unlike the (slender) inhabitants of Hâyil!"—He answered, dispraising them, "The Shammar are *Beduw!*" Whilst we sat, there came in three swarthy strangers, who riding by to Hâyil alighted here also to drink coffee.—They carried up their zíka to the Prince's treasury; for being few and distant Aarab, his exactors were not come to them these two years: they were of Harb, and their wandering ground was nigh Medina. They mounted again immediately; and from Hâyil they would ride continually to Ibn Rashîd in the northern wilderness.

My rafîks left me alone without a word! I brought in therefore the thelûl furnitures, lest they should lead away their beast and forsake me. Eyâd and Merjân feared no more that they must give account for me; and their wildness rising at every word, I foresaw how next to desperate, must be my further passage with them: happily for my weary life the milk-season was now in the land.—The water veins upon which their double oasis is founded flow, they say, from Ajja. The water height in their eight-fathom wells falls about a fathom in the long summer season. These B. Temîmy hosts showed a dull countenance towards 'the adversary of Ullah.' Yet the story of my former being in Hâyil was well known to them: they even told me of my old nâga, the *Khueyra*, that she had lately calved:—I would she were yet mine! for her much milk which might sustain a man's life in full health in the desert. The nâga of any good hump has rich milk; if her hump be low she has less and lean milk. The B. Temîm are very ancient in these districts: yet an elder nation, the *B. Taâmir*, they say, inhabited the land before them. They name their jid or patriarch *Temîm;* he was brother of Wâil jid of the Annezy and Maazy [Vol. I. p. 229].—My rafîks came again at evening with treacherous looks.

CHAPTER X.

THE SHAMMAR AND HARB DESERTS IN NEJD.

Herding supper of milk. A flight of cranes. An evil desert journey, and night, with treacherous rafîks. Aly of Gussa again. Braitshán's booths again. "Arabs love the smooth speaking." Another evil journey. A menzil of Heteym; and parting from the treacherous rafîks. Nomad thirst for tobacco. A beautiful Heteym woman. Solubba. Maatuk and Noweyr. "Nasâra" passengers. Life of these Heteym. Burial of the Nasrâny's books. Journey to the Harb, eastward. Gazelles. Camel milk bitter of wormwood. Heteym menzils. Come to Harb Aarab. False rumour of a foray of the Waháby El-Aûf. An Harb sheykh. An Harb bride. Khálaf ibn Náhal's great booth. Khálaf's words. Seleymy villagers. Mount again and alight by night at tents. Motlog and Tollog. Come anew to Ibn Náhal's tent. Ibn Náhal, a merchant Beduin. His wealth. A rich man rides in a ghrazzu, to steal one camel, and is slain. Tollog's inhospitable ferîj. Wander to another menzil. "Poor Aly." An Ageyly descried. A new face. A tent of poor acquaintance.

At daybreak we departed from Gofar: this by my reckoning was the first week in April. Eyâd loosed out our sick thelûl to pasture; and they drove her slowly forward in the desert plain till the sun went down behind Ajja, when we halted under bergs of grey granite. These rocks are fretted into bosses and caves more than the granite of Sinai: the heads of the granite crags are commonly trap rock. Eyâd, kindling a fire, heated his iron ramrod, and branded their mangy thelûl.—I had gone all day on foot; and the Ageylies threatened every hour to cast down my bags, though now light as Merjàn's temmn, which she also carried. We marched four miles further, and espied a camp fire; and coming to the place we found a ruckling troop of camels couched for the night, in the open khála. The herd-lad and his brother sat sheltering in the hollow bank of a seyl, and a watch-fire of sticks was burning before them. The hounds of the Aarab follow not with the herds, the lads could not see beyond their fire-light, and our *salaam* startled them: then falling on our knees we sat down by them,—and with that word we

were acquainted. The lads made some of their nâgas stand up, and they milked full bowls and frothing over for us. We heard a night-fowl shriek, where we had left our bags with the thelûl: my rafîks rose and ran back with their sticks, for the bird (which they called *sirrûk*, a thief) might, they said, steal something. When we had thus supped, we lay down upon the pleasant seyl sand to sleep.

As the new day lightened we set forward. A little further we saw a flock of some great sea-fowl grazing before us, upon their tall shanks in the wilderness.—I mused that (here in Nejd) they were but a long flight on their great waggle wings from the far seabord; a morrow's sun might see them beyond this burning dust of Arabia! At first my light-headed rafîks mistook them for sheep-flocks, although only black fleeces be seen in these parts of Nejd: then having kindled their gun-matches, they went creeping out to approach them; but bye and bye I saw the great fowl flag their wings over the wide desert, and the gunners returning.—I asked "from whence are these birds?"—"Wellah from Mecca," [that is from the middle Red Sea bord.]

This soil was waste gravel, baked hard in the everlasting drought, and glowing under the soles of our bare feet; the air was like a flame in the sun. An infirm traveller were best to ride always in the climate of Arabia: now by the cruelty of my companions, I went always on foot; and they themselves would ride. And marching in haste, I must keep them in view, or else they had forsaken the Nasrâny: my plight was such that I thought, after a few days of such efforts, I should rest for ever. So it drew to the burning midst of the afternoon, when, what for the throes in my chest, I thought that the heart would burst. The hot blood at length spouted from my nostrils: I called to the rafîks who went riding together before me to halt, that I might lie down awhile, but they would not hear. Then I took up stones, to receive the dropping gore, lest I should come with a bloody shirt to the next Aarab: besides it might work some alteration in my rafîks' envenomed spirits!—in this haste there fell blood on my hands. When I overtook them, they seeing my bloody hands drew bridle in astonishment! *Merjàn:* "Now is not this a kafir!"—"Are ye not more than kafirs, that abandon the rafik in the way?" They passed on now more slowly, and I went by the side of the thelûl.—"If, I added, ye abandon the rafîk, what honourable man will hereafter receive you into their tents?" Merjàn answered, "There is keeping of faith betwixt the Moslemîn, but not with an enemy of Ullah!"

They halted bye and bye and Eyâd dismounted: Merjàn who was still sitting upon the thelûl's back struck fire with a flint: I thought it might be for their galliûns, since they had bought a little sweet hameydy, with my money, at Hâyil: but Eyâd kindled the cord of his matchlock. I said, "This is what?" They answered, "A hare!"—"Where is your hare? I say, show me this hare!" Eyâd had yet to put priming to the eye of his piece; they stumbled in their words, and remained confused. I said to them, "Did I seem to you like this hare? by the life of Him who created us, in what instant you show me a gun's mouth, I will lay dead your hare's carcases upon this earth: put out the match!" he did so. The cool of the evening approached; we marched on slowly in silence, and doubtless they rolled it in their hollow hearts what might signify that vehement word of the Nasrâny. "Look, I said to them, *rizel-leyn!* you two vile dastards, I tell you plainly, that in what moment you drive me to an extremity ye are but dead dogs; and I will take this carrion thelûl!"

My adventure in such too unhappy case had been nearly desperate; nigher than the Syrian borders I saw no certain relief. Syria were a great mark to shoot at, and terribly far off; and yet upon a good thelûl, fresh watered—for extremities make men bold, and the often escaping from dangers—I had not despaired to come forth; and one watering in the midway,—if I might once find water, had saved both thelûl and rider.—Or should I ride towards Teyma; two hundred miles from hence?—But seeing the great landmarks from this side, how might I know them again!—and if I found any Aarab westward, yet these would be Bishr, the men's tribesmen. Should I ride eastward in unknown dîras? or hold over the fearful Nefûd sand billows to seek the Sherarât? Whithersoever I rode I was likely to faint before I came to any human relief; and might not strange Aarab sooner kill the stranger, seeing one arrive thus, than receive me? My eyes were dim with the suffered ophthalmia, and not knowing where to look for them, how in the vastness of the desert landscape should I descry any Aarab? If I came by the mercy of God to any wells, I might drink drop by drop, by some artifice, but not water the thelûl.

Taking up stones I chafed my blood-stained hands, hoping to wash them when we should come to the Aarab; but this was the time of the spring pasture, when the great cattle are jezzîn, and oft-times the nomads have no water by them, because there is léban to drink. Eyâd thought the game turned against him! when we came to a menzil, I might complain of them and he would have a scorn.—"Watch, said he, and when any camel

stales, run thou and rinse the hands; for wellah seeing blood on thy hands, there will none of the Aarab eat with thee."—The urine of camels has been sometimes even drunk by town caravaners in their impatience of thirst. I knew certain of the Medânite tradesmen to the Sherarât, who coming up at midsummer from the W. Sirhân, and finding the pool dry (above Maan) where they looked to have watered, filled their bowl thus, and let in it a little blood from the camel's ear. I have told the tale to some Beduins; who answered me, "But to drink this could not help a man, wellah he would die the sooner, it must so wring his bowels."

It was evening, and now we went again by el-Agella. When the sun was setting, we saw another camel troop not far off. The herdsmen trotting round upon some of their lighter beasts were driving-in the great cattle to a sheltered place between two hills; for this night closed starless over our heads with falling weather. When we came to them the young men had halted their camels and were hissing to them to kneel,—*ikh-kh-kh!* The great brutes fall stiffly, with a sob, upon one or both their knees, and underdoubling the crooked hind legs, they sit ponderously down upon their haunches. Then shuffling forward one and the other fore-knee, with a grating of the harsh gravel under their vast carcase-weight, they settle themselves, and with these pains are at rest: the fore bulk-weight is sustained upon the *zôra;* so they lie still and chaw their cud, till the morning sun. The camel leaves a strange (reptile-like) print (of his knees, of the zôra and of the sharp hind quarters), which may be seen in the hard wilderness soil after even a year or two. The smell of the camel is muskish and a little dog-like, the hinder parts being crusted with urine; yet is the camel more beautiful in our eyes than the gazelles, because man sees in this creature his whole welfare, in the khála. [*v.* Vol. I. p. 220.]

The good herding lads milked for us largely: we drunk deep and far into the night; and of every sup is made ere morning sweet blood, light flesh and stiff sinews. The rain beat on our backs as we sat about their watch-fire of sticks on the pure sand of the desert; it lightened and thundered. When we were weary we went apart, where we had left our bags, and lay down in our cloaks, in the night wind and the rain. I lay so long musing of the morrow, that my companions might think me sleeping. They rested in the shelter of the next crag, where I heard them say—my quick hearing helping me in these dangers like the keen eyesight of the nomads—that later in

the night they would lift their things on the thelûl and be gone. I let them turn over to sleep: then I rose and went to the place where the fire had been.

The herdsmen lay sleeping in the rain; and I thought I would tell the good lads my trouble. Their sister was herding with them, but in presence of strange menfolk she had sat all this evening obscurely in the rain, and far from the cheerful fire. Now she was warming herself at the dying embers, and cast a little cry as she saw me coming, for all is fear in the desert. 'Peace! I said to her, and I would speak with her brethren.' She took the elder by the shoulder, and rolling him, he wakened immediately, for in this weather he was not well asleep. They all sat up, and the young men, rubbing their faces asked, "Oh, what—? and wherefore would not the stranger let them rest, and why was I not gone to sleep with my rafîks?" These were manly lads but rude; they had not discerned that I was so much a stranger. I told them, that those with me were Annezy, Ageylies, who had money to carry me to Kheybar; but their purpose was to forsake me, and perhaps they would abandon me this night."—"Look you (said they, holding their mouths for yawning), we are poor young serving men, and have not much understanding in such things; but if we see them do thee a wrong, we will be for thee. Go now and lie down again, lest they miss thee; and fear nothing, for we are nigh thee."

About two hours before the day Eyâd and Merjàn rose, whispering, and they loaded the things on the couching thelûl; then with a little spurn they raised her silently. "Lead out (I heard Eyâd whisper), and we will come again for the guns." I lay still, and when they were passed forth a few steps I rose to disappoint them: I went with their two match-locks in my hands to the herdsmen's place, and awaked the lads. The treacherous rafîks returning in the dark could not find their arms: then they came over where I sat now with the herdsmen.—"Ah! said they, Khalîl had of them an unjust suspicion; they did but remove a little to find shelter, for where they lay the wind and rain annoyed them." Their filed tongues prevailed with the poor herding lads, whose careless stars were unused to these nice cases; and heartless in the rain, they consented with the stronger part,—that Khalîl had misconstrued the others' simple meaning. "Well, take, they said, your match-locks, and go sleep again, all of you; and be content Khalîl. And do ye give him no more occasion, said these upland judges:—and wellah we have not napped all this long night!"

I went forward with the Ageylies, when we saw the morning light; Eyâd rode. We had not gone a mile when he threatened to abandon me there in the khála; he now threatened openly to shoot me, and raised his camel-stick to strike me; but I laid hand on the thelûl's bridle, and for such another word, I said, I would give him a fall. Merjàn had no part in this violence; he walked wide of us, for being of various humour, in the last hour he had fallen out with Eyâd. [In their friendly discoursing, the asseverations of these Bishr clansmen (in every clause) were in such sort;—*Merjan: Wellah, yâ ibn ammy*, of a truth, my cousin! *Eyâd: Ullah hadîk*, the Lord direct thee!—*Wa hyât rukbátak*, by the life of thy neck!—*Weysh aleyk*, do as thou wilt, what hinders.] —"Well, Khalîl, let be now, said Eyâd, and I swear to thee a menzil of the Aarab is not far off, if the herding lads told us truly."

We marched an hour and found a troop of camels. Whilst their herdsmen milked for us, we met that Aly, who had entertained us before at Gussa! he was here again abroad to gather forage. He told us a wife of his lay sick with fever: "and have you not a remedy, Khalîl, for the entha" (female)? *Eyâd:* "Khalîl has kanakîna, the best of medicines for the fever, I have seen it at Medina, and if a man but drink a little he is well anon: what is the cost, Khalîl?"—"A real." *Aly:* "I thought you would give it me, what is a little medicine, it costs thee nothing, and I will give thee fourpence; did I not that day regale you with dates?" Yet because the young wife was dear to him, Aly said he would go on to the Beduins' menzil, and take up a grown lamb for the payment. We came to a *ferîj* of Shammar about nine in the morning. Eyâd remembered some of those Aarab, and he was remembered by them: we heard also that Braitshàn's booths were now at half an hour's distance from hence upon our right hand. This Shammar host brought us to breakfast the best dates of the Jebel villages, clear as cornelians, with a bowl of his spring léban. Leaving there our baggage, without any mistrust (as amongst Aarab), we went over to Braitshàn's ferîj,—my rafîks hoping there to drink kahwa. A few locusts were flying and alighting in this herbage.

Sitting with Braitshàn in the afternoon, when Eyâd had walked to another booth, and Merjàn was with the thelûl, I spoke to him of my treacherous companions, and to *Ferrah*, an honest old man whom we had found here before. "What is, I asked, your counsel? and I have entered to-day under your roof." They

answered each other gravely, "Seeing that Khalîl has required of us the protection, we ought to maintain his right." But within a while they repented of their good disposition, lest it should be said, that they had taken part with the Nasrâny against a 'Mîslim'; and they ended with these words, 'They could not go betwixt *khuiân* (companions in the journey).' They said to Eyâd, when he arrived, 'That since he had carried only my light bags, and I was come down from Hâyil upon my feet, and he had received five reals to convey me to Kheybar, and that in every place he threatened to abandon me; let him render three reals, and leave me with the Aarab, and take the other two for his hire, and go his way.' Eyâd answered, "If I am to blame, it is because of the feebleness of my thelûl."—"Then, why, I exclaimed, didst thou take five reals to carry a passenger upon the mangy carrion?" The Beduins laughed; yet some said, I should not use so sharp words with my wayfellow,—"Khalîl, the Aarab love the fair speaking." I knew this was true, and that my plain right would seem less in their shallow eyes than the rafîks' smooth words.—*Eyâd:* "Well, be it thus." "Thou hast heard his promise, said they, return with *khûak*, thy way-brother, and all shall be well."—Empty words of Arabs! the sun set; my rafîks departed, and I soon followed them.

Our Shammar host had killed the sacrifice of hospitality: his mutton was served in a great trencher, upon temmn boiled in the broth. But the man sat aloof, and took no part in our evening talk; whether displeased to see a kafir under his tent-cloth, or because he misliked my Annezy rafîks. I told Aly he might have the kanakîna, a gift, so he helped me to my right with Eyâd; 'He would,' he answered.—I wondered to see him so much at his ease in the booths of the Aarab! but his parents were Beduw, and Aly left an orphan at Gussa, had been bred up there. He bought of them on credit a good yearling ram to give me: they call it here *tully*, and the ewe lamb *rókhal*.

Aly brought me his tully on the morrow, when we were ready to depart; and said, "See, O Khalîl, my present!"—"I look for the fulfilment of your last night's words; and, since you make them void, I ought not to help him in a little thing, who recks not though I perish!" The fellow, who weighed not my grief, held himself scorned by the Nasrâny: my bags were laid upon the thelûl, and he gazed after us and murmured. The dewless aurora was rising from those waste hills, without the voice of any living creature in a weary wilderness; and I followed forth the riders, Eyâd and Merjân.

The gravel stones were sharp; the soil in the sun soon glowed as an hearth under my bare feet; the naked pistol (hidden under my tunic) hanged heavily upon my panting chest; the air was breathless, and we had nothing to drink. It was hard for me to follow on foot, notwithstanding the weak pace of their thelûl: a little spurn of a rider's heel and she had trotted out of my sight! Hard is this human patience! showing myself armed, I might compel them to deliver the dromedary; but who would not afterward be afraid to become my rafîk? If I provoked them, they (supposing me unarmed), might come upon me with their weapons; and must I then take their poor lives?—but were that just?—in this faintness of body and spirit I could not tell; I thought that a man should forsake life rather than justice, and pollute his soul with outrage. I went training and bearing on my camel-stick,—a new fatigue—to leave a furrow in the hard gravel soil; lest if those vile spirited rafîks rode finally out of my sight, I should be lost in the khála. I thought that I might come again, upon this trace, to Braitshàn's booths, and the Aarab. I saw the sun mount to high noon; and hoped from every new brow to descry pasturing camels, or some menzil of the Nomads.

An hour further I saw camels that went up slowly through a hollow ground to the watering. There I came up to my rafîks: they had stayed to speak with the herdsmen, who asked of the desert behind us. The Nomads living in the open wilderness are greedy of tidings; and if herdsmen see passengers go by peaceably in the desert they will run and cry after them, 'What news, ho!—Tell us of the soil, that ye have passed through?—Which Aarab be there?—Where lodge they now?—Of which waters drink they?—And, the face of them is whitherward?—Which herbs have ye seen? and what is the soil betwixt them and us? found ye any bald places (máhal)?—With whom lodged ye last night?—heard ye there any new thing, or as ye came by the way?" Commonly the desert man delivers himself after this sort with a loud suddenness of tongue, as he is heated with running; and then only (when he is nigher hand) will he say more softly, 'Peace be with thee.'—The passengers are sure to receive him mildly; and they condescend to all his asking, with *Wellah Fulàn!* 'Indeed thou Such-an-one.' And at every meeting with herdmen they say over, with a set face, the same things, in the same words, ending with the formal *wa ent sélim*, 'and thou being in peace.'—The tribesman hardly bids the strangers farewell, when he has turned the back; or he stands off, erect and indifferent, and lets pass the tarkîeh.

I stayed now my hand upon the thelûl; and from the next high grounds we saw a green plain before us. Our thirst was great, and Eyâd showed with his finger certain crags which lay beyond; 'We should find pools in them,' he said (after the late showers): but I marked in the ground [better than the inept Beduin rafîks] that no rain had fallen here in these days. We found only red pond-water,—so foul that the thirsting thelûl refused to drink. I saw there the forsaken site of a winter encampment: the signs are shallow trenching, and great stones laid about the old steads of their beyts. Now we espied camels, which had been hidden by the hollow soil, and then a worsted village! My rafîks considered the low building of those tents, and said, "They must be of Harb!" As we approached they exclaimed, "But see how their beyts be stretched nigh together! they are certainly Heteym."

We met with an herdsman of theirs driving his camels to water, and hailed him—"Peace! and ho! what Aarab be those yonder?"—The man answered with an unwonted frankness, "I (am an) Harby dwelling with this ferîj, and they are Heteym."—Eyâd began to doubt! for were they of Kâsim's Heteym (enemies of the Dowla at Kheybar), he thought he were in danger. Yet now they could not go back; if he turned from them his mangy thelûl might be quickly overtaken. The Ageylies rode on therefore with the formal countenance of guests that arrive at a nomad menzil. The loud dogs of the encampment leapt out against us with hideous affray; and as we came marching by the beyts, the men and the hareem who sat within, only moving their eyes, silently regarded us passing strangers. We halted before the greater booth in the row, which was of ten or twelve tents.

Eyâd and Merjân alighted, set down the packs and tied up the knee of the thelûl. Then we walked together, with the solemnity of guests, to the open half of the tent, which is the men's apartment; here at the right hand looking forth: it is not always on the same side among the people of the desert. We entered, and this was the sheykh's beyt. Five or six men were sitting within on the sand, with an earnest demeanour (and that was because some of them knew me)! They rose to receive us, looking silently upon me, as if they would say, "Art not thou that Nasrâny?"

The nomad guest—far from his own—enters the strange beyt of hospitality, with demure looks, in which should appear some gentle token of his own manly worth. We sat down in the booth, but these uncivil hosts—Heteymies—kept their uneasy silence. They made it strange with us; and my rafîks beat their

camel-sticks upon the sand and looked down: the Heteymies gazed side-long and lowering upon us. At length, despising their mumming, and inwardly burning with thirst, I said to the sly fellow who sat beside me, a comely ill-blooded Heteymy and the host's brother, "*Eskîny má*, give me a little water to drink." He rose unwillingly; and fetched a bowl of foul clay-water. When I only sipped this unwholesome bever: "*Rueyht* (he said maliciously), hast allayed thy thirst?" My companions asked for the water, and the bowl was sent round. "Drink! said the Heteymies, for there is water enough." At length there was set before us a bowl of mereesy shards and a little léban: then first they broke their unlucky silence. "I think we should know thee (quoth he of the puddle water); art not thou the Nasrâny that came to Kâsim's from Ibn Rashîd?"

They had alighted yesterday: they call the ground *Âul*, of those crags with water. The (granitic) landscape is named *Ghrólfa;* and *Sfá*, of a plutonic mountain, which appeared eastward over the plain seven miles distant; and they must send thither to fetch their water. The altitude was here 4600 feet. The flocks were driven in at the going down of the sun; and bye and bye we saw *Maatuk*—that was our host's name—struggling to master a young ram. Eyâd sent Merjàn with the words of course, "Go and withhold him." Merjàn made as though he would help the ram, saying, with the Arabs' smooth (effeminate) dissimulation, 'It should not be, nay by Ullah we would never suffer it.' "Oho! young man, let me alone, answered the Heteymy, may I not do as I please with mine own?" and he drew his slaughter-sheep to the woman's side.—Two hours later Maatuk bore in the boiled ram brittled, upon a vast trencher of temmn. He staggered under the load and caught his breath, for the hospitable man was asthmatic.

Eyâd said when we were sitting alone, "Khalîl we leave thee here, and *el-Kasîm* lies behind yonder mountains; these are good folk, and they will send thee thither."—"But how may ye, having no water-skin, pass over to the Auájy?"—"Well, we will put in to Thurghrud for a girby."—"Ullah remember your treachery, the Aarab will blame you who abandon your rafîk, also the Pasha will punish you; and as you have robbed me of those few reals he may confiscate some of your arrears."—"Oh say not so, Khalîl! in this do not afflict me; and at our departure complain not: let not the hosts hear your words, or they will not bring you forward upon your journey."

When the rest were sleeping I saw Maatuk go forth;—I

thought this host must be good, although an Heteymy. I went to him and said I would speak with him.—"Shall we sit down here then, and say on,"—for the Arabs think they may the better take counsel in their weak heads when sitting easily upon the béled. I told him how the rafîks had made me journey hitherto on my feet (an hundred miles) from Hâyil; how often they had threatened in the midst of the khála to forsake me, and even to kill me: should I march any longer with them?—no! I was to-day a guest in his tent; I asked him to judge between us, and after that to send me safely to el-Kasîm.—"All this will I do; though I cannot myself send thee to el-Kasîm, but to some Harb whose tents are not far from us, eastward; and we may find there someone to carry thee thither. Now, when the morning is light and you see these fellows ready to set forward, then say to me, *dakhîlak*, and we shall be for thee, and if they resist we will detain their thelûl."—"Give thy hand, and swear to me."—"Ay, I swear, said he, wullah, wullah!" but he drew back his hand; for how should they keep touch with a Nasrâny!—But in the night time whilst I slept my companions also held their council with Maatuk: and that was as between men of the same religion, and Maatuk betrayed me for his pipeful of sweet hameydy tobacco.

When it was day those rafîks laid my bags upon the thelûl, and I saw Eyâd give to Maatuk a little golden hameydy, for which the Heteymy thanked him benignly. Then, taking up their mantles and matchlocks, they raised the thelûl with a spurn: Merjàn having the bridle in his hand led forth, with *neselîm âleyk*. As they made the first steps, I said to Maatuk, "My host detain them, and *ana dakhîl-ak!*—do justly."—"Ugh! go with them, answered Maatuk (making it strange), what justice wouldst thou have, Nasrâny?"—"Where be thy last night's promises? Is there no keeping faith, Heteymy? listen! I will not go with them." But I saw that my contention would be vain; for there was some intelligence between them.

When Eyâd and Merjàn were almost out of sight, the men in the tent cried to me, "Hasten after them and your bags, or they will be quite gone."—"I am your dakhîl, and you are forsworn; but I will remain here."—"No!"—and now they began to thrust me (they were Heteym). Maatuk caught up a tent-stake, and came on against me; his brother, the sly villain, ran upon me from the backward with a cutlass. "Ha! exclaimed Maatuk, I shall beat out his brains."—"Kill him—kill him!" cried other frenetic voices (they were young men of Harb and Annezy dwelling in this ferîj). "Let me alone, cries his brother, and I will chop off the head of a cursed Nasrâny."

"I cannot, I said to them, contend with so many, though ye be but dastards; put down your weapons. And pray good woman! [to Maatuk's wife who looked to me womanly over her curtain, and upbraided their violence] pour me out a little léban; and let me go from this cursed place."—"Ah! what wrong, she said to them, ye do to chase away the stranger! it is harrâm, and, Maatuk, he is thy dakhîl:" she hastened to pour me out to drink. "Drink! said she, and handed over the bowl, drink! and may it do thee good;" and in this she murmured a sweet proverb of their dîra, *widd el-ghrarîb ahlhu*, "the desire of the stranger is to his own people; speed the stranger home."

"Up, I said, Maatuk, and come with me to call the Ageylies back, my strength is lost, and alone I cannot overtake them."—"I come, and wellah will do thee right with them." When we had gone hastily a mile, I said: "I can follow no further, and must sit down here; go and call them if thou wilt." Great is their natural humanity: this Heteymy, who was himself infirm, bade me rest; and he limped as fast as he might go and shouted after them,—he beckoned to my late rafîks! and they tardily returned to us. "Maatuk, I said, this is the end of my journey to-day: Eyâd shall give me here Aneybar's schedule of safe conduct, and he shall restore me three reals; also, none of you chop words with me, for I am a weary man, whom ye have driven to extremities."—*Maatuk* (to Eyâd): "What say you to this? it seems your rafîk is too weary to go any more, will ye carry him then on the thelûl?"—"We will not carry him; we can only sometimes ride upon her ourselves; yet I will carry him—it is but half a day—to Thúrghrud, and leave him there!" This I rejected. *Maatuk:* "Well, he shall stay with us; and I will send Khalîl forward to the Harb with *Ibn Náhal*, for his money. Now then I say restore his money, let it be two reals, and the paper from Ibn Rashîd,—what, man! it is his own."—*Eyâd:* "I am willing to give up the paper to Khalîl, so he write me a discharge, which may acquit me before the Pasha; but I will not restore a real of the silver, I have spent it,—what, man! wouldst thou have my clothes?"—*Maatuk:* "We shall not let thee depart so! give Khalîl one real, and lay down the schedule."—*Eyâd:* "Well, I accept:" he took out a crown, and, "This is all I have left, said he; let Khalîl give me fourpence, for this is fourpence more than the mejîdie."—"You may think yourselves well escaped for fourpence, which is mine own: take that silver, Maatuk, *arrabûn* (earnest-money) of the three reals for conveying me as thou said'st to the Harb." He received it, but the distrustful wretch made me give him immediately the other two. I recovered

thus Aneybar's safe-conduct, and that was much for my safety in the wild country. Eyâd insisted for his written discharge, and I wrote, "Eyâd, the Ageyly, of Bejaida, Bishr, bound for five reals by Abdullah Siruân, lieutenant at Kheybar, to convey me to Hâyil, and engaged there by Aneybar, Ibn Rashîd's deputy, for which he received other five, to carry me again to Kheybar, here treacherously abandons me at Âul, under Sfá, in the Shammar dîra." The Ageylies took the seal from my hand, and set it to themselves twenty times, to make this instrument more sure: then Maatuk made them turn back to the menzil with my baggage. So Eyâd and Merjàn departed; yet not without some men's crying out upon them from the tents, for their untruth to the rafîk.

These Heteymies were heavy-hearted fanatics, without the urbanity of Beduins: and Maatuk had sold me for a little tobacco. For an hour or two he embalmed his brain with the reeking drug; after that he said, "Khalîl, *dakhîl-ak*, hast thou not, I beseech thee a little dokhân? ah! say not that thou hast none; give me but a little, and I will restore to thee those three reals, and carry thee on my thelûl to Ibn Náhal."—"I have no dokhân, though you cut off my head."—"Khalîl, yet fill my galliûn once, and I will forgive thee all!"—Had I bought a little tobacco at Hâyil, I had sped well.

One Annezy and three Harb beyts were in this Heteymy ferîj. Some of those strangers asked me in the afternoon, what tribesmen were the rafîks that had forsaken me. I answered, "Auájy and Bejaijy of Bishr."—"Hadst thou said this before to us, they had not parted so! we had seized their thelûl, for they are *gôm*, and we have not eaten with them." Said one: "Whilst they talked I thought the speech of the younger sounded thus, ay billah it was Bejaijy."—"You might overtake them."—"Which way went they?"—"To Baitha Nethîl, and from thence they will cross to the Auájy." Eyâd had this charge, from Kheybar to fetch the Siruan's and the Bîshy's thelûls. [Although those Beduw were enemies of the Dowla, the Ageyl dromedaries had been privately put out to pasture among them.] In that quarter of the wilderness was sprung (this year) a plentiful *rabîa*, after the autumnal rains [Vol. I. p. 562, 575], "so that the camels might lie down with their fills at noonday."—"How now? (said one to another) wilt thou be my rafîk if the 'bil come home this evening? shall we take our thelûls and ride after them: they will journey slowly with their mangy beast; if the Lord will, we may overtake them, and cut their throats."—"Look (I said) I have told you their path, go and

take the thelûl if you be able, but you shall not do them any hurt." I was in thought of their riding till the nightfall: but the camels came not.

Of Ibn Náhal's Aarab they had no late tidings. They spoke much in my hearing of Ibn Náhal; and said the hareem —that were the best hearted in this encampment, "His tent is large, so large! and he is rich, so rich,—ouf! all is there liberality: and when thou comest to his tent say, 'Send me, O Ibn Náhal, to el-Kasîm,' and he will send thee."

Maatuk and his evil-eyed brother were comely; and their sister—she dwelt in Maatuk's beyt—was one of the goodliest works of nature; only (such are commonly the Heteymàn) not well coloured. She went freshly clad; and her beauty could not be hid by the lurid face-clout: yet in these her flowering years of womanhood she remained unwedded! The thin-witted young Annezy man of the North, who sat all day in the sheykh's beyt, fetched a long breath as oft as she appeared—as it were a dream of their religion—in our sight; and plucking my mantle he would say, "Sawest thou the like ere now!" This sheykhess, when she heard their wonted *ohs!* and *ahs!* cast upon them her flagrant great eyes, and smiled without any disdain.—She, being in stature as a goddess, yet would there no Beduwy match with her (an Heteymîa) in the way of honourable marriage! But dissolute Beduins will mingle their blood out of wedlock with the beautiful Heteymîas; and I have heard the comely ribald Eyâd mock on thus, making his voice small like a woman's,—"Then will she come and say humbly to the man, 'Marry me, for I am with child, and shield me from the blame.'"

There was an Heteymy in this menzil who returned after an absence: I enquired, 'Where had he been in the meanwhile?'—"Wellah, at el-Hâyat; it is but one long day upon the thelûl, and I have wedded there a (black) wife."—"Wherefore thus?"—"Wellah I wished for her."—"And what was the bride money?"—"I have spent nothing."—"Or gave she thee anything?"—"Ay billah! some palms."—"She has paid for thee!" "Well, why not?"—"Will not thy children be black like slaves, *abîd?*"—"She is blackish-red, her children will be reddish."—"And what hast thou to do with village wives?"—"Eigh! I shall visit her now and then; and when I come there go home to mine own house:"—and cries the half-witted nomad, "Read, Khalîl, if this thing which I have done be lawful or unlawful?" [The negro village el-Hâyat is in the S.-E. borders of the (Kheybar) Harra; and a journey from thence toward Medina is the palm hamlet Howeyat. The (Annezy) Beduin landlords in both settlements (*v.* p. 28) were

finally expulsed by Abeyd ibn Rashîd; because not conforming themselves to the will of the Emir, they had received their Ateyba neighbours—who were his enemies—as their *dakhîls*, and would have protected them against him.]

The camels were azab, Maatuk's thelûl was with them; and till their coming home we could not set out for Ibn Náhal. Some Solubba rode-in one morrow on their asses; and our people gave them pots and kettles (which are always of brass), to carry away, for tinning. I found two young Solubbies gelding an ass behind the tents!—(the Aarab have only entire horses). The gipsies said laughing, 'This beast was an ass overmuch, and they had made him chaste!' I found an old Solubby sitting in Maatuk's tent, a sturdy greybeard; his grim little eyes were fastened upon me. I said to him, "What wouldst thou?"—"I was thinking, that if I met with thee alone in the khála, I would kill thee."—"Wherefore, old tinker?"—"For thy clothing and for any small things that might be with thee, Nasrâny;—if the wolf found thee in the wilderness, wert thou not afraid?"—The Solubba offend no man, and none do them hurt [*v.* Vol. I. p. 281]. I enquired of these: "Is it true that ye eat the sheep or camel which is dead of itself?"—"We eat it, and how else might we that have no cattle eat meat in the menzils of the Aarab! Wellah, Khalîl, is this halàl or harrâm?"

A day or two after Maatuk was for no more going to Ibn Náhal; he said, "Shall I carry thee to el-Hâyat? or else I might leave thee at Semîra or at Seleyma." But I answered, "To Ibn Náhal;" and his good wife Noweyr, poor woman, looking over her tent cloth, spoke for me every day; "Oh! said she, ye are not good, and Maatuk, Maatuk! why hinder Khalîl? perform thy promise, and *widd el-ghrarîb beledhu aan el-ájnaby* (it is a refrain of the Nomad maidens 'speed the stranger on his way to his own people;' or be it, 'the heart of the stranger is in his own country, and not in a strange land.'") The good hareem, her neighbours, answered with that pious word of fanatical Arabia, 'We have a religion, and they have a religion; every man is justified in his own religion.' Noweyr was one of those good women that bring the blessing to an household. Sometimes I saw her clay-pale face in their tent, without the veil: though not in prosperous health she was daily absent in the khála, from the forenoon till the mid-afternoon; and when I asked her wherefore she wearied herself thus? she said, and sighed, "I must fetch water from the Sfá to-day, and to-morrow visit the camels; and else Maatuk beats me." Maatuk's hospitality was more than any Beduwy had showed me: Noweyr gave

me to drink of her léban; and he bade me reach up my hand when I was hungry to take of her new mereesy shards, which were spread to dry in the sun upon their worsted roof. If the camels came home he milked a great bowlful for the stranger, saying, it was his sádaka, or meritorious human kindness, for God's sake. In these evenings I have seen the sporting goats skip and stand, often two and three together, upon the camels' steep chines: and the great beasts, that lay chawing the cud in the open moonlight, took no more heed of them than cattle in our fields, when crows or starlings light upon them.

Maatuk was afraid to further me, because of Ibn Rashîd: and they told me a strange tale. A year or two ago these Heteym carried on their camels some strangers, whom they called "Nasâra"!—I know not whither. The Emir hearing of it, could hardly be entreated not to punish them cruelly, and take their cattle.—"Ay, this is true, O Khalîl!" added Moweyr.—"But what Nasrânies! and from whence?"—"Wellah, they could not tell, the strangers were Nasâra, as they heard." The Arabs are barren-minded in the emptiness of the desert life, and retchless of all that pertains not to their living. "Nasâra," might signify in their mouths no more than "aliens not of the orthodox belief." *Maatuk:* "Ibn Rashîd is not thy friend, and the country is dangerous; abide with me, Khalîl, till the Haj come and return again, next spring." "How might I live those many months? is there food in the khála?"—"You may keep my camels."—"But how under the flaming sun, in the long summer season?"—"When it is hot thou canst sit in my booth, and drink léban; and I will give thee a wife."—Hearing his words, I rejoiced, that the Aarab no longer looked upon me as some rich stranger amongst them! When he pronounced 'wife,' the worthy man caught his breath!—could he offer a bint of Heteym to so white a man? so he said further, "I will give thee an *Harbîa*."

"Years ago, quoth Maatuk, there came into our parts a Moghreby [like Khalîl],—wellah we told little by him; but the man bought and sold, and within a while we saw him thriving. He lived with Harb, and took a wife of their daughters; and the Moor had flocks and camels, all gotten at the first and increased of his traffic in samn and clothing. Now he is dead, his sons dwell with Harb, and they are well-faring." We sat in the tent, and they questioned me, 'Where is thy nation?' I shewed them the setting sun, and said we might sail thither in our shipping, *sefn*.—"Shipping (they said one to another) is *zýmát;* but O Khalîl, it is there, in the West, we have heard to be

the Kafir Nation! and that from thence the great danger shall come upon el-Islam: beyond how many floods dwell ye, we heard seven; and how many thelûl journeys be ye behind the Sooltàn?"—Coffee-drinking, though the Heteymàn be welfaring more than the neighbour Beduins, is hardly seen, even in sheykhs' tents, amongst them: there was none in Maatuk's ferîj. Aarab of Ibn Rashîd, their only enemies are the Ateyba; and pointing to the eastward, "All the peril, said Maatuk, is from thence!"—These Heteym (unlike their kindred inhabiting nearer to Medina) are never cheesemakers.

He is a free man that may carry all his worldly possession upon one of his shoulders: now I secretly cast away the superfluous weight of my books, ere a final effort to pass out of Arabia, and (saving *Die alte Geographie Arabiens*, and Zehme's *Arabien seit hundert Jahren*) gave them honourable burial in a thób's hole; heaped in sand, and laid thereon a great stone.—In this or another generation, some wallowing camel or the streaming winter rain may discover to them that dark work of the Nasrâny. Six days the Nomad tents were standing at Âul, to-morrow they would dislodge; and Maatuk now consented to carry the stranger to Ibn Náhal; for Noweyr, lifting her pale face above the woman's curtain, many times daily exhorted him, saying, "Eigh, Maatuk! detain not Khalîl against his liking; speed the stranger home."

Their camels were come; and when the morning broke, 'Art thou ready, quoth Maatuk, and I will bring the thelûl: but in faith I know not where Ibn Náhal may be found." Noweyr put a small skin of samn in her husband's wallet; to be, she said, for the stranger. We mounted, Maatuk's sly brother brought us on our journey; and hissed his last counsels in my rafîk's ear, which were not certainly to the advantage of the Nasrâny:—"Aye! aye!" quoth Maatuk. We rode on a hurr, or dromedary male (little used in these countries), and which is somewhat rougher riding. By this the sun was an hour high; and we held over the desert toward the Sfá mountain. After two hours we saw another menzil of Heteym, sheykh *Ibn Dammûk*, and their camels pasturing in the plain. Maatuk called the herdsman to us to tell and take the news; but they had heard nothing lately of Ibn Náhal.

The waste beyond was nearly máhal; we rode by some granite blocks, disposed baywise, and the head laid south-eastward, as it were towards Mecca: it might be taken in these days for a praying place. But Maatuk answered, "Such works are of the ancients in these dîras,—the B. Taâmir." We saw a very

great thob's burrow, and my rafîk alighted to know 'if the edible monster were at home:' and in that, singing cheerfully, he startled a troop of gazelles. Maatuk shrilled through his teeth and the beautiful deer bounded easily before us; then he yelled like a wild man, and they bent themselves to their utmost flight. The scudding gazelles stood still anon, in the hard desert plain of gravel, and gazed back like timid damsels, to know what had made them afraid.—In Syria, I have seen mares "that had outstripped gazelles;" but whether this were spoken in the ordinary figure of their Oriental speech, which we call a falsehood, I have not ascertained. The nomads take the fawns with their greyhounds, which are so swift, that I have seen them overrun the small desert hare almost in a moment. I asked Maatuk, Where was his matchlock?—He lost it, he answered, to a ghrazzu of Ateyba—that was a year ago; and now he rode but with that short cutlass, wherewith his brother had once threatened the Nasrâny. He sang in their braying-wise [which one of their ancient poets, Antara, compared to the hum of flies!] as we passed over the desert at a trot, and quavering his voice (*î-î-î-î*) to the wooden jolting of the thelûl saddle. Maatuk told me (with a sheykh's pride), that those Beduin households in his ferîj had been with him several years. In the midsummer time all the ferjân of the Ibn Barrák Heteym (under the sheykh Kâsim) assemble and pitch together near the Wady er-Rummah, "where, said he, one may find water, under the sand, at the depth of this camel-stick."—Wide we have seen to be the dispersion of the Heteym: there are some of the B. Rashîd far in the North, near Kuweyt!

Now before us appeared a steep granite mountain *Genna;* and far upon our left hand lay the watering *Benàna*, between mountains. We came after mid-day to a great troop of Heteym camels: but here was the worst grazing ground (saving the Sinai country) that I ever beheld in the wilderness; for there was nothing sprung besides a little wormwood. The herd boys milked their nâgas for us; but that milk with the froth was like wormwood for bitterness [and such is the goats' milk in this pasture]. The weleds enquired in their headlong manner, "*El-khábar? weysh el-ellûm?* What tidings from your parts, what news is there?"—"Well, it may please Ullah."—"And such and such Aarab, beyond and beside you, where be they now? where is such a sheykh encamped, and of what waters drink they? is there word of any ghrazzus? And the country which you have passed through?—say is it bare and empty, or such that it may satisfy the cattle? Which herbs, saw ye in it, O Maatuk? What is heard of the Emir? and where left

ye your households ?—auh ! and the ferjân and Aarab thou hast mentioned, what is reported of their pasture ? "—*Maatuk :* " And what tidings have ye for us, which Aarab are behind you ? what is heard of any ghrazzus ? Where is Ibn Náhal ? where be your booths ? "

An hour or two later we found another herd of Heteym camels : and only two children kept them ! Maatuk made a gesture, stroking down his beard, when we rode from them ; and said, " Thus we might have taken wellah every head of them, had they been our enemies' cattle ! " Yet all this country lies very open to the inroads of Ateyba, who are beyond the W. er-Rummah. Not much later we came to a menzil of Heteym, and alighted for that day.—These tent-dwellers knew me, and said to Maatuk, 'I had journeyed with a tribesman of theirs, Ghroceyb, my name was Khalîl ; and Kâsim's Aarab purchased medicines of me, which they found to be such as I had foretold them ; I was one that deceived not the Aarab.' As for Ibn Náhal, they heard he was gone over " The Wady," into the Ateyba border, (forsaken by them of late years for dread of Ibn Rashîd). The land-height was here 4200 feet, shelving to the W. er-Rummah.

At daybreak we mounted, and came after an hour's riding to other Heteym tents. All the wilderness was barren, almost máhal, and yet, full of the nomads' worsted hamlets at this season. Maatuk found a half-brother in this menzil, with their old mother ; and we alighted to sit awhile with them. The man brought fresh goat-milk amd bade me drink,—making much of it, because his hospitality was *whole milk ;* ' The samn, he said, had not been taken.' Butter is the poor nomads' money, wherewith they may buy themselves clothing and town wares ; therefore they use to pour out only buttermilk to the guest.—We rode further ; the (granite) desert was now sand soil, in which after winter rain there springs the best wild pasture, and we began to find good herbage. We espied a camel troop feeding under the mountain Genna, and crossed to them to enquire the herdsman's tidings ; but Maatuk, who was timid, presently drew bridle, not certainly knowing what they were. " Yonder I said, be only black camels, they are Harb ; " [the great cattle of the south and middle tribes, Harb, Meteyr, Ateybân, are commonly swarthy or black, and none of them dun-coloured]. Maatuk answered, it was God's truth, and wondered from whence had I this lore of the desert. We rode thither and found them to be Harb indeed. The young men told us that Ibn Náhal had alighted by Seleymy to-day ; and they milked for us. We rode from them, and saw the heads of

the palms of the desert village, and passed by a trap mountain, *Chebád.*

Before us, over a sandy descending plain, appeared a flat mountain *Debby;* and far off behind Debby I saw the blue coast of some wide mountain, *el-Âlem.* "Thereby, said Maatuk, lies the way to Medina,—four days' thelûl riding." We went on in the hot noon; and saw another camel troop go feeding under the jebel; we rode to them and alighted to drink more milk and enquire the herdsmen's tidings. They were Harb also, and shewed us a rocky passage in the mountain to go over to Ibn Náhal. But I heard of them an adverse tiding: 'The *B. Aly* (that is all the Harb N. and E. from hence) were drawing southwards, and the country was left empty, before a ghrazzu of Ibn Saûd and the Ateyba!'—How now might I pass forward to el-Kasîm? We saw a multitude of black booths pitched under Debby; 'They were *Aûf*', answered the herdsmen,—come up hither from the perpetual desolation of their Hejâz marches, between the Harameyn; for they heard that the rabîa was in these parts.—*El-Aûf!* that is, we have seen, a name abhorred even among their brethren; for of Auf are the purse-cutters and pillers of the poor pilgrims. And here, then, according to a distich of the western tribes, I was come to the ends of the (known) world! for says one of their thousand rhymed saws, '*El-Aûf warrahum ma fî shûf*, nothing is seen beyond Auf.' I beheld indeed a desert world of new and dreadful aspect! black camels, and uncouth hostile mountains; and a vast sand wilderness shelving towards the dire imposter's city!

Genna is a landmark of the Beduin herdsmen; in the head are pools of rain-water. Descending in the steep passage we encountered a gaunt desert man riding upward on a tall thelûl and leading a mare: he bore upon his shoulder the wavering horseman's shelfa. Maatuk shrank timidly in the saddle; that witch-like armed man was a startling figure, and might be an Aûfy. Roughly he challenged us, and the rocks resounded the magnanimous utterance of his leathern gullet: he seemed a manly soul who had fasted out his life in that place of torment which is the Hejâz between the Harameyn, so that nothing remained of him but the terrific voice!—wonderfully stern and beetle-browed was his dark visage. He espied a booty in my bags; and he beheld a stranger. "Tell me, he cries, what men ye be?"—Maatak made answer meekly, "Heteymy I, and thou?"—"I Harby, and ugh! cries the perilous anatomy, who he with thee?"—"A Shâmy trading among the Aarab."—"Aye well, and I see him to be a Shâmy, by the guise of his clothing."

He drew his mare to him, and in that I laid hand to the pistol in my bosom, lest this Death-on-a-horse should have lifted his long spear against us. Maatuk reined aside; but the Harby struck his dromedary, and passed forth.

We looked down from the mountain over a valley-like plain, and saw booths of the Aarab. "Khalîl, quoth Maatuk, the people is ignorant, I shall not say to any of them, 'He is a Nasrâny;' and say it not thyself. Wellah I may not go with thee to Ibn Náhal's beyt, but will bring thee to Aarab that are pitched by him."—"You shall carry me to Ibn Náhal himself. Are not these tribesmen very strait in religion? I would not light at another tent; and thou wilt not abandon thy rafîk."—"But Khalîl there is an old controversy betwixt us for camels; and if I went thither he might seize this thelûl."—"I know well thou speakest falsely."—"Nay, by Him who created this camel stick!"—But the nomad was forsworn! The Nejûmies had said to me at Kheybar, "It is well that Khalîl never met with Harb; they would certainly have cut his throat:"—they spoke of Harb tribesmen between the sacred cities, wretches black as slaves, that have no better trade than to run behind the pilgrim-caravans clamouring, *bakshîsh!*

Here I came to upland Harb, and they are tributaries of Ibn Rashîd; but such distinctions cannot be enquired out in a day from the ignorant. In the Nejd Harb I have found the ancient Arabian mind, more than in Annezy tribesmen. The best of the Ageyl at Kheybar was a young Harby, gentle and magnanimous, of an ascetical humour; he was seldom seen at Abdullah's coffee drinkings, and yet he came in sometimes to Amm Mohammed, who was his half-tribesman, though in another kindred. One day he said boasting, "We the B. Sâlem are better than ye; for we have nothing Frenjy [of outlandish usage, or wares fetched in by Turks and foreign pilgrims to the Holy Places], saving this tobacco."—Now Maatuk held over to three or four booths, which stood apart in the valley-plain; he alighted before them, and said he would leave me there. An elder woman came out to us, where we sat on the sand beside the yet unloaded thelûl; and then a young wife from the beyt next us. Very cleanly-gay she seemed, amongst Aarab, in her new calico kirtle of blue broidered with red worsted.—Was not this the bride, in her marriage garment, of some Beduin's fortunate youth? She approached with the grace of the desert and, which is seldom seen, with some dewy freshness in her cheeks,—it might be of an amiable modesty; and she was a lovely human flower in that inhuman desolation. She asked, with a young woman's diffidence, 'What would we?' Maatuk re-

sponded to the daughter of Harb, "Salaam, and if ye have here any sick persons, this is an hakîm from es-Sham; one who travels about with his medicines among the Aarab, and is very well skilled: now he seeks who will convey him to el-Kasîm. I leave this Shâmy at your beyt, for I cannot myself carry him further; and ye will send him forward." She called the elder woman to counsel; and they answered, 'Look you! the men are in the khála, and we are women alone. It were better that ye went over to Ibn Náhal!—and see his great booth standing yonder!'—*Maatuk:* "I will leave him here; and when they come home (at evening) your men can see to it." But I made him mount with me to ride to Ibn Náhal.

We alighted at Ibn Náhal's great beyt: and entered with the solemnity and greeting of strangers. Ibn Náhal's son and a few young men were sitting on the sand in this wide hanging-room of worsted. We sat down and they whispered among them, that 'I was some runaway soldier, of the Dowla' [from the Holy Cities or el-Yémen]: then I heard them whisper 'Nay, I was that Nasrâny!'—They would not question with us till we had drunk kahwa.

A nomad woman of a grim stature stood upbraiding without Ibn Náhal's great booth! she prophesied bitter words in the air, and no man regarded. Her burden was of the decay of hospitality now-a-days! and Ibn Náhal [a lean soul, under a sleek skin], was gone over to another tent to be out of ear-shot of the wife-man's brawling. The Beduw commonly bear patiently the human anger, *zaal*, as it were trouble sent by the will of God upon them: the Aarab are light even in their ire, and there is little weight in their vehement words. If any Nomad tribesman revile his sheykh, he as a nobleman will but shrink the shoulders and go further off, or abide till others cry down the injurious mouth. But evil tongues, where the Arabs dwell in towns, cannot so walk at their large: the common railer against the sheukh in Hâyil, or in Boreyda, would be beaten by the sergeants of the Emir.

The coffee mortar rang out merrily for the guests in Ibn Náhal's booth: and now I saw the great man and his coffee companions approaching with that (half feminine) wavering gait which is of their long clothing and unmuscular bodies. They were coffee lords, men of an elegant leisure in the desert life; also the Harb go gallantly clad amongst Beduins. Khálaf ibn Náhal greeted us strangers with his easy smile, and the wary franchise of these mejlis politicians, and that ringing hollow throat of the dry desert; he proffered a distant hand: we all sat down to drink his kahwa,—and that was not very good. Khálaf

whispered to his son, " What is he, a soldier ? " The young man smiling awaited that some other should speak : so one of the young companions said, " We think we should know thee." *The son :* " Art not thou the Nasrâny that came last year to Hâyil ? " —" I am he."—" I was at Hâyil shortly after, and heard of thee there ; and when you entered, by the tokens, I knew thee." Khálaf answered among them, unmoved, " He had visited the Nasâra, that time he traded with camels to Egypt ; and they were men of a singular probity. Wellah, in his reckoning with one of them, the Christian having received too much by five-pence, rode half a day after him to make restitution ! " He added, " Khalîl travels among the Aarab !—well, I say, why not ? he carries about these medicines, and they (the Nasâra) have good remedies. Abu Fâris before him, visited the Aarab ; and wellah the princes at Hâyil favoured this Khalîl ? Only a thing mislikes me, which I saw in the manners of the Nasâra,—Khalîl, it is not honest ! Why do the men and hareem sit so nigh, as it were in the knees of each other ? "

Now there came in two young spokesmen of the Seleymy villagers,—although they seemed Beduw. They complained of the injury which Khálaf had done them to-day, sending his camels to graze in their reserve of pasture ; and threatened ' that they would mount and ride to Hâyil, to accuse him before the Emir ! ' Khálaf's son called them out presently to eat in the inner apartment, made (such I had not seen before) in the midst of this very long and great Beduin tent :—that hidden dish is not rightly of the Nejd Aarab, but savours of the town life and Medina. The young men answered in their displeasure, they were not hungry, they came not hither to eat, and that they were here at home. *Khálaf :* " But go in and eat, and afterward we will speak together ? " They went unwillingly, and returned anon : and when he saw them again, Khálaf, because he did them wrong, began to scold :—" Do not they of Seleymy receive many benefits from us ? buy we not dates of you and corn also ? why are ye then ungrateful ?—Ullah, curse the fathers of them, fathers of *settatásher kelb* (sixteen dogs)." Another said : " Ullah, curse them, fathers of *ethnasher kelb* (twelve dogs) ; " forms more liberal perhaps than the " sixty dogs" of the vulgar malice. These were gallants of Harb, bearing about in their Beduin garments the savour of Medina. Khálaf said, with only a little remaining bitterness, that to satisfy them, he would remove on the morrow. Seleymy (Soleyma) is a small Shammar settlement of twelve households, their wells are very deep.

When the young men were gone, Khálaf, taking again his

elated countenance gave an ear to our business. He led out Maatuk, and, threatening the timid Heteymy with the displeasure of Ibn Rashîd, enquired of him of my passing in the country, and of my coming to his menzil. I went to Khálaf, and said to them, "Thou canst send me, as all the people say, to el-Kasîm; I alighted at your beyt, and have tasted of your hospitality, and would repose this day and to-morrow; and then let some man of your trust accompany me, for his wages, to el-Kasîm." His voice was smooth, but Khálaf's dry heart was full of a politic dissimulation: "*Mâ úkdar*, I am not able; and how, he answered, might we send thee to el-Kasîm?—who would adventure thither; the people of Aneyza are our enemies."—"Khálaf, no put-offs, you can help me if you will."—"Well, hearken! become a Moslem, and I will send thee whithersoever thou would'st; say, 'There is no God, beside Ullah,' and I will send thee to el-Kasîm freely."—"You promise this, before witnesses?"—"Am I a man to belie my words."—"Hear then all of you; There is none God but Ullah!—let the thelûl be brought round."—"Ay! say also Mohammed is the messenger of Ullah!"—"That was not in our covenant; the thelûl Khálaf! and let me be going."—"I knew not that the Nasrânies could say so; all my meaning was that you should become a Moslem. Khalîl, you may find some of the *jemmamîl* (cameleers, sing. *jemmâl*) of el-Kasîm, that come about, at this season, to sell clothing among the Aarab. Yesterday I heard of one of them in these parts [it was false];[1] a jemmâl would carry thee back with him for two reals. When you have supped and drunk the evening camel milk, mount again with this Heteymy! and he will convey thee to him;"—but I read in his looks, that it was a fable. He went aside with Maatuk again,—was long talking with him; and required him, with words like threatenings, to carry me from him. When we had supped, Maatuk called me to mount. I said to Ibn Náhal, "If I am forsaken in this wilderness, or there should no man receive me, and I return to thee, wilt thou then receive me?"—Khálaf answered, 'he would receive me.'

In the first darkness of the night we rode from him; seeking a ferîj, which Maatuk had espied as we came down from Genna. After an hour, Maatuk said, "Here is sand, shall we alight and sleep?"—for yet we saw not their watchfires—"Let us ride on: and if all fail tell me what shall become of me, my rafîk?"—"Khalîl, I have said it already, that I will carry thee again to live with me in my ferîj." Then a hound barked from the dark valley side: we turned up thither, and came before three tents; where a camel troop lay chawing the cud in

the night's peace: their fires were out, and the Aarab were already sleeping. We alighted and set down our bags, and kneebound the thelûl. I would now have advanced to the booths, but Maatuk withheld me,—"It were not well, he whispered; but abide we here, and give them time, and see if there come not some to call us."

Bye and bye a man approached, and "Ugh! said he, as he heard our salaam, why come ye not into the beyt?" This worthy bore in his hand a spear, and a huge scimitar in the other. We found the host within, who sat up blowing the embers in the hearth; and laid on fuel to give us light. He roused the housewife; and she reached us over the curtain a bowl of old rotten léban, of which they make sour mereesy. We sipped their sorry night bever, and all should now be peace and confidence; yet he of the spear and scimitar sat on, holding his weapons in his two hands, and lowered upon us. "How now, friend! I said at last, is this that thou takest us for robbers, I and my rafîk?"—"Ugh! a man cannot stand too much upon his guard, there is ever peril." Maatuk said merrily, "He has a sword and we have another!" The host answered smiling, "He never quits that huge sword of his and the spear, waking or sleeping!" So we perceived that the poor fellow was a knight of the moonshine. I said to our host, "I am a hakîm from Damascus, and I go to el-Kasîm: my rafîk leaves me here, and will you send me thither for my money, four reals?" He answered gently, "We will see to-morrow, and I think we may agree together, whether I myself shall convey thee, or I find another; in the meantime, stay with us a day or two." When we would rest, the housemother, she of the rotten léban, said a thing to one of us, which made me think we were not well arrived: she was a forsaken wife of our host's brother. I asked Maatuk, "If such were the Harb manners!"—He whispered again, "As thou seest; and say, Khalîl, shall I leave thee here, or wilt thou return with me?"—When the day broke, Maatuk said to them, "I leave him with you, take care of him:" so he mounted and rode from us.

Motlog (that was our host's name): "Let us walk down to Ibn Náhal, and take counsel how we may send thee to el-Kasîm, but I have a chapped heel and may hardly go." I dressed the wound with ointment and gave him a sock; and the Beduwy drew on a pair of old boots that he had bought in Medina. We had gone half a mile, when I saw a horseman, with his long lance, riding against us: a fierce-looking fanatical fellow.—It was he who alone, of all who sat at Khálaf's, had

contraried me yesterday. This horseman was *Tollog*, my host's elder brother! and it was his booth wherein we had passed the night! his was also that honest forsaken housewife! It were a jest worthy of the Arabs and their religion, to tell why the new wedded man chose to lie abroad at Ibn Náhal's.

"How now!" cries our horseman staring upon me like a man aghast. His brother responded simply of the Shâmy hakîm and the Heteymy.—"Akhs! which way went that Heteymy?" (and balancing his long lance, he sat up) I will gallop after him and bring him again,—Ullah curse his father! and knowest thou that this is a Nasrâny?" Motlog stood a moment astonished! then the poor man said nobly, "*Wa low*, and though it be so...? he is our guest and a stranger; and that Heteymy is now too far gone to be overtaken."—Tollog rode further; he was a shrew at home and ungracious, but Motlog was a mild man. We passed by some spring pasture, and Motlog cried to a child, who was keeping their sheep not far off, to run home and tell them to remove hither. When the boy was gone a furlong he waved him back and shouted 'No!' for he had changed his mind: he was a little broken headed,—and so is every third man in the desert life. I saw, where we passed under a granite headland, some ground courses of a dry-built round chamber, such as those which, in the western dîras, I have supposed to be sepulchres.

Khálaf had removed since yesterday: we found him in his tent stretched upon the sand to slumber—it was noon. The rest made it strange to see me again, but Motlog my host worthily defended me in all. Khálaf turning himself after a while and rising, for the fox was awake, said with easy looks, "Aha! this is Khalîl back again; and how Khalîl, that cursed Heteymy forsook thee?" When he heard that Maatuk had taken wages of me he added: "Had I known this, I would have cut off his head, and seized his thelûl;—ho! there, prepare the midday kahwa." His son answered, "We have made it already and drunk round."—"Then make it again, and spare not for kahwa." Khálaf twenty days before had espoused a daughter of the village, and paid the bride money; and the Beduins whispered in mirth, that she was yet a maid. For this his heart was in bale: and the son, taking occasion to mock the Heteymy, sought in covert words his father's relief, from one called an hakîm. Ibn Náhal said at last kindly, "Since Khalîl has been left at your beyt, send him Motlog whither he desires of thee."

Ibn Náhal, rightly named *Son-of-the-Bee*, was a merchant Beduwy, he gathered sweetness and substance of all in the khála. Though not born of a sheykhly family, he had grown

by his dealing in camels, to be one of the wealthiest among the southern Aarab; and he had clients who trafficked for him, selling coffee and clothing among the Aarab. His great cattle were increased to so many that they must be herded in two droves; and yet Ibn Náhal as an iniquitous Arab found ever some sleight to keep back part of his herdsmen's slender wages. He was not a sheep-master, though the small cattle (yielding butter) be more profitable to poor nomad families; but he took up store of samn, in payment for his small merchandise. He had besides that which appeared to the Aarab a great (dead) treasure of silver, laid up in his coffer. Ibn Náhal had made his first considerable venture, years before, with a camel-drove to Egypt. The adventurous Harby passed those hundreds of desert miles, taking rafîks by the way: his tribesmen, having their eyes naturally turned towards Medina and Mecca, are unused to journey to that part. He arrived safely and his gain was seventy in the hundred. Some years later (deceived by a rumour), he made a second venture thither; but then he found that camels were cheap; and his loss was thirty in the hundred. Khálaf was without letters,—he needed them not; and when I put Aneybar's paper in his hand, he said with a grace, "We are the Beduw! we know not reading." Khálaf's life, little given to bounty, in which many might have rejoiced with him, had not much consolation of all this gathered good. The Nejd Arabians call such spirits *tájirs*, 'tradesmen.' To-day he was outwardly a sheykh of Aarab, yet being none, since the Beduw look only upon the blood; for many were the households that removed and alighted with Ibn Náhal. They were his jummaa or ferîj; he was besides Ibn Rashîd's man.

Samn was cheap this foreyear, a sah for a real in Hâyil; but Khálaf had tidings that the same was now worth two reals at Jidda. As we sat at the hearth I wondered to hear these Aarab enquire of each other, "How far is Jidda?" and some among them, blaming themselves that they were never at Mecca (on pilgrimage), even asked, "Where lies Jidda!"—Jidda, more than 400 miles from hence, were for Khálaf and his Beduin carriers no more than twelve swift camel journeys. He would go down thither in these days with many loads of clarified butter, and win silver. In all the Aarab is the spirit of barter; but in very few is a provident wit and the hardy execution of Khálaf, and civil painfulness to put their heads to a lawful enterprise. I mused, should I ride with him and see much unknown country?—but nay, I had rather visit el-Kasîm, that middle Nefûd land of industrious Nejd citizens. All Khálaf's substance, his 300 camels, his silver and the household gear. might

be valued at nearly £2000 sterling; and that is great wealth in the poor nomad life upon the desert sand! A Beduwy, Khálaf rode in the ghrazzus; and he and his friends would mount to foray upon Ateyba, in one of the next days. Such Beduins will ride at least once every year of their indolent lives, to steal camels; and that is especially when the blood is renewed in their veins in the milk season, or first eagers in the returning summer drought. If a shot attained Ibn Náhal, where, I asked them, were his thrift, and his selling of samn?

I told this tale afterward to a friend at Aneyza; who answered me with another.—"Also there was a very wealthy sheykh of Ateyba, one well known to us all; his camels were five hundred, and his small cattle without number. He was now at the first grey hairs, yet could not dwell quietly at home, and leave riding in the ghrazzus, upon their Shammar foemen. In a last foray they were far entered in the enemies' country; and having taken some inconsiderable booty, the companions turned homeward. But the Shammar horsemen outrode them, who were mounted on thelûls, and (*ghrâru aley*) set upon and surrounded the raiders; and, being enemies to the death, they left not one alive of them"!—Among these Harb I saw many horsemen. Tollog and Motlog, though miserable householders, had a horse and a mare between them. I saw their mare's fore-hoofs all outgrown in this sand soil: Tollog said, 'Here is no farrier, but when some Solubby comes by, he shall pare them.'—Their Harb talk sounded, in my ears, broken-like, such as the Arabic city speech, or that spoken by the Nejûmy at Kheybar. These are Aarab of Medina.

Though the rumour of Ibn Saûd's riding with Ateyba was in every man's mouth, the alarm was false! I have not found that news is carried swiftly in Arabia, saving on the caravan roads; yet in the season when none are passing, you may wait for long months, and hear no tidings. This alarm delayed my journey: "Have patience, said Motlog, till we hear further; and then I will ride with thee myself, not to Aneyza—they are enemies, nor to Boreyda, but to *S'beyîeh* near *Nebhanîeh* [under the *Abanát* mountains]; those villagers are good folk, and will send thee forward by some cameleers." But the brethren were confused, when I convinced them of their fabling to me of distances. 'How should the stranger know their country!—what then does he here?' In Arabia I entered unwillingly into villages, but it were in the fellowship of the Beduw: I heard that some of Seleyma had said, 'they would cut the

Nasrâny in pieces if he ventured himself amongst them'; and yet between their words and deeds is commonly many leagues' distance.

There was here but the deadly semblance of hospitality; naught but buttermilk, and not so much as the quantity of a cup was set before me in the long day. Happy was I when each other evening their camels came home, and a short draught was brought me of the warm léban. Tollog, the gay horseman, was a glozing fanatical fellow; in Motlog was some drivelling nobility of mind: the guest's mortal torment was here the miserable hand of Tollog's cast wife. Little of God's peace or blessing was in this wandering hamlet of three brethren; the jarring contention of their voices lasted from the day rising, till the stars shone out above us. Though now their milk-skins overflowed with the spring milk, they were in the hands of the hareem, who boiled all to mereesy, to sell it later in Medina. The Beduw of high Nejd would contemn this ignoble traffic, and the decay of hospitality.

Being without nourishment I fell into a day-long languishing trance. One morrow I saw a ferîj newly pitched upon the valley side, in face of us: when none observed me, I went thither under colour of selling medicines. Few men sat at home, and they questioned with me for my name of Nasrâny; the woman clamoured to know the kinds of my simples, but none poured me out a little léban. I left them and thought I saw other tents pitched beyond: when I had gone a mile, they were but a row of bushes. Though out of sight of friends and unarmed, I went on, hoping to espy some booths of the Aarab. I descried a black spot moving far off on the rising plain, and thought it might be an herd of goats: I would go to them and drink milk. I crossed to the thin shadow of an acacia tree; for the sunbeaten soil burned my bare soles; and turning I saw a tall Beduwy issue from a broken ground and go by, upon his stalking dromedary; he had not perceived the stranger: then I made forward a mile or two, to come to the goats. I found but a young woman with a child herding them.—'*Salaam!* and could she tell me where certain of the people were pitched, of such a name?' She answered a little affrighted, 'She knew them not, they were not of her Aarab.'—"O maiden milk for me!"—"*Min fen halîb*, milk from whence? we milked them early at the booths; there is naught now in these goats' udders, and we have no vessel to draw in:" she said her tents stood yet far beyond. "And is there not hereby a ferîj for which I go seeking all this morrow?"—"Come a little upon the hill side, and I will

shew it thee: lo there! thou mayest see their beyts." My eyes were not so good; but I marked where she shewed with her finger and went forward. Having marched half an hour, over wild and broken ground, I first saw the menzil, when I was nigh upon them; and turned to go to a greater booth in the circuit, wherein I espied men sitting.

Their hounds leapt out against me with open throat; the householder ran with an hatchet, to chase them away from the stranger (a guest) arriving.—As I sat amongst them, I perceived that these were not the Beduins I sought. I asked bye and bye, "Have ye any támr (dates)?"—also to eat with them would be for my security. The good man answered cheerfully, "We have nothing but cheese; and that shall be fetched immediately." The host was a stranger, a fugitive of Meteyr, living with these Harb, for an homicide. He sat bruising green bark of the boughs of certain desert trees; and of the bast he would twist well-ropes: "There are, said he, some very (*ghramîk*, for *'amîk*) deep *golbân* (sing. *jellîb*, a well) in these dîras." The poor people treated me honourably, asking mildly and answering questions. I said, "I came to seek who would carry me to el-Kasîm for his wages." The man answered, "He had a good thelûl; and could I pay five reals, he would carry me, and set me down wellah in the market-place of Aneyza!"

When I came again to my hosts—"Whither wentest thou? exclaimed Motlog; to go so far from our tents is a great danger for thee: there are many who finding thee alone would kill thee, the Beduw are kafirs, Khalîl." When I told him the man's name, who would carry me to Aneyza, he added, "Have nothing to do with him! he is a Meteyry. If he rode with thee (radîf), beware of his knife—a Meteyry cannot keep himself from treachery; or else he might kill thee sleeping: now canst thou ride four days to el-Kasîm without sleeping!" Such evil-speaking is common between neighbour tribes; but I think the Meteyry would have honestly conveyed me to Aneyza. Motlog had in certain things the gentlest mind of any Arab of my acquaintance hitherto. When he saw that by moments, I fell asleep, as I sat, even in the flaming sun, and that I wandered from the (inhospitable) booths—it was but to seek some rock's shelter where, in this lethal somnolence and slowness of spirit, I might close the eyes—he said, 'He perceived that my breast was straitened (with grief) here among them:' and since I had taken this journey to heart, and he could not carry me himself so far as Boreyda, he would seek for someone to-day to convey me thither;—howbeit that for my sake, he had let pass the

ghrazzu of Ibn Náhal,—for which he had obtained the loan of another horse.'

Besides him, a grim councillor for my health was Aly, he of the spear and scimitar: that untempered iron blade had been perchance the pompous side arm of some javelin man of the great officers of Medina,—a personage in the city bestowed the warlike toy upon the poor soul. "*Ana sahîbak*, I am thy very friend," quoth Aly, in the husk voice of long-suffering misery. He was of the Harb *el-Aly:* they are next from hence in the N.-E. and not of these Aarab. I asked him: "Where leftest thou thy wife and thy children and thy camels?" He answered, "I have naught besides this mantle and my tunic and my weapons: *ana yatîm!* I am an orphan!" This fifty years' old poor Beduin soul was yet in his nonage;—what an hell were it of hunger and misery, to live over his age again! He had inherited a possession of palms, with his brother, at Medina; but the stronger father's son put out his weak-headed brother: and, said Motlog, "The poor man (reckoned a fool) could have there no redress."—"And why are these weapons always in his hands?"—"He is afraid for a thing that happened years ago: Aly and a friend of his, rising from supper, said they would try a fall. They wrestled: Aly cast the other, and fell on him;—and it may be there had somewhat burst in him, for the fallen man lay dead! None accused Aly; nevertheless the *mesquin* fled for his life, and he has gone ever since thus armed, lest the kindred of the deceased finding him should kill him."

At evening there sat with us a young kinsman of Tollog's new wife. He was from another ferîj; and having spoken many injuries of the Nasâra, he said further, "Thou Tollog, and Motlog! wellah, ye do not well to receive a kafir in your beyts;" and taking for himself all the inner place at the fire,—unlike the gentle customs of the Beduins, he had quite thrust out the guest and the stranger into the evening wind; for here was but a niche made with a lap of the tent cloth, to serve, like the rest of their inhospitality, for the men's sitting place. I exclaimed, "This must be an Ageyly!"—They answered, "Ay, he is an Ageyly! a proud fellow, Khalîl."—"I have found them hounds, Turks and traitors; by my faith, I have seen of them the vilest of mankind."—"Wellah, Khalîl, it is true."—"What Harby is he?"—"He is *Hâzimy*."—"An *Hâzimy!* then good friends, this ignoble proud fellow is a Solubby!"—"It is sooth, Khalîl, aha-ha-ha!" and they laughed apace. The discomfited young man, when he found his tongue, could but answer, *subbak*, "The Lord rebuke thee." It seemed to them a marvellous thing that I should know this homely matter.—

Hâzim, an ancient fendy of Harb, are snibbed as Heteym; and Beduins in their anger will cast against any Heteymy, Sherâry or sâny the reproach of Solubby. Room was now made, and this laughter had reconciled the rest to the Nasrâny.—I had wondered to see great part of Tollog's tent shut close: but on the morrow, when the old ribald housewife and mother of his children sat without, boiling samn, there issued from the close booth a new face,—a fair young woman, clean and comely clad! She was Tollog's (new) bright bird in bridal bower; and these were her love-days, without household charge. She came forth with dazing eyes in the burning sunlight.

When the next sun rose, I saw that our three tents were become four. These new comers were Seyadîn, not Solubbies, not sânies but (as we have seen) packmen of poor Beduinkin, carrying wares upon asses among the Aarab. I went to visit the strangers;—"*Salaam!*"—"*Aleykom es-salaam;* and come in Khalîl! art thou here?"—"And who be ye!"—"Remember-est thou not when thou camest with the Heteymies and drank coffee in our kasr, at Gofar?" The poor woman added, "And I mended thy rent mantle." "Khalîl, said the man, where is thy galliûn? I will fill it with hameydy." Beduin-born, all the paths of the desert were known to him; he had peddled as far as Kasîm, and he answered me truly in all that I enquired of him:—they are not unkind to whom the world is unkind! there was no spice in them of fanaticism.

CHAPTER XI.

JOURNEY TO EL-KASIM: BOREYDA.

Beduin carriers. Set out with Hàmed, a Shammary. False report of the foray of Ibn Saûd and the Ateyba. The digging of water-pits in the khala. Ibn Rashîd's forays. Solubba. Beny Aly. Semîra, anciently Dîrat Ruwàlla. Terky, a Medina Beduin. A ráhla of Beny Sâlem. The Atáfa. A tempest of rain. Triple rainbow. Lightning by night in the desert. Religious Beduw. A gentle host. A Harb menzil pitched ring-wise. el-Fúrn, *a kindred of Harb. Sâra mountain. The first village of el-Kasîm. Ayûn. Gassa. Watchtowers. Bare hospitality in el-Kasîm. The deep sand-land and its inhabitants. Aspect of Boreyda. The town. The Emir's hostel. The Nasrâny is robbed in the court-yard. Jeyber, the Emir's officer. The Kasr Hajellân. Abdullah, the Emir's brother. Boreyda citizens; the best are camel masters in the caravans. Old tragedies of the Emirs. The town. A troubled afternoon. Set out on the morrow for Aneyza. Well sinking. Ethel trees.*

The same morning came two Beduins with camel-loads of temmn; which the men had brought down for Tollog and Motlog, from el-Irâk! They were of Shammar and carriers in Ibn Rashîd's Haj caravan. I wondered how after long journeying they had found our booths: they told me, that since passing Hâyil they had enquired us out, in this sort,—'Where is Ibn Ñáhal?'—*Answer:* 'We heard of him in the S.E. country.—Some say he is gone over to the Ateyba marches.—When last we had word of him, he was in such part.—He went lately towards Seleyma.—You shall find his Aarab between such and such landmarks.—He is grazing about Genna.' Whilst they were unloading, a Beduin stranger, but known in this ferîj arrived upon his camel after an absence: he had lately ridden westward 130 miles, to visit Bishr, amongst whom he had been bred up; but now he dwelt with Harb. The man was of Shammar, and had a forsaken wife living as a widow in our menzil: he came to visit their little son. Motlog counselled me to engage this honest man for the journey to Kasîm

We called him:—He answered, 'Wellah, he feared to pass so open a country, where he might lose his camel to some foraying Ateybân;' but Motlog persuaded him, saying he could buy with his wages a load of dates (so cheap in el-Kasim) to bring home to his household. He proffered to carry me to *el-Bukkerîeh:* but we agreed for five reals that he should carry me to Boreyda. "Mount, *érkub!*" quoth the man, whose name was *Hàmed;* he loaded my things, and climbed behind me,—and we rode forth. "Ullah bring thee to thy journey's end! said Tollog; Ullah, give that you see not the evil!"

The sun was three hours high: we passed over a basalt coast, and descended to another ferîj; in which was Hàmed's beyt. There he took his water-skin, and a few handfuls of mereesy —all his provision for riding other 450 miles—and to his housewife he said no more than this: "Woman, I go with the stranger to Boreyda." She obeyed silently; and commonly a Beduwy in departing bids not his wife farewell:—"Hearest thou? (said Hàmed again), follow with these Aarab until my coming home!" Then he took their little son in his arms and kissed him.—We rode at first northward for dread of Ateybân: this wilderness is granite grit with many black basalt bergs. The marches beyond were now full of dispersed Aarab, B. Sâlem; we saw their black booths upon every side. All these Harb were gathering towards *Semîra*, in the Shammar dîra, to be taxed there, upon a day appointed, by the collectors of Ibn Rashîd; because there is much water for their multitude of cattle. We left the mountain landmark of Benàny at half a day's distance, west; and held forward evenly with the course of W. el-Rummah,—the great valley now lying at a few miles' distance upon the right hand. Some black basaltic mountains, not very far off, Hàmed told me, were beyond the Wady: that great dry waterway bounds the dîrat of Harb in Nejd; all beyond is Ateyba country. Twice as we rode we met with camel herds; the men milked for us, and we enquired and told tidings. At sun-setting we were journeying under a steep basalt jebel; and saw a black spot, upon a mountain sand-drift, far before us, which was a booth of the nomads: then we saw their camels, and the thought of evening milk was pleasant to our hearts. "But seest thou? said Hàmed, they are all males! for they are gaunt and have low humps;—that is because they serve for carriage: the Aarab let the cows fatten, and load not upon them."

As we approached we saw many more tents, which the brow had hidden. When we alighted, even those Beduins knew me! —on elf of them cried out (he had seen the kafir at Hâyil), "Aha! the Nasrâny!" a word which made their hearts and

ours cold. These tribesmen were Harb; the women wore silver nose-rings,—among the Nomads they are not made large. Here also the (false!) report was in all their mouths, of Ibn Saûd and the foray of Ateyba, "that had arrived under the walls of Boreyda."—The open men's side, in these booths hardly the tent's third part, was made at the left hand, which is the housewife's apartment, in Annezy and Shammar beyts, in Nejd: in the Nejd Harb tents it is sometimes upon the right, but mostwhat upon the left hand; in the Heteym tents left; and in the most Billy beyts. that I have seen, left. These were dull and silent Aarab, and of no hospitality; at length the householder brought us a bowlful of their evening camel milk, and with few words he left us. At this altitude, where I found 4300 feet (the latitude being about 27°), the nights, now in the midst of April, were yet cold. Hàmed spoke to me, to visit on the morrow the village *er-Rautha*, not far before us. We heard that many were dying there of a fever, though the malady had never been known amongst them heretofore. Hàmed thought I might sell them some medicines; I answered, "We would go, if he were not afraid:" but when the sun rose he said, "It would be too far about."

We rode an hour or two, and the end of *J. Selma* appeared upon the left hand: "The mountain comes down, said Hàmed, nearly to er-Rautha." Mustijidda he told me is a village less than Teyma. Leaving our former course, we now held southward: this desert soil is an uneven plain, with many stony places, *súmt*, where our footsore camel had pain to pass. At noon we left on our right hand *Bellezzîeh*, a small corn settlement without palms. There are five houses in two *kasûr*, or yards of walling; and the hamlet, lying out in the immense wilderness, is sheltered only by the (strong) name of Ibn Rashîd: this open waste was now bare of Aarab. At half afternoon we came to water-pits, *es-Shibberîeh:* Hàmed alighted and ran on to fill our girby. The water-holes only ten feet deep (of sweet rain-water) were digged in a shaeb or freshet-strand, seyling to the wady er-Rummah. "To open a *themîla*, such as one of these, said Hàmed, is two men's labour in a day: one man digs with a stick [comp. Numb. xxi. 18], and his fellow casts out the earth in his hands":—under this landface of harsh gravel is soft loam. The country bordering down to the great wady is full of ground-water at little depth; for which Hàmed praised his Shammar dîra above the Bishr marches, "where is much good pasture, but only few great waters, deep to draw at and far between them; but in dîrat Shammar in every horizon there is some water-hole at least, and

the Aarab may disperse themselves by families, without danger of thirsting."

When I had mixed a little mereesy Hàmed refused the offered bowl, saying he had drunk already: but I perceived that he shunned to drink with a Nasrâny; also when we came to any Aarab he ever drank of the bowl before me. The poor man of a gentle humour, and (which are so many of them) a little staggering in his brains, took it heavily that I censured his Persian-like nicety, unlike the franchise of the desert.—"But, ah! said he, let us hasten from this place for fear of Ateybân; this land lies open, and if any ghrazzu went by now, they would see us." I asked him of the Ateyba country beyond the wady: he had ridden there in Ibn Rashîd's forays. He said their dîra is sandy plains with good pasture, and there are such bergs as these (of granite and basalt), and the Aarab are rich in flocks. He had visited *Miskeh* and *Therrîeh*, which are free settlements, poor and open; and by some they are accounted to el-Kasîm: later it was my chance to journey through that vast Nomad country. Hàmed rode in all the Emir's forays: and so do many poor Beduins, to see what booty the Lord would send them; for among thelûls of dismounted enemies, cattle dispersed and abandoned tents, there will hardly not come somewhat to a ready man's hand: Hàmed had taken thus the nâga under us, and now he rode upon her in all the ghrazzus. He could not tell me if there were thelûl blood in her, 'because she had been taken from enemies, and none knew her generation.'

"What think you? I asked, is it no sin to slay men and to reave their goods?" Hàmed, yielding and assenting as a Moslem to every religious word, answered me, "Well I think so, and I thank my Lord I did never kill any man; I have but taken the booty." In such a field many thelûls of the hostile Aarab are scattered and lost. The dromedary is a dull beast, that has no feeling with her master; if he press her, it is not unlikely that the sheeplike brute will settle down, bellowing, under him, in the midst of the fray. If her rider but shake the bridle, she will stand perhaps to bray, and strive with a man when he should fly fast. Some are headstrong, and will bear their riders amongst the enemy; and the fleetest dromedary may be speedily outrun by the worst of the desert horses. Horse riders therefore though armed only with lances, and sitting loosely on their mares' backs without stirrups, have great advantage, in the desert warfare, against slow-firing matchlock men upon thelûls; and if one mounted upon an unruly dromedary have his long gun empty, when a horseman turns to assail him, he must needs cast himself down and forsake her.

J. el-Hébeshy was now in sight, a long black mountain of basalt lying beyond Semîra.—A mounted company, like a file of cavalry, came riding hitherward over the khála: they were a score of Solubbies on their asses. Hàmed would ride on to meet them for tidings, but having the bridle in my hand I held off: then one of them alighted and ran to us;—a lad, who hailed us with a salutation I had not heard before, *Ullah y'aýnakom*, 'The Lord be your help!' They had been tinkering about Semîra; and he told us that little beyond yonder bergs we should find the Aarab. We passed forth, and when the sun was low, said Hàmed, "The Solubby deceived us!" for yet we saw not the Aarab. From hence he shewed me the tops of the ethel trees of Semîra: two miles further we had sight of the ferîj. These were a few booths of B. Aly, pitched in view of the settlement.

We alighted, and even here they knew the Nasrâny! they spoke to us roughly; but were not inhospitable. The B. Aly are dispraised by the B. Sâlem as Aarab of raw manners, and kafirs; because not many of them have learned to say the prayer; nor do all of them keep holy the month of ramathán: they even pretend that the B. Aly be not of the right blood of Harb. As we sat about the evening hearth, the Beduins gave back on a sudden, and rising upon their feet they left me sitting; for they had all seen a small adder winding amongst us: then one of them with a blow of his clubbed stick beat in sunder the poisonous vermin.

At dawn we mounted to go to breakfast in Semîra. Hàmed had bartered his gun overnight in the tents to a lad, for an ewe and a lamb, worth nearly 5 reals; the matchlock, of a very ill fashion, not worth 2½ reals, was one he had taken in a ghrazzu: it was so short that by likelihood the rest had burst. When we lately rode with fear over the wilderness, Hàmed rammed down double lead upon the old powder; but as he was in doubt if the gun would go off, I had made him fire it and charge anew. He went on driving his slow-footed cattle, to sell them in the settlement: but we were not come far when the weled, who had repented of his bargain, came running to overtake us. The unlucky lad cried after Hàmed, who drove so much the faster; but a bargain amongst the iniquitous inhabitants of the desert is not binding till the third day be past. Hàmed answered him with soft words, but the sore-hearted lad began to scold and delivered him his gun. Hàmed received his own again, as a Beduwy, with a good grace; and the lad turned back his sheep, and began to hiss them home. The sun now rose before us over Jebel Hébeshy.

The small ancient town of Semîra is but an enclosure (kasr) of houses in a high wall with towers of clay; in distant sight it stands like to some lone castle upon the desert side. There are two other small wall enclosures, *kasrs*. This little borough covers I suppose not two acres; the gate is but a door in their battled wall at the south side, and there without is a dry seyl-strand of the winter rains. The tilled grounds of Semîra lie beyond, bare and uncheerful to the eye, which here looks upon no pleasant boughs of palms! their husbandry is of grain only: I saw their corn fields of well-grown wheat and barley almost ripe for the harvest. Camels cannot enter the town door; and I was unwilling to leave our bags lying abroad, in the sight of children playing; but Hàmed said that here was the manôkh, (camels' couching place,) they were safe, and no child would touch them.—We sat down to see who would call us in to breakfast. I have never arrived at the nomad menzils without a feeling of cheerfulness, but I never entered a desert village without misgiving of heart; looking for koran contentions, the dull manners of peasants and a grudging hospitality. Hàmed told me, here were thirty houses, and an hundred inhabitants; the villagers are called *es-Shubâramy* of the sheykh's house *Rashîd es-Shûbramy:* and they are of that old and wide inhabiting Nejd tribe the B. Temîm.

A man came out to us; and after salaams he led us into the place to drink kahwa. We passed by small clay ways to their public coffee chamber; which was but a narrow shelter of palm branches betwixt clay walls. A few men only assembled; who lying along, upon their elbows, on the earthen floor, whilst we sipped of the first and second cups, kept a dull silence: the B. Temîm are heavy spirits and civilly incurious. Our host after coffee led us out to breakfast, in his house; and said his excuses for setting before us dates only, from the Jebel. When I asked, why had they no palm plantations? and the ground-water is so nigh, that young plants putting down roots to the moisture after the first years should have no need of irrigation? He answered, 'The palm did not prosper here.' At Semîra is perhaps too sweet an earth, and the ground-water is of the pure rain.

Hàmed who had received from me a piece of gold at the setting out, now took it forth to ask the settler, if this were so many reals. Our host answered, "It is so O Beduwy, and in Kasîm passes for somewhat more; and doubt not,—this is Khalîl." The goodman looked upon me, and I saw that he knew me; but he had been too honest to show it before the people and molest me here. He said to my rafîk, "And thou knowest who he is?" Hàmed answered, somewhat out of countenance, "Ay!—and keep this money for me, host, until my coming

again." The Arabs are of an insane avidity; and Hàmed entrusted his gold to a stranger without witnesses! but for the most part the deposit will be religiously preserved by the Moslem receiver, to be rendered to the owner. The deposit may even become hereditary,—then it is laid up to be restored to the heirs [*confer* Ex. xxii. 7 *et seq.*] I asked our host of their antiquity, "All this country, he answered, was in old time *dîrat Ruwàlla!*" We have seen that they were once Aarab of Medina! [p. 184],—now their marches are far in the north, more than 200 miles from hence. Our host asked me to give him medicine for his son; and I rejoiced at such times, that I had somewhat to bestow again.

Semîra, which lies in the path between J. Shammar and the Hejâz, has surely been always a principal water station. The B. Sâlem would soon arrive at these waters, to be taxed. The Beduins' stay with their troops of cattle can be only of hours; and the telling and payment is made, with the Arabic expedition, in part of two days.—How may the collectors bring all these wild Arabs to a yearly tale and muster? but the tribesmen are afraid of Ibn Rashîd, and this business is despatched easily;—the sheukh are there to declare every matter upon oath, and his neckbone is in danger who would deceive the Emir. The B. Aly are taxed at the watering *Fuâra*, one journey eastward of Semîra, nigh the W. er-Rummah. At Fuâra are wells and a spring, and corn-plots, with an only kasr of an adventuring villager from Mustijidda, who projected with that running spring, to water his tillage: but he had not greatly prospered. So few are the springs in the Arabian highlands, that it might be almost said, *There are not any.* When I returned from these Travels to Damascus, I visited the Emir *Abd el-Kâdir* (he was very erudite among erudite Moslems, in the Arabic letters and school-lore of their religion); and the noble Algerian enquired of me, 'Were there many springs [in those lands, which I had visited, of Arabia] where the Aarab water their herds and flocks?' He marvelled (as another Juba) when I responded there were none indeed! that the wilderness (and oases) waters are draw-wells.

We found the camel and the bags, at their town door, as we left them: the altitude is here 3900 feet. Now we rode towards J. Hébeshy:—an hour further a voice hailed us from some bushes! a man sat there, and his thelûl was browsing not far off. Hàmed shouted again, "Auh! wouldst thou enquire tidings, come hither thyself!"—Then he lighted down to see what the man meant, who sat on making signs to us; and I rode slowly forth towards the jebel. After half an hour I saw two men hieing

after me upon a thelûl: I thought they might be thieves, and had my weapon ready,—till I knew Hâmed's voice. The other was that man of the bush, who was making coffee when we passed; and had but called us to drink with him. This worthy, *Terky* by name, was a merchant of beasts (or middle man between the nomads and the butchers) at Medina: though settled in the Holy City he was an Harby. Every spring time he rode to take up sheep in these marches. He was a weerish looking old man, full of the elvish humour of the Beduw. Upon me he gazed fast; for he had passed by Ibn Náhal's one day after us, and there he heard of the Nasrâny: he arrived here before us, because we had fetched a circuit to the North. Terky inquired, 'Were I indeed he whom they call a Nasrâny?' (a name full of stupor and alarms!) and he answered himself under his breath, 'It could not be, I seemed too peaceable a man; also Hâmed spoke well of me.'—"But come let us mend our pace, quoth he, to pass the mid-day heat with some Aarab, who they say are pitched yonder." We marched three hours and alighted at their menzil. Here my companions, when they had drunk léban, would have loitered till the next morrow; but I was for the journey.—These Aarab were very ill-favoured and ungracious. [Though of swarthy looks, the Nejd Beduw are blackened most with smoke and dirt—especially their often nearly negro-like hands: but the skin of their bodies which is not toasted in the sun is whitish.]

When we set out again I asked my companions, "Were those Harb or Solubba?" They answered, laughing, "Harb, of B. Aly;—Khalîl knows everything! they be wellah like the Solubba." As I turned in the saddle, Hâmed's nâga startled under me, and fled wildly: and before I could take hold, I was cast backward, and my cloak rending, which had caught on the hind pillar of the saddle, I was slung in the air, and fell upon my back in soft sand;—and woe to him who is cast upon a stone! I have seen Beduins cruelly maimed thus. It was the vice of my rafîk's camel, and he had not warned me; there are as many mad camels in the desert as dizzy sheep among us. In falling I had a heedful thought of my aneroid barometer; and by happy fortune the delicate instrument, which I held in my hand, was not shaken. Hâmed ran, and Terky outrode the fugitive beast upon his fleeter thelûl; and brought her again. We marched yet three hours, and came to another Harb ferîj, where we alighted to pass the night: here Terky found some acquaintance; and the Nasrâny was no more known among them.

When the sun is setting, the Beduins kindle their evening

fire. Terky was of those Arabs, of an infirm complexion, who are abandoned to kahwa, and think it is no day of their lives if they taste not, every third hour, the false refreshment. Had Terky been born in land of Christians, he had sat every day drunken on his bench in the village alehouse. This Beduwy rode but light; he carried in his long-tasseled white saddle-bags no more than his coffee-roasting pan, his coffee-pot, his box of three cups, his brass pestle and mortar, and a wooden bowl for his own drinking: he had no food with him for the way, looking to sup every night with Aarab. As for clothing they have but that with them which is on their backs; and when one comes to water he may wash his tunic, and sit in his worsted mantle, till his shirt be dry again in the sun. Already the old tippler had taken out his coffee gear; he disposed all in order by the hearth, and said, "Who has here any kahwa?" I whispered, that these were poor folk and had no coffee. "But abide! said he, and we shall see it:"—and very soon a handful of the [South Arabian] berries was fetched from a yet poorer tent! As the pot was on, there came flying to our firelight a multitude of yellow beetles, which beat upon all before them, and fell down in the ash-pit. Terky defended his pot awhile with a senile impatience; then he drew it aside and exclaimed, "Look, Khalîl! even so the Nasrânies will fall down into the fire; for that is the place of them, and such is the end of them all in Jehennem, Ullah burn them up! but I think surely, thou art not one of them; eigh! Khalîl, say that thou art not a Nasrâny!"—Here the host's only evening entertainment was to pour us out camel milk, and Hàmed's shallow affectation was to stay his honest hand: I said to him before them all, "Suffer him to fill our bowl!—a plague upon ill-timed compliments." Hàmed answered under his breath, "Your customs then be not as our customs."

When the day dawned we mounted, and Terky rode with us. Beyond the long Hébeshy mountain we came upon a great plain open all round to the horizon. I had not seen such a flat since I left Syria; for the plain landscape in Nejd is nearly everywhere encumbered with montecules and jebâl. Pyramid-like bergs, of granite, but black under the shadowing of a cloud, were landmarks before us of a watering place, *Ghraymàr*. This even land which they name *Fuèylik*, lasts from hence to the Nefûd of el-Kasîm, and my companions were here in dread of passing ghrazzus. *Terky:* "Ridest thou thus without care or fear Khalîl! but if we see them I and Hàmed will escape upon this thelûl, and leave thee upon the nâga, and thou wilt be taken." In that there fell an April shower which

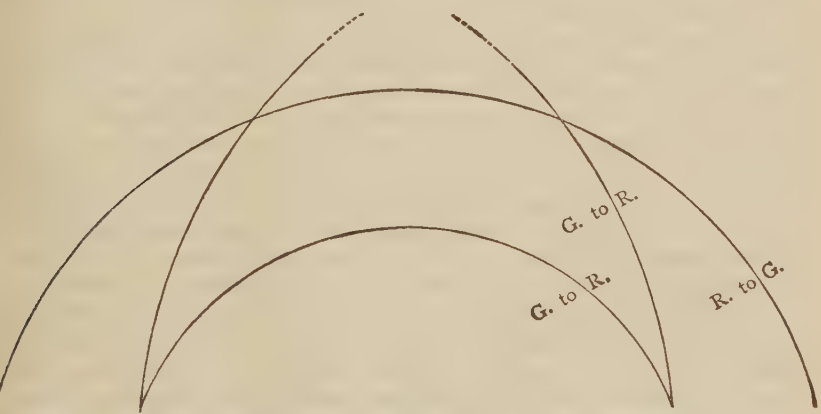
shone about us like golden hairs in the sun; and the desert earth gave up to our sense a teeming grassy sweetness. As we approached the rocks, my companions espied great cattle, and they thought it was a ghrazzu at the watering! Then we saw them to be camel troops of the Aarab: hundreds of great cattle were standing apart or couched by their households, awaiting their turn to be watered. It was a ráhla, and these Beduins (of Harb) watered the cattle in the midst of their march. Some of their house stuff was unloaded from their bearing camels; upon other camels sat the Harb daughters, in their saddle litters,—crated frames, trapped with wavering tongues of coloured cloths and long lappets of camel leather. In the tribes of my former acquaintance such bravery is only of a few sheykhly housewives; but these were B. Sâlem,—tribesfolk that go well clad amongst nomads. It seemed that any one of them might have been an *Atáfa* (*v.* Vol. I. 61,—or *Ateyfa*),—she that from her saddle frame warbles the battle-note, with a passionate sweetness, which kindles the manly hearts of the young tribesmen, (and the Aarab are full of a wild sensibility). —They see her, each one as his spouse, without the veil, and decked as in the day of her marriage!—The Atáfa is a sheykh's daughter; but, said Hàmed, she may be another *mez'ûna:* it were infamous to kill an Atáfa; yet when shots flee, her camel may fall or run furiously, and the maiden-standard is in peril. Sheep flocks were lying down in a wide seyl-strand, awaiting their waterers; the shepherd's asses were standing with them.

This desert well, great and square mouthed, I saw to be steyned with old dry-building of basalt; there were three fathoms to the water. The camels at the troughs, standing in old stinking sludge, were stamping for the flies. A score of Beduins in their long shirts drew upon the four sides, with a loud song, and sweated in the sun. In the throng of cattle I saw a few sheykhs with their mares; the hounds of the nomad encampment lay panting in the shadows of the tall camels; and suffered us strangers to pass by without a challenge! A sheykhly man who stood nigh us, taking down his semîly, and a bowl, poured us out léban. Another enquired whither we went, and said, "He would accompany us on the morrow [*el-gâbily*], if we would stay over this day in his tent.—See also the rain threatens, and we shall pitch yonder not far off." *Hàmed:* "Wellah, I may not wait; for my breast is straitened, to be at home again."—None of these Aarab knew me.

We departed and Terky remained with them. The wilderness beyond is open gravel-plain: upon our left hand was a low mountain, whereunder are the hamlets *Makhaul* (a jau with

one kasr) and *Authèym*, where are five houses. Late in the afternoon there fell great drops from the lowering skies; then a driving rain fell suddenly, shrill and seething, upon the harsh gravel soil, and so heavily that in few moments all the plain land was a streaming plash. Our nâga settled under us stern-on to the cold tempest. Our worsted mantles were quickly wetted through; and we cowered for shelter under the lee of the brute's body.

After half an hour the worst was past, and we mounted again. Little birds, before unseen, flitted cheerfully chittering over the wet wilderness. The low sun looked forth, and then appeared a blissful and surpassing spectacle! a triple rainbow painted in the air before us. Over two equal bows a third was reared, upon the feet of the first; and like to it in the order of hues.—These were the celestial arches of the sun's building, a peace in heaven after the battle of the elements in the desert-land of Arabia.



The Triple Rainbow. [G. to R. signifies *green to red*; R. to G. *red to green.*]

The sun going down left us drowned in the drooping gloom, which was soon dark night. We held on our march in hope to meet with the Aarab, and there fell always a little rain. Serpentine lightning flickered over the ground before us, without thunder; long crested lightnings shot athwart and seemed suspended, by moments, in the wide horizon; other long cross flashes darted downward in double chains of light. The shape of all those lightnings was as an hair of wool that is fallen in water. Only sometimes we heard a little, not loud, roaring of thunder. In a lull of the weather we beheld the new moon, two days old, at her going down. The first appearing of the virgin

moon is always greeted with a religious emotion in the deserts of Arabia, and we saluted her, poor night-wanderers, devoutly; the day by my reckoning should be the 23rd of April. We held on ever watching for the Beduin fires, and heard about us the night shrieks of I know not what wild birds. At length Hàmed thought he had seen a watch-fire glimmer far in front. As we rode further we saw it sometimes, and otherwhiles it was hidden by the uneven ground of the wilderness. The night darkness was very thick, the nâga stumbled, and we could not see the earth. Hàmed, whose wit ever failed a little short of the mark, began to be afraid we might fall from some cragged place: he would adventure no further. We had nothing to eat, and alighting with wet clothes, we lay down in the rain beside our camel; but the wind blew softly, and we soon slept.

The morrow broke with the cheerful voices of birds about us, as in a northern country! our clothes were dried and light again upon our backs, and we rose never the worse. We had not ridden a gunshot when we saw the booths hardly a mile in front, and trooping camels. At this happy human sight we put our nâga to the trot, and Hàmed snivelled his loud saddle-song. Some of those Aarab—they were B. Aly, came forth to meet us; for seeing my red saddle-bags of carpet stuff, they had taken me for one of those brokers [here they said *mushowwam*] from the border lands, who from time to time ride in their desert country to buy up camels. When we arrived, one spoke to his fellow, "Did I not tell thee that he was such?" and another answered, "Ay, and I knew him at the first sight." We dismounted at a booth and unloaded; and those who stood by led us toward the sheykh's beyt. "The morning coffee is ready, said they; let us go over, and there refresh yourselves, and tell us the news." Hàmed loosed out our nâga to graze; and we followed to the kahwa.—The householder, at whose tent we had alighted, came bye and bye to call us: we returned with him to breakfast, and there rested. The altitude of the plain land was here 3400 feet.

These were as all the other Beduw whom I have known, a merry crew of squalid wretches, iniquitous, fallacious, fanatical. Notwithstanding that the B. Aly are blamed as kafirs by their Harb kinsmen of the Medina dîra, the men in this menzil were perfect, more than all the tribesmen of the khála, in the formal observing of the religion. For when the sun was mounted to the mid-height, one of those desert men stood forth [Hàmed, a citizen of three great tribes, had never seen the like among Beduw] and played the *muéthin!* and being come to the last words, *es-salât wa es-salaam aleyk, yâ auwel khulk Illah wa khâtimat rusul*

Illah, 'Peace be with thee, and glory, O first-born of the creation of God, and seal of the apostles of God,' those desert men gathered behind him in a row; and they went through with their bowing, kneeling and knocking devotion, very praiseworthily! That town religion they aped, doubtless, from the nigh-lying Kasîm, which is a Wahâby country.—They called me also, "*Sull yâ, taal sull*, Come and pray thou!" but I excused myself, and withdrew from them. I was never of any politic remembrance, that at the unlucky prayer hour I should not be found sitting in the midst of the most fanatical Arabs.—I wandered half a mile from them over the hot sand whither I saw some bushes; but I could not be hid from their hawks' eyes: for when I returned, they said, 'The stranger had not prayed; and oho!—This can be no Musslim!' and there was some ferment amongst them.

I had eaten in a tent, and answered them shortly, "What need of more questioning, my friends? I am a Nasrâny." When they saw I took all things patiently they began to bear with me. "But how! they said one to another, could there be any yet in the world so blind that they worshipped not Ullah?" They gazed on me, and questioned my companion, "What is he for a rafîk? how durst thou trust thyself with him?—an heathen man!" Hàmed responded mildly, 'Khalîl had been a good rafîk, and he heard good reported of him among the Aarab; and if at any time Khalîl spoke of religion, he seemed then to have some right inkling of Ullah; and his words sounded very nigh unto the words of the Moslemîn." The B. Aly were thus appeased, I was a passenger, and they would not molest me; only they answered, 'Would God I might stay awhile in the well-instructed Kasîm, where the Lord might make a way and enlighten me!' The good housewives said among them, *Widd el-ghrarîb béledhu*. These Beduins seeing me broken to the nomad life, enquired; 'were all my people Beduw?'

At half-afternoon Hàmed would set forward again—to pass another night in the khála! We had an evil fit yesterday, and were accorded, that if we might find the Aarab, this should be a day of repose. But now he said excusing himself, 'His breast was sore straitened, till he should be at home again!' —"This is the last quarter of the day, and see the lowering skies! where is thy understanding?" He answered: 'If I would stay, then he must forsake me'; and went to take his nâga: but I saw he remained to pasture her. The Beduins told me that not far before us was a ferîj of "good Aarab"; who had lately received their summer provision of temmn from el-Irâk, and we might sup with them. I beckoned therefore to

Hàmed to return with his camel.—And mounting we journeyed two hours: and came to that menzil, when the sun set: but seeing no man in the principal booth, we alighted a little apart and sat down. The householder, who was the sheykh, came soon, and some men with him, from the further tents, which were only three or four: they stood a moment to see what we were! and then he approached, saying, "Wherefore sit ye here, rise ho! and come into the tent."—Now I saw their sheep driven in; and a good flock lie down before every booth: but I could see only a camel or two.

These Aarab have no goats: their small cattle are the black sheep with white heads, of high Nejd; there was not a white fleece among them. When I asked Hàmed, "Where are their camels?" he answered in a whisper, "They are the *Oreymát*, of Harb, that have but sheep-flocks; they have no camels."—Here then was a new life of men inhabiting in the wilderness without camels! Hàmed added, "This is a kindred which has no heart for warfare; their camels have been taken by ghrazzus, but they foray not again. They have no more than those few camels for carriage: yet they fare well; for they have much samn of their ewes, which thou seest;—and *yusûkun ez-zíka*, they pay tithing, to Ibn Rashîd." [The Harb and Shammar have all black sheep in these dîras, and few or no goats: they think their black-fleeced sheep are bigger bodied, and that the ewes yield more milk. Sheep more than other cattle languish in the sun; we see them go drooping, in each other's shadow, and hanging their heads at noon: and surely the white-fleeces were better in a hot country.]

These Beduins, that are reckoned to the B. Sâlem, were of gentle and honest manners; and I was never more kindly entertained in the nomad menzils. One of them—who had seen and spoken with the Nasrâny at Hâyil!—reported very favourably of me. Here was not the half-grudging hospitality of the Medina Harb, and their tent was evenly divided: the men also were comely [which signifies in Arabia that they were well fed], and of a liberal carriage. Our sheykhly host, whose name was *Sâlem*, asked me ingenuously, 'Would I give him a remedy for his sore eyes?' I gave him the best medicine I had; and he said sighing, "Who can tell if the Lord might not bless this mean unto me." Sâlem (therein the most honourable Arabian of my acquaintance) brought me immediately a present of dry milk shards, and butter: and he made us a bountiful supper of temmn with samn. When we were weary we lay down on the pure sand under his friendly tent-cloth to sleep: but Sâlem, sitting-by, said he must waken all

night, because the wolf—we knew it by the hounds' incessant barking—was prowling nigh us. Such were Beduins that had ceased to be cattle-reavers, in the desert!

When the day was breaking we rose to depart; and the host brought us a great bowl of butter-milk: his was like the goodness of those B. Sâlem, in the way to Hâyil.—We journeyed two hours; and the sun was risen with heat over the desert, when we came to a menzil of B. Aly, sixteen booths pitched ring-wise,—which hitherto I had not seen any nomads use in Arabia; but their great cattle, lying thus within an hedge of tents and stretched cords, can hardly be robbed by night thieves.—If a camel may be raised and led forth, the rest (it is their sheep-like nature) will rise and follow; and the steps of the pad-footed brute awaken not the slumbering Beduw. We found them coffee-Aarab, pithless day-sleepers, corroding their lives with pitiful dregs of the Môkha drug; of malicious manners, of no hospitality. Certain of them looked upon me, and whispered and mocked together!—all the nomads under Ibn Rashîd had heard of the forwandered Nasrâny. Dates were set before us; and whilst we sat coffee drinking, two men went out with their matchlocks to shoot at a dog, which they called *sarûk*, a common thief. None gave him to eat, and all driving him from their beyts, they had looked to see the brute perish; but he stole for himself more and more. Those Beduin shooters fired from thirty yards; and they both missed him! At the stroke of their balls in the sand, and rebutted by the (human) world, the hound fled back in the khála, with a lamentable howling; and the shooters, that would spend no more lead, returned to the coffee-hearth.—I soon called Hàmed to mount; lest their prayer-time should discover the Nasrâny.

We journeyed an hour or two, and fell in with a ráhla of Aarab: they were *el-Fúrn*, a kindred of Harb, called after the name of the sheykh's family, who is chief of the B. Aly;—these were they whom Terky sought. Some young sheykhs who came riding together in advance upon their thelûls, or *rahôls* [which word is commonly heard in this dîra], approached, to enquire news of us passengers: and they knew me! for I heard certain of them say under their breaths, "It is the kafir"; and quoth one, "See his saddle-bags, stuffed with silver and gold! so that they break the back of their nâga!" Another said to us, "O you two passengers, riding upon the nâga, we go to alight yonder, under *Sâra* [a bow-shaped mountain coast of sandstone, before us]; rest to-day in my tent."—The fellow added, in a knavish whisper to his companions, "Come over this evening and you shall see the game." I

thought his mirth might be to threaten me with a knife as did the young Kahtâny sheykh at Hâyil. We excused ourselves: 'We must needs ride forward, said Hàmed, to pass certain (dangerous) way in the night time'; and with that word, striking our nâga, I was glad to outride them. Here we passed out of the crystalline into a sandstone soil: the height of this wilderness plain is 3300 feet. "We must go over Sâra, but not in the daylight, said Hàmed, for fear of Ateybân; let us ride to yonder camels, and drink a little milk; and repose there till evening."—I saw the solitary mountain *Sàk* far off in the plain of el-Kasîm, upon our right hand; like a sharp cone, and black under a clear afternoon sky. Hàmed could even see the mountain tops el-Abanát!—which stand at either side upon the W. er-Rummah, beyond Sàk, very far off.

We came to those herding lads; and the younger taking my pan ran under his nâgas and milked full and frothed over for us. We sat down to drink; and when they had heard our news, quoth the elder, "This is a man taller than any of our Aarab!—Wherefore wander further, O stranger? remain with us! and a horse shall be given thee, and a mantle of scarlet,—billah with a long lance in his hand this (man) shall repulse Ateyba!—Also they will give thee a maiden to wife." We departed from the good fellows: and I left there the speech and the franchise of the desert, for the village country of the Kasîm caravaners. We went on riding under Sâra; and ascended about the sunsetting in a breach of the mountain: and held on over the sandstone platform in the starlight, purposing to journey all night, which was cold and open about us.

Toward midnight, Hàmed, beginning to be afraid that we might lose ourselves, and overcome with slumber, drew bridle; and we alighted in a place of sand and bushes; where binding the nâga's knee we laid ourselves down to sleep. At dawn we remounted: and passing the rest of the low sandstone height as the sun came up we descended to a plain, and I saw palms of a (first) Kasîm village. "This is *er-Rauth*, said Hàmed, there are fifty houses." We found some of the village women busy abroad to cut fodder for their well-camels. Those hareem cried out, supposing we might be robbers, till we said *salaam!*—They were come forth in their old ragged smocks for dread of thieves. Hàmed, who was yet afraid of the Ateybân, enquired of them, "O hareem! what have ye to tell us of any late ghrazzus?" They answered, 'That a few days ago some of their women had been stripped by Beduins a little without the village walls!'

Now before us lay the Nefûd sand of Kasîm, which begins to be driven-up in long swelling waves, that trend somewhat N. and S. Four miles further we went by the oasis *Ayûn;* embayed in the same sandstone train, which is before called Sâra. Upon a cliff by the Nefûd side is a clay-built lighthouse-like watch-tower [the watch-tower is found in all the villages of Kasîm]. The watchman (who must be clear sighted) is paid by a common contribution: his duty is to look forth, in the spring months, from the day rising till the going down of the sun; for this is the season, when the villagers who have called in their few milch goats from the Aarab, send them forth to pasture without the oasis. We saw the man standing unquietly in his gallery, at the tower head, in the flame of the sun; and turning himself to every part, he watched, under the shadow of his hand, all the fiery waste of sand before him. Hàmed said, the palms at Ayûn are about half the palms of Teyma; and here might be 400 or 500 inhabitants. Ayûn stands at the crossing of the Kasîm cameleers' paths, to J. Shammar, to the land of the north, and to the Holy Cities. My rafîk had been well content to leave me here; where, he promised, I should meet with carriers to all parts, even to Kuweyt and Bosra, "wellah, more than in Boreyda."

Some great cattle were feeding before us in the Nefûd—they were not camels; but, oh! happy homely sight, the village kine at pasture in that uncheerful sand wilderness! I said, "I would ride to them and seek a draught of cow-milk." Hàmed answered, "Thou wilt ask it in vain, go not Khalîl! for these are not like the Beduw, but people of the *géria*, not knowing hospitality: before us lies a good village, we shall soon see the watch-tower, and we will alight there to breakfast." I saw a distant clay steeple, over the Nefûd southward. Hàmed could not tell the name of that oasis: he said, "Wellah the *geraîeh* (towns and villages) be so many in el-Kasîm!" We came in two hours to *Gassa*, a palm village, with walls, and the greatest grown palms that I had seen since Teyma,—and this said Hàmed, who knew Teyma. When I asked, what were the name Gassa, he answered, "There is a pumpkin so called:" but the Beduw are rude etymologers. Their watch-tower—*mergáb* or *garra*—is founded upon a rock above the village. The base is of rude stones laid in clay, the upper work is well built of clay bricks. We were now in Kasîm, the populous (and religious) nefûd country of the caravaners. We did not enter the place, but halted at a solitary orchard house under the garra. It was the time of their barley harvest: this

day was near the last in April. The land-height I found to be now only 2800 feet.

We dismounted; the householder came out of his yard, to lead us to the kahwa, and a child bore in my bags: Hàmed brought away the head-stall and halter of our camel, for here, he said, was little assurance. The coffee-hall floor was deep Nefûd sand! When we had drunk two cups, the host called us into his store room; where he set before us a platter of dates—none of the best, and a bowl of water. The people of Kasîm are not lovers of hospitality: the poor Aarab (that are passengers without purses) say despitefully, 'There is nothing there but for thy penny!'—this is true. Kasîm resembles the border lands, and the inhabitants are become as townsmen: their deep sand country, in the midst of high Arabia, is hardly less settled than Syria. The Kusmân are prudent and adventurous: there is in them much of the thick B. Temîm blood. Almost a third of the people are caravaners, to foreign provinces, to Medina and Mecca, to Kuweyt, Bosra, Bagdad, to the Waháby country, to J. Shammar. And many of them leave home in their youth to seek fortune abroad; where some (we have seen) serve the Ottoman government in arms: they were till lately the Ageyl at Bagdad, Damascus, and Medina.—All Nejd Arabia, east of Teyma, appertains to the Persian Gulf traffic, and not to Syria: and therefore *the (foreign) colour of Nejd is Mesopotamian!* In those borderlands are most of the emigrated from el-Kasîm,—husbandmen and small salesmen; and a few of them are there become wealthy merchants.

Arabians of other provinces viewing the many green villages of this country in their winding-sheet of sand, are wont to say half scornfully, 'Kasîm is all Nefûd.' The Nefûd of Kasîm is a sand country, through whose midst passes the great Wady [er-Rummah], and everywhere the ground water is nigh at hand. Wells have been digged and palms planted in low grounds [gá, or khóbra], with a soil of loam not too brackish or bitter: and such is every oasis-village of el-Kasîm. The chief towns are of the later middle age. The old Kasîm settlements, of which the early Mohammedan geographers make mention, are now, so far as I have enquired, ruined sites and names out of mind. The poor of Kasîm and *el-Wéshm* wander even in their own country; young field labourers seek service from town to town, where they hear that *el-urruk*, the sweat of their brow, is likely to be well paid. Were el-Kasîm laid waste, this sand country would be, like the lands beyond Jordan, a wilderness full of poor village ruins.

Our host sat with a friend, and had sparred his yard door against any intrusion of loitering persons. These substantial men of Kasîm, wore the large silken Bagdad kerchief, cast negligently over the head and shoulders; and under this head-gear the red Turkey cap, *tarbûsh*. Our host asked me what countryman I was. "I am a traveller, from Damascus."—"No, thou are not a Shâmy, thy speech is better than so; for I have been in Syria: tell me, art thou not from some of those villages in the Hauràn? I was there with the Ageyl. What art thou? thou art not of the Moslemîn; art thou then Yahûdy, or of the Nasâra?"—"Yes, host, a Mesîhy; will ye therefore drive me away, and kill me?"—"No! and fear nothing; is not this el-Kasîm? where the most part have travelled in foreign lands: they who have seen the world are not like the ignorant, they will treat thee civilly."—We heard from him that Ibn Saûd was come as far as *Mejmaâ:* but those rumours had been false of his riding in Kasîm, and in the Harb country! Our host desired to buy quinine of the hakim; I asked half a real; he would pay but fourpence, and put me in mind of his inhospitable hospitality.—"Wilt thou then accompany me to Boreyda? and I will give it thee."—"Wherefore should I pay for kanakîna? in Kasîm thou wilt see it given away (by some charitable merchants)."

—We rode over a salt-crusted bottom beyond the village: the well-water at Gassa has a taste of this mineral. In the oasis, which is greater than er-Rauth, may be three hundred souls. The dark weather was past, the sun shone out in the afternoon; and I felt as we journeyed here in the desert of el-Kasîm, such a stagnant sultry air, as we may commonly find in the deep Jordan plain below Jericho. At our left hand is still the low sandstone coast; whereunder I could see palms and watch-towers of distant hamlets and villages. The soil is grit-sand with reefs of sand-rock; beside our path are dunes of deep Nefûd sand. After five miles, we came before *Shukkûk*, which is not far from Boreyda; it stands (as I have not seen another Arabian settlement) without walls! in the desert side. Here we drew bridle to enquire tidings, and drink of their sweet water. We heard that *Hásan*, Emir of Boreyda, whom they commonly call *Weled* (child of) *Mahanna*, was with his armed band in the wilderness, *ghrazzai*.—Mahanna, a rich *jemmâl* or camel master at Boreyda, lent money at usury, till half the town were his debtors; and finally with the support of the Waháby, he usurped the Emir's dignity!—Hàmed told me yet more strangely, that the sheykh of a géria, *Káfer*, near *Kuseyby*, in these parts, is a

sâny! he said the man's wealth had procured him the village sheykhship. [It is perhaps no free oasis, but under Boreyda or Hâyil.]

Now I saw the greater dunes of the Nefûd; such are called *tâus* and *nef'd* (pl. *anfâd*) by Beduins: and *adanât* and *kethîb* (pl. *kethbân*) are words heard in Kasîm. "Not far beyond the dunes on our right hand (towards Aneyza) lies the W. er-Rummah," said Hâmed. We journeyed an hour and a half, and came upon a brow of the Nefûd, as the sun was going down. And from hence appeared a dream-like spectacle!—a great clay town built in this waste sand with enclosing walls and towers and streets and houses! and there beside a bluish dark wood of ethel trees, upon high dunes! This is Boreyda! and that square minaret, in the town, is of their great mesjid. I saw, as it were, Jerusalem in the desert! [as we look down from the mount of Olives]. The last upshot sun-beams enlightened the dim clay city in glorious manner, and pierced into that dull pageant of tamarisk trees. I asked my rafîk, "Where are their palms?" He answered, "Not in this part, they lie behind yonder great dune towards the Wady (er-Rummah)."

Hâmed: "And whilst we were in the way, if at any time I have displeased thee, forgive it me; and say hast thou found me a good rafîk? Khalîl, thou seest Boreyda! and to-day I am to leave thee in this place. And when thou art in any of their villages, say not, 'I (am) a Nasrâny,' for then they will utterly hate thee; but pray as they, so long as thou shalt sojourn in the country, and in nothing let it be seen that thou art not of the Moslemîn: do thus, that they may bear thee also goodwill, and further thee. Look not to find these townlings mild-hearted like the Beduw! but conform thyself to them; or they will not suffer thee to abide long time among them. I do counsel thee for the best—I may not compel thee! say thou art a *mudowwy*, and tell them what remedies thou hast, and for which diseases: this also must be thine art to live by. Thou hast suffered for this name of Nasrâny, and what has that profited thee? only say now, if thou canst, 'I (am a) Musslim.'"

We met with some persons of the town, without their walls, taking the evening air; and as we went by, they questioned my Beduwy rafîk: among them I noted a sinister Galla swordsman of the Emir. Hâmed answered, 'We were going to the Emir's hostel.' They said, "It is far, and the sun is now set; were it not better for you to alight at such an house? that stands a

little within the gate, and lodge there this night; and you may go to the Emir in the morning." We rode from them and passed the town gate: their clay wall [vulg. *ajjidát*] is new, and not two feet thick. We found no man in the glooming streets; the people were gone home to sup, and the shops in the sûk were shut for the night: their town houses of (sandy) clay are low-built and crumbling. The camel paced under us with shuffling steps in the silent and forsaken ways: we went by the unpaved public place, *mejlis;* which I saw worn hollow by the townspeople's feet! and there is the great clay mesjid and high-built minaret. Hàmed drew bridle at the yard of the Emir's hostel, *Munôkh es-Sheukh.*

The porter bore back the rude gates; and we rode in and dismounted. The journey from er-Rauth had been nearly twenty-five miles. It was not long, before a kitchen lad bade us, "rise and say God's name." He led through dim cloistered courts; from whence we mounted by great clay stairs to supper. The degrees were worn down in the midst, to a gutter, and we stumbled dangerously in the gloom. We passed by a gallery and terraces above, which put me in mind of our convent buildings: the boy brought us on without light to the end of a colonnade, where we felt a ruinous floor under us. And there he fetched our supper, a churlish wheaten mess, boiled in water (a sort of Arabian *búrghrol,*) without samn: we were guests of the peasant Emir of Boreyda. It is the evening meal in Kasîm, but should be prepared with a little milk and butter; in good houses this burghrol, cooked in the broth and commonly mixed with temmn, is served with boiled mutton.—When we had eaten and washed, we must feel the way back in the dark, in danger of breaking our necks, which were more than the supper's worth.—And now Hàmed bade me his short Beduin *adieux:* he mounted his camel; and I was easy to see my rafîk safely past the (tyrant's) gates. The moon was rising; he would ride out of the town, and lodge in one of the villages.

I asked now to visit "the Emir,"—Hásan's brother, whom he had left deputy in Boreyda; it was answered, "The hour is late, and the Emir is in another part of the town:—*el-bákir!* in the morning." The porter, the coffee server, a swordsman, and other servitors of the guest-house gathered about me: the yard gates were shut, and they would not suffer me to go forth. Whilst I sat upon a clay bench, in the little moonlight, I was startled from my weariness by the abhorred

voice of their barbaric religion! the muéthin crying from the minaret to the latter prayer.—'Ah! I mused, my little provident memory! what a mischance! why had I sat on thus late, and no Emir, and none here to deliver me, till the morning?' I asked quickly, 'Where was the sleeping place?' Those hyenas responded, with a sort of smothered derision, 'Would I not pray along with them, ere I went to rest?'—they shoved me to a room in the dark hostel building, which had been used for a small kahwa.

All was silent within and sounding as a chapel. I groped, and felt clay pillars, and trod on ashes of an hearth: and lay down there upon the hard earthen floor. My pistol was in the bottom of my bags, which the porter had locked up in another place: I found my pen-knife, and thought in my heart, they should not go away with whole skins, if any would do me a mischief; yet I hoped the night might pass quietly. I had not slumbered an hour when I heard footsteps, of some one feeling through the floor; "Up, said a voice, and follow me, thou art called before the sheykhs to the coffee hall:" —he went before, and I followed by the sound; and found persons sitting at coffee, who seemed to be of the Emir's guard. They bade me be seated, and one reached me a cup: then they questioned me, "Art not thou the Nasrâny that was lately at Hâyil? thou wast there with some of Annezy; and Aneybar sent thee away upon their *jurraba* (mangy thelûl): they were to convey thee to Kheybar?"—"I am he."—"Why then didst thou not go to Kheybar?"—"You have said it,—because the thelûl was jurraba; those Beduins could not carry me thither, which Aneybar well knew, but the slave would not hear:—tell me, how knowest thou this?"—"I was in Hâyil, and I saw thee there. Did not Aneybar forbid thy going to Kasîm?"—"I heard his false words, that ye were enemies, his forbidding I did not hear; how could the slave forbid me to travel, beyond the borders of Ibn Rashîd?"—At this they laughed and tossed their shallow heads, and I saw some of their teeth,—a good sign! The inquisitors added, with their impatient tyranny, "What are the papers with thee, ha! go and fetch them; for those will we have instantly, and carry them to the Emir,—and (to a lad) go thou with the Nasrâny."

The porter unlocked a store-closet where my bags lay. I drew out the box of medicines; but my weary hands seemed slow to the bird-witted wretches that had followed me. The worst of them, a Kahtâny, struck me with his fist, and reviled

and threatened the Nasrâny. "Out, they cried, with all thy papers!" and snatched them from my hands: "We go with these, they said now, to the Emir." They passed out; the gates were shut after them: and I was left alone in the court. The scelerat remained who had struck me: he came to me presently with his hand on his sword, and murmured, "Thou kafîr! say *La îlah îll' Ullah;*" and there came another and another. I sat upon the clay bench in the moonlight, and answered them, "To-morrow I will hear you; and not now, for I am most weary."

Then they plucked at my breast (for money)! I rose, and they all swarmed about me.—The porter had said a word in my ear, "If thou hast any silver commit it to me, for these will rob thee:" but now I saw he was one of them himself! All the miscreants being upon me, I thought I might exclaim, "*Haramîeh*, thieves! ho! honest neighbours!" and see what came of it; but the hour was late, and this part of the town solitary.—None answered to my voice, and if any heard me, doubtless their hearts would shrink within them; for the Arabs [inhabiting a country weakly governed and full of alarms] are commonly dastards. When I cried *thieves!* I saw my tormentors stand a little aghast: "Shout not (they said hoarsely) or by Ullah—!" So I understood that this assailing me was of their own ribald malice, and shouted on; and when I began to move my arms, they were such cowards that, though I was infirm, I might, I perceived, with a short effort have delivered myself from them: yet this had been worse—for then they would return with weapons; and I was enclosed by walls, and could not escape out of the town. Six were the vile crew struggling with me: I thought it best to shout on *haramîeh!* and make ever some little resistance, to delay the time. I hoped every moment that the officer would return from the Emir. Now my light purse was in their brutish hands; and that which most troubled me, the aneroid barometer,—it seemed to them a watch in the starlight! The Kahtâny snatched and burst the cord by which the delicate instrument was suspended from my neck; and ran away with it like a hound with a good bone in his mouth. They had plucked off my mantle and kerchief; and finally the villains left me standing alone in a pair of slops: then they hied all together to the door where my bags lay. But I thought they would not immediately find my pistol in the dark; and so it was.

—Now the Emir's man stood again at the gate, beating and calling loudly to be admitted: and the porter went like a truant to open. "What has happened?" quoth the officer who en-

tered. "They have stripped the Nasrâny."—"Who has done this?" "It was the Kahtâny, in the beginning." "And this fellow, I answered, was one of the nimblest of them!" The rest had fled into the hostel building, when the Emir's man came in. "Oh, the shame! (quoth the officer) that one is robbed in the Kasr of the Emir; and he a man who bears letters from the Sooltân, what have you done? the Lord curse you all together." "Let them, I said, bring my clothes, although they have rent them."—".Others shall be given thee by the Emir." The lurkers came forth at his call from their dark corners; and he bade them, "Bring the stranger his clothes:—and all, he said to me, that they have robbed shall be restored, upon pain of cutting off the hand; wellah the hand of anyone with whom is found aught shall be laid in thy bags for the thing that was stolen. I came to lead thee to a lodging prepared for thee; but I must now return to the Emir:—and (naming them) thou, and thou, and thou, do no more thus, to bring on you the displeasure of the Emir." They answered, "We had not done it, but he refused to say, *La îlah ill' Ullah.*"—"This is their falsehood!—for to please them I said it four or five times; and hearken! I will say it again, La îlah, ill' Ullah."—*Officer:* "I go, and shall be back anon."—"Leave me no more among robbers."—"Fear not, none of them will do anything further against you"; and he bade the porter close the gates behind him.

He returned soon: and commanded those wretches, from the Emir, "upon pain of the hand," to restore all that they had robbed from the Nasrâny; he bade also the porter make a fire in the porch to give us light. The Kahtâny swordsman, who had been the ringleader of them—he was one of the Emir's band—adjured me to give a true account of the money which was in my purse: 'for my words might endanger his hand; and if I said but the sooth the Lord would show me mercy.'—"Dost thou think, Miserable, that a Christian man should be such as thyself!"—"Here is the purse, quoth the officer; how much money should be therein? take it, and count thy *derâhim* [δραχμ-]." I found their barbarous hands had been in it; for there remained only a few pence! "Such and such lacks."—*Officer:* "Oh! ye who have taken the man's money, go and fetch it, and the Lord curse you." The swordsman went; and came back with the money,—two French gold pieces of 20 francs: all that remained to me in this bitter world. *Officer:* "Say now, is this all thy *fulûs?*"—"That is all."—"Is there any more?" "No!"—The Kahtâny showed me his thanks with a wondering brutish visage. *Officer:* "And what more?"—"Such and such."

The wretches went, and came again with the small things and what else they had time, after stripping me (it was by good fortune but a moment), to steal from my bags. *Officer:* "Look now, hast thou all, is there anything missing?" —"Yes, my watch" (the aneroid, which after the pistol was my most care in Arabia); but they exclaimed, "What watch! no, we have restored all to him already." *Officer:* "Oh, you liars, you cursed ones, you thieves, bring this man his watch! or the (guilty) hand is forfeited to the Emir." It was fetched with delays; and of this they made restitution with the most unwillingness: the metal gilt might seem to them fine gold.—To my comfort, I found on the morrow that the instrument was uninjured: I might yet mark in it the height of a fathom.

He said now, 'It was late, and I should pass the night here.'—"Lend me a sword, if I must sleep in this cursed place; and if any set upon me again, should I spare him?" —"There is no more danger, and as for these they shall be locked in the coffee-hall till the morning:" and he led away the offenders.—The officer had brought my papers: only the safe-conduct of Aneybar was not among them!

When the day broke the Emir's officer—whose name was Jeyber—returned to me: I asked anew to visit the Emir. Jeyber answered, he must first go and speak with him. When he came again, he laid my bags on his infirm shoulders saying, he would bring me to my lodging. He led me through an outlying street; and turned into a vast ruinous yard, before a great building—now old and crumbling, that had been the Emir's palace in former days [the house walls here of loam may hardly stand above one hundred years]. We ascended by hollow clay stairs to a great hall above; where two women, his housewives, were sitting. Jeyber, tenant of all the rotten palace, was a tribesman of Kahtân. In the end was a further room, which he gave me for my lodging. "I am weary, and thou more, said he; a cup of kahwa will do us both good:" Jeyber sat down at his hearth to prepare the morrow's coffee.

In that there came up some principal persons of the town; clad in the (heavy) Mesopotamian wise. A great number of the well-faring sort in Boreyda are *jemmamîl*, camel masters trading in the caravans. They are wheat carriers in Mesopotamia; they bring down clothing and temmn to Nejd; they load dates and corn of Kasîm (when the prices serve) for el-Medina. In autumn they carry samn,

which they have taken up from the country Nomads, to Mecca; and from thence they draw coffee. These burly Arabian citizens resemble peasants! they were travelled men; but I found in them an implacable fanaticism.

Jeyber said when they were gone, "Now shall we visit the Emir?" We went forth; and he brought me through a street to a place, before the Prince's house. A sordid fellow was sitting there, like Job, in the dust of their street: two or three more sate with him,—he might be thirty-five years of age. I enquired, 'Where was Abdullah the Emir?' They said "He is the Emir!"—"Jeyber (I whispered), is this the Emir?" —"It is he." I asked the man, "Art thou Weled Mahanna?" He answered, "Ay." "Is it (I said) a custom here, that strangers are robbed in the midst of your town? I had eaten of your bread and salt; and your servants set upon me in your yard." —"They were Beduw that robbed you."—"But I have lived with the Beduw; and was never robbed in a menzil: I never lost anything in a host's tent. Thou sayest they were Beduins; but they were the Emir's men!"—*Abdullah:* "I say they were Kahtân all of them." He asked to see my 'watch.' "That I have not with me; but here is a telescope!" He put this to his eyes and returned it. I said, "I give it thee; but thou wilt give me other clothing for my clothing which the Emir's servants have rent."—He would not receive my gift, the peasant would not make the Nasrâny amends; and I had not money to buy more. "To-day, said he, you depart." —"Whither?"—"To Aneyza; and there are certain cameleers —they left us yesterday, that are going to *Siddûs:* they will convey thee thither."—At Siddûs (which they suppose to have been a place of pilgrimage of the idolatrous people of the country or "Christians" before Mohammed), is an antique "needle" or column, with some scoring or epigraph. [Vol. I. p. 205.] But this was Abdullah's guile, he fabled with me of cameleers to Siddûs: and then he cries, "*Min yeshîl*, who will convey the Nasrâny on his camel to *el-Wady?*"—which I afterwards knew to signify the palms at the *Wady er-Rummah:* I said to him, 'I would rest this day, I was too weary for riding.' Abdullah granted (albeit unwillingly); for all the Arabians [inhabitants of a weary land] tender human infirmities.—"Well, as thou wilt; and that may suffice thee."

—There came a young man to bid me to coffee. "They call you, said Abdullah, and go with him." I followed the messenger and Jeyber: we came to some principal house in the town; and there we entered a pleasant coffee-hall. I saw the walls

pargetted with fret-work in gypsum ; and about the hearth were spread Persian carpets. The sweet *ghrottha* firewood (a tamarisk kind of the Nefûd) glowed in the hearth, and more was laid up in a niche ready to the coffee maker's hand : and such is the cleanly civil order of all the better citizen households in Kasîm. Here sat a cold fanatical conventicle of well-clad persons ; and a young man was writing a letter after an elder's words. But that did not hinder his casting some reproach, at every pause, upon the Christian stranger, blaspheming that which he called my impure religion.—How crabbed seemed to me his young looks, moved by the bestial spirit within ! I took it to be of evil augury that none blamed him. And contemptible to an European was the solemn silence of these infantile greybeards, in whom was nothing more respectable than their apparel ! I heard no comfortable word among them ; and wondered why they had called me ! after the second cup, I left them sitting ; and returned to Jeyber's place, which is called the palace Hajellân : there a boy met me with two dry girdle-breads, from the guest-house. Such sour town bread is crude and tough ; and I could not swallow it, even in the days of famine.

The *Kasr Hajellân* was built by Abdullah, son of *Abd-el-Azîz*, princes of Boreyda. Abdullah was murdered by Mahanna, when he usurped the government with the countenance of the Waháby. Mahanna was sheykh over the town for many years, and his children are Hásan (now emir) and Abdullah.

The young sons of the Prince that was slain fled to the neighbour town of Aneyza.—And after certain years, in a spring season, when the armed band was encamped with Hásan in the Nefûd, they stole over by night to Boreyda ; and lay hid in some of their friends' houses. And on the morrow, when the tyrant passed by, going to his mid-day prayers in the great mesjid, Abdullah's sons ran suddenly upon him with the knife ! and they slew him there in the midst of the street. A horseman, one of the band that remained in the town, mounted and passed the gates, and rode headlong over the Nefûd ; till he found the ghrazzu and Hásan.—Hásan hearing this heavy tiding gave the word to mount ; and the band rode hastily homeward, to be in Boreyda that night.

Abdullah in the meanwhile who, though he have a leg short, is nimble of his butcherly wit, held fast in the town. In all this fear and trouble, his was yet the stronger part ; and the townspeople, long daunted by the tyranny of Mahanna, were unready to favour the young homicides. And so well

Abdullah wrought, that ere there was any sedition, he had enclosed the princelings in an house.

It was nightfall when Abdullah with his armed men came before their door; and to give light (to the horrid business), a bonfire was kindled in the street. Abdullah's sons and a few who were their companions within, desperately defended their lives with matchlocks, upon the house head.—Some bolder spirits that came with Abdullah advanced to the gate, under a shield they had made them of a door (of rude palm boarding), with a thick layer of dates crammed upon it. And sheltered thus from weak musketry, they quickly opened a hole, poured-in powder and laid the train. A brand was fetched!—and in the hideous blast every life within the walls perished,—besides one young man, miserably wounded; who (with a sword in his hand) would have leapt down, as they entered, and escaped; and he could not: but still flying hither and thither he cursed-on and detested them, till he fell by a shot.—Hásan arriving in the night, found the slayers of his father already slain, and the town in quiet: and he was Emir of Boreyda.—Others of the princely family of this town I saw afterward dwelling in exile at Aneyza; and one of two old brethren, my patients, now poor and blind, was he who should have been by inheritance Emir of Boreyda!

I wandered in this waste Kasr, which, as a princely residence, might be compared with the Kasr at Hâyil; although less, as the principality of Boreyda is less. But if we compare the towns, Hâyil is a half Beduin town-village, with a foreign sûk; Boreyda is a great civil township of the midland Nejd life. The palace court, large as a market place, is returned to the Nefûd sand! Within the ruinous Kasr I found a coffee-hall having all the height of the one-storied building, with galleries above—in such resembling the halls of ancient England, and of goodly proportion: the walls of sandy clay were adorned with pargetting of jis. This silent and now (it seems) time-worn Kasr, here in the midst of Desert Arabia, had been built in our fathers' days! I admired the gypsum fretwork of their clay walls: such dedale work springs as a plant under the hands of the Semitic artificers, and is an imagery of their minds' vision of Nature!—which they behold not as the Pythagoreans contained in few pure lines, but all-adorned and unenclosed. And is their crust-work from India? We find a skill in raw clay-work in Syria; clay storing-jars pans, hearths and corn-hutches are seen in all their cottages. In Lebanon the earthen walls and pillars, in some rich peasants'

houses, are curiously crusted with clay fretwork, and stained in barbaric wise.

—Admirable seemed the architecture of that clay palace! [the sufficiency of the poorest means in the Arabs' hands to a perfect end]. The cornice ornament of these builders is that we call the shark's-tooth, as in the Mothîf at Hâyil. A rank of round-headed blind arches is turned for an appearance of lightness in the outer walling, and painted in green and red ochre. Perchance the builder of Kasr Hajellân was some Bagdad master, *muâllem*—that which we may understand of some considerable buildings, standing far from any civil soil in certain desert borders. Years before I had seen a kella among the ruins of 'Utherah in mount Seir, where is a great welling pool, a watering of the Howeytât [Vol. I. p. 35]: it was a rusty building but not ruinous; and Mahmûd from Maan told me, 'The kella had been built in his time, *by the Beduw!*' I asked in great astonishment, "If Beduw had skill in masonry?" —*Mahmûd:* "Nay, but they fetched a muâllem from Damascus; who set them to draw the best stones from the ruins, and as he showed them so the Beduins laid the courses." In that Beduin kella were not a few loopholes and arches, and the whole frame had been built by his rude prentices without mortar! In Beduins is an easy wit in any matter not too remote from their minds; and there are tribes that in a summer's day have become ploughmen. [Vol. I. p. 15, *v.* also pp. 45, 46, 234, 440.] —Jeyber inhabited the crumbling walls of the old Mothîf. The new peasant lords of Boreyda keep no public hospitality; for which they are lightly esteemed by the dwellers in the desert.

I went out with Jeyber to buy somewhat in the sûk, and see the town. We passed through a market for cattle forage, mostly vetches: and beyond were victuallers' shops,—in some of them I saw hanging huge (mutton—perhaps Mesopotamian) sausages! and in many were baskets of parched locusts. Here are even cook-shops—yet unknown in the Beduin-like Hâyil—where one may have a warm mess of rice and boiled mutton, or else camel flesh for his penny. A stranger might live at Boreyda, in the midst of Nomad Arabia, nearly as in Mesopotamia; saving that here are no coffee taverns. Some of those who sat selling green stuff in the stalls were women!—Damascus is not so civil! and there are only a few poor saleswomen at Aneyza. Boreyda, a metropolis of Oasis Arabia, is joined to the northern settled countries by the trading caravans; and the B. Temîm townsmen are not unlike the half-blooded Arabs of those border provinces.

Elvish boys and loiterers in the street gaped upon the Nasrâny stranger; and they gathered as we went. Near the mejlis or market square there was sitting, on a clay bench, that Galla swordsman of the Emir, whose visage I had noted yester-evening, without the gate. The swarthy swordsman reproved Jeyber, for bringing me out thus before the people; then rising, with a stick, he laid load upon the dusty mantles of some of them, in the name of the Emir. Jeyber, liberal minded as a Beduwy but timid more than townsfolk, hearing this talk, led me back hastily by bye-streets: I would have gone about to visit another part of the town, but he brought me again by solitary ways to his place. He promised, that he would ride with me on the morrow to Aneyza; "Aneyza, he said, is not far off." These towns were set down on maps with as much as a journey between them: but what was there heretofore to trust in maps of Arabia! Jeyber, whose stature and manners showed the Beduin blood, was of Kahtân in el-Kasîm. Poor, among his tribesmen, but of a sheykhly house, he had left the desert life to be of the Emir's armed service in Boreyda. The old contrariety of fortune was written in his meagre visage; he was little past the middle age, and his spirits half spent. The mild Beduin nature sweetened in him his Kahtâny fanaticism; and I was to-day a thaif-ullah in his household: he maintained therefore my cause in the town, and was my advocate with the swine Abdullah. But the fanatical humour was not quenched in him; for some one saying, "This (man) could not go to er-Riâth; for they would kill him!" Jeyber responded, half-smiling, "Ay, they are very austere there; they might not suffer him amongst them." He spoke also with rancour of the heterodox Mohammedanism of Nejrân [whose inhabitants are in religion *Bayâdiyyeh*, 'like the people of Mascat']. Jeyber had passed his former life in those southern countries: Wady Dauâsir, and Wady Bîsha, he said, are full of good villages.

The mid-day heat was come; and he went to slumber in a further part of the waste building. I had reposed somewhile, in my chamber, when a creaking of the old door, painted in vermillion, startled me!—and a sluttish young woman entered. I asked, wherefore had she broken my rest? Her answer was like some old biblical talk; *Tekhálliny aném fî hothnak?* 'Suffer me to sleep in thy bosom.'—Who could have sent this lurid quean? the Arabs are the basest of enemies,—hoped they to find an occasion to accuse the Nasrâny? But the kind damsel was not daunted; for when I chided she stood to rate the stranger; saying, with the loathly voice of misery, 'Aha!

the cursed Nasrâny! and I was about to be slain, by faithful men; that were in the way, sent from the Emir, to do it! and I might not now escape them.'—I rose and put this baggage forth, and fastened the door.—But I wondered at her words, and mused that only for the name of a Religion, (O Chimæra of human self-love, malice and fear!) I was fallen daily into such mischiefs, in Arabia.—Now Jeyber came again from napping; and his hareem related to him the adventure: Jeyber left us saying, he must go to the Emir.

Soon after this we heard people of the town flocking about our house, and clamouring under the casements, which opened backward upon a street, and throwing up stones! and some noisy persons had broken into the great front yard!—The stair was immediately full of them; and they bounced at our door which the women had barred.—"Alas, said the hareem, wringing their hands, what can we do now? for the riotous people will kill thee; and Jeyber is away." One of them was a townswoman, the other was a Beduwîa: both were good towards the guest. I sat down saying to them, "My sisters, you must defend the house with your tongues."—They were ready; and the townswoman looking out backward chided them that made this hubbub in the street. "Ha! uncivil people; who be they that throw up stones into the apartment of the hareem? akhs! what would ye?—ye seek what? God send a sorrow upon you!—Oh! ye seek Khalîl the Nasrâny? but here is not Khalîl; ye fools, he is not here: away with you. Go! I say, for shame, and Ullah curse you."—And she that kept the door cried to them that were without, "Aha! what is your will?—akhs! who are these that beat like to break our door? O ye devil-sick and shameless young men! Khalîl is not here; he went forth, go and seek the Nasrâny, go! We have told you Khalîl went forth, we know not whither,—akhs! [they knocked now on the door with stones.] Oh you shameless fellows! would ye break through folks' doors, to the hareem? Ullah send a very pestilence upon you all; and for this the Emir will punish you." Whilst she was speaking there was a confused thrusting and shuffling of feet without our door; the strokes of their sticks and stones sounded hideously upon the wood.—The faithful women's tongues yet delayed them! and I put my hope in the stars, that Jeyber would return with speed. But if the besiegers burst in to rend me in pieces, should I spare the foremost of them? The hareem cried on, "Why beat thus, ye cursed people?—akhs! will ye beat down our door indeed?"

At length came Jeyber again; and in the name of the Emir he drove them all forth, and locked them out of his yard.—When he entered, he shrunk up his shoulders and said to me, "They are clamouring to the Emir for thy death! 'No Nasrâny, they say, ever entered Boreyda': there is this outcry in the town, and Abdullah is for favouring the people!—I have now pleaded with him. If, please Ullah, we may pass this night in safety, to-morrow when my thelûl shall be come—and I have sent for her—I will convey thee by solitary lanes out of the place; and bring thee to Aneyza."—As we were speaking, we heard those townspeople swarming anew in his court! the foremost mounted again upon our stairs,—and the door was open. But Jeyber, threatening grievous punishments of the Emir, drove them down once more; and out of his yard. When he returned, he asked his house-wives, with looks of mistrust, who it was had undone the gate (from within)? which he had left barred! He said, he must go out again, to speak with Abdullah; but should not be long absent. I would not let him pass, till he had promised me to lock his gates, and carry the (wooden) key with him. There remained only this poor soul, and the timber of an old door, betwixt me, a lonely alien, and the fanatical wildness of this townspeople. When he came again he said the town was quiet: Abdullah, at his intercession, had forbidden to make more ado, the riotous were gone home; and he had left the gate open.

After this there came up some other of the principal citizens, to visit me: they sat about the hearth in Bagdad gowns and loose kerchiefs and red caps; whilst Jeyber made coffee. Amongst them appeared the great white (Medina) turban—yet spotless, though he slept in it—of that old vagabund issue of the néby! who a month before had been a consenting witness to my mischiefs at Hâyil! "Who art thou?" I asked.—"Oh! dost thou not remember the time when we were together in Hâyil?"—"And returnest thou so soon from India?"—"I saw the Emir, and ended my business; also I go not to el-Hind, until after the Haj." There came in on the heels of them a young sheykh, who arrived then from Hásan's camp; which was at half a journey, in the Nefûd. He sat down among them and began to question with me in lordly sort; and I enquired of the absent Emir. I found in him a natural malice; and an improbity of face which became the young man's injurious insolence. After these heavy words, he said further, "Art thou Nasrâny or Musslim?"—"Nasrâny, which all this town knows; now leave questioning me."—"Then the Moslemîn will kill thee, please Ullah! Hearest thou? the Moslemîn will kill thee!" and the

squalid young man opened a leathern mouth, that grinning on me to his misplaced lap ears, discovered vast red circles of mule's teeth.—Surely the fanatical condition in religion [though logical!] is never far from a radically ill nature; and doubtless the javel was an offspring of generations of depraved Arab wretches. Jeyber, though I was to-day under his roof, smiled a withered half-smile of Kahtâny fanaticism, hearing words which are honey to their ears,—'a kafir to be slain by the Moslemîn!' Because the young man was a sheykh and Hásan's messenger, I sat in some thought of this venomous speaking. When they departed, I said to Jeyber my conceit of that base young fanatic; who answered, shrinking the shoulders, that I had guessed well, for he was a bad one!

—My hap was to travel in Arabia in time of a great strife of the religion [as they understood], with (God and His Apostle's enemies) the Nasâra. And now the idle fanatical people clamoured to the Emir, 'Since Ullah had delivered a Nasrâny into their hands, wherefore might they not put him to death?' At length the sun of this troubled day was at her going down. Then I went out to breathe the cooling air upon the terrace: and finding a broken ladder climbed to a higher part of our roof, to survey this great Arabian town.—But some townspeople in the street immediately, espying me, cried out, "Come down! Come down! a kafir should not overlook a beled of the Moslemîn." Jeyber brought me a ration of boiled mutton and rice (which he had purchased in the sûk): when I had eaten he said we were brethren. He went out again to the Emir.

Jeyber returned all doubtfu and pensive! 'The people, he said, were clamouring again to Abdullah; who answered them, that they might deal with me as they would: he had told them already, that they might have slain the Nasrâny in the desert; but it could not be done in the town.' Jeyber asked me now, 'Would I forsake my bags, and flee secretly from Boreyda on foot?' I answered "No!—and tell me sooth, Jeyber! hast thou no mind to betray me?" He promised as he was a faithful man that he would not. "Well, what is the present danger?"—"I hope no more, for this night, at least in my house."—"How may I pass the streets in the morning?"—"We will pass them; the peril is not so much in the town as of their pursuing."—'How many horsemen be there in Boreyda, a score?"—"Ay, and more."—"Go quickly and tell Abdullah, Khalîl says I am *rájol Dowla*, one who is safeguarded (my papers declare it) by the government of the Sooltàn: if an evil betide me (a guest) among you, it might draw some trouble upon yourselves. For were

it to be suffered that a traveller, under the imperial protection, and only passing by your town, should be done to death, for the name of a religion, which is tolerated by the Sooltàn? Neither let them think themselves secure here, in the midst of deserts; for '*long is the arm of the Dowla!*' Remember Jidda, and Damascus! and the guilty punished, by commandment of the Sooltàn!" Jeyber answered, 'He would go and speak these words to Abdullah.'

Jeyber returned with better looks, saying that Abdullah allowed my words: and had commanded that none should any more molest the Nasrâny; and promised him, that no evil should befall me this night. *Jeyber:* "We be now in peace, blessed be the Lord! go in and rest, Khalîl; to be ready betimes."

I was ready ere the break of day; and thought it an hundred years till I should be out of Boreyda. At sunrise Jeyber sat down to prepare coffee; and yet made no haste! the promised thelûl was not come.—"And when will thy thelûl be here?"—"At some time before noon."—"How then may we come to Aneyza to-night?"—"I have told thee, that Aneyza is not far off." My host also asked for remedies for his old infirmities.—"At Aneyza!"—"Nay but now; for I would leave them here." When he had received his medicines, Jeyber began to make it strange of his thelûl-riding to Aneyza. I thought an host would not forswear himself; but all their life is passed in fraud and deceit.—In this came up the Kahtâny who had been ring-leader in the former night's trouble; and sat down before his tribesman's hearth; where he was wont to drink the morrow's cup. Jeyber would have me believe that the fellow had been swinged yesterday before Abdullah: I saw no such signs in him. The wretch who had lately injured me would now have maintained my cause! I said to Jeyber's Beduin jâra, who sat with us, "Tell me, is not he possessed by a jin?" The young man answered for himself, "Ay, Khalîl, I am somewhiles a little lunatic." He had come to ask the Nasrâny for medicines,—in which surely he had not trusted one of his own religion.

—A limping footfall sounded on the palace stairs: it was the lame Emir Abdullah who entered! leaning on his staff. Sordid was the (peasant) princeling's tunic and kerchief: he sat down at the hearth, and Jeyber prepared fresh coffee. Abdullah said,—showing me a poor man standing by the door and that came in with him; "This is he that will carry thee on his camel to Aneyza; rise! and bring out thy things."—"Jeyber promises to convey me upon his helûl." But now

my host (who had but fabled) excused himself, saying, 'he would follow us, when his thelûl were come.' Abdullah gave the cameleer his wages, the quarter of a mejîdy, eleven pence. —The man took my bags upon his shoulders, and brought me by a lonely street to a camel couched before his clay cottage. We mounted and rode by lanes out of the town.

The palms and tillage of Boreyda lie all on this side, towards the W. er-Rummah, betwixt a main sand-dune and the road to Aneyza; and last for three miles nearly (to *el-Khúthar*). I saw their wells, sunk in the Nefûd sand,—which is not deep, and through a bluish white underlying clay, into the sand-rock: these wells, steyned with dry masonry [such in West Arabia would be reckoned works of the ancients!] are begun and ended every day in el-Kasîm. By-wells, of less cost, are digged like wide sand-pits to the clay level; and they fence the sliding sides of sand with faggot-work. Over the well-hole, sunk square through the clay in the pit's midst, is set up a rude frame of ethel studs, for the wheel-work of their suânies; such are commonly two-wheel pits. The steyned wells, made four-square, are for the draught of four camels; and there are some double wells of six or eight wheels, to water greater grounds, made long-square; the camels draw out from the two sides. To the ground-water they count seven fathoms: it is eight at the summer's end.

This clay is what?—surely the silt of a river, which flowing of old in the W. er-Rummah, was an affluent of Euphrates. Here are wells, also of the ancients; especially near the end of the plantations, in the site *Menzil B. Helâl*.

Boreyda was founded three to four centuries ago: the townsfolk are reckoned to the B. Temîm. They are not, I think, fully 5000 souls; and with the nigh outlying villages and hamlets, which are suburbs to Boreyda, may be 6000 persons. When we had ridden by their palms a second mile, there met us one coming from an orchard, a young man who by his fresh clothing seemed to be of the welfaring townspeople. He asked my cameleer, whose name was *Hásan*, if he could deliver a letter for him in Aneyza; and beginning to talk with me I found him to be a litterate. "Ah! quoth the young franklin, thou art a Nasrâny; in the town whither you are going, please Ullah they will make thee a Moslem!"—He too spoke of Siddûs, and thought he had found in his crabbed books that the old name was *Kerdûs;* and he told me, that men had worshipped *sánam*, an image, there. He looked upon me as of the sect of those ancient idolaters!—A wonder to me was to

see a new planting of ethel trees, upon the great dune of Boreyda, in this dewless and nearly rainless land, where the lowest fibres must be much above the ground-water. They set the young plants in the loose sand, and water them one year; till they have put down long roots and begin to thrive of themselves. It is a tree seldom making clean and straight stems, but which is grown in twelve years to (brittle and heavy) timber, fit for the frames of their suânies: the green sticks and boughs will burn well.—Planted with tamarisks, the sands of Arabia might become a GREEN WOOD!

APPENDIX TO CHAP. XI.

THE TRIPLE RAINBOW.—*Note by Prof. P. G. Tait, Sec.R.S.E.*—The occasional appearance of additional rainbows has been long known. They are due to sunlight reflected from a lake (or, as in the present example, a surface or surfaces of wet ground and rain water) *behind* the spectator. The elementary principles of Optics show that, in such a case, the result is the same as if there were *two suns,* the second being as far below the horizon as the true sun is above it.

CHAPTER XII.

ANEYZA.

The Nefûd (of el-Kasîm). Passage of the Wady er-Rummah. The Nasrâny, forsaken by his rafîk, finds hospitality; and enters Aneyza. Aspect of the town. The Emir Zâmil. *His uncle Aly. The townspeople.* Abdullah el-Kenneyny. *His house and studies. Breakfast with Zâmil. The Nasrâny is put out of his doctor's shop by the Emir Aly. A Zelot. Breakfast with el-Kenneyny. Eye diseases. Small-pox in the town. The streets of Aneyza. The homely and religious life of these citizens. Women are unseen.* Abdullah el-Bessàm. *A dinner in his house. The Bessàm kindred. Nâsir es-Smîry. The day in Aneyza. Jannah. el-Kenneyny's plantation.* Hàmed es-Sâfy, Abdullah Bessàm, *the younger, and Sheykh* Ibn Ayith. *An old Ateyba sheykh: Zelotism. The infirm and destitute. The Nasrâny's friends. A tale of Ômar, the first Calif. Archeology. The Kenneyny. The vagabund Medina Sherîf arrives at Aneyza. The good Bessàm.*

Now we came upon the open Nefûd, where I saw the sand ranging in long banks: *adanat* and *kethîb* is said in this country speech of the light shifting Nefûd sand; *Júrda* is the sand-bank's weather side, the lee side or fold is *lóghraf* [*láḥaf*]. *Júrda* or *Jorda* (in the pl. *Jérad* and *Jeràd*) is said of a dune or hillock, in which appear clay-seams, sand and stones, and whereon desert bushes may be growing. The road to Aneyza is a deep-worn drift-way in the uneven Nefûd; but in the sand (lately blotted with wind and rain) I perceived no footprint of man or cattle!—Bye and bye Hásan turned our camel from the path, to go over the dunes: we were the less likely thus to meet with Beduins not friends of Boreyda. The great tribes of these dîras, Meteyr and Ateyba, are the allies of *Zâmil*, Emir of Aneyza.—Zâmil was already a pleasant name in my ears: I had heard, even amongst his old foes of Harb, that Zâmil was

a good gentleman, and that the "Child of Mahanna" (for whom, two years ago, they were in the field with Ibn Rashîd, against Aneyza) was a tyrannical churl: it was because of the Harb enmity that I had not ridden from their menzils, to Aneyza.

The Nefûd sand was here overgrown with a canker-weed which the Aarab reckon unwholesome; and therefore I struck away our camel that put down his long neck to browse; but Hásan said, "Nay; the town camels eat of this herb, for there is little else." We saw a nomad child keeping sheep: and I asked my rafîk, 'When should we come to Aneyza?'—"By the sunsetting." I found the land-height to be not more than 2500 feet. When we had ridden slowly three hours, we fell again into the road, by some great-grown tamarisks. '*Negîl*, quoth Hásan, we will alight here and rest out the hot mid-day hours.' I saw trenches dug under those trees by locust hunters. I asked, "Is it far now?"—"Aneyza is not far off."—"Tell me truth rafîk, art thou carrying me to Aneyza?"—"Thou believest not;—see here!" (he drew me out a bundle of letters—and yet they seemed worn and old). "All these, he said, are merchants' letters which I am to deliver to-day in Aneyza; and to fetch the goods from thence."—And had I not seen him accept the young franklin's letter for Aneyza! Hásan found somewhat in my words, for he did not halt; we might be come ten miles from Boreyda. The soil shelved before us; and under the next tamarisks I saw a little oozing water. We were presently in a wady bottom, not a stone-cast over; and in crossing we plashed through trickling water! I asked, "What bed is this?"—*Answer:* "El-Wady"—that is, we were in (the midst of) the Wady er-Rummah. We came up by oozing (brackish) water to a palm wood unenclosed, where are grave-like pits of a fathom digged beside young palm-sets to the ground water. The plants are watered by hand a year or two, till they have put down roots to the saltish ground moisture.

It is nearly a mile to pass through this palm wood, where only few (older) stems are seen grown aloft above the rest; because such outlying possessions are first to the destruction in every warfare. I saw through the trees an high-built court wall, wherein the husbandmen may shelter themselves in any alarms; and Hásan showed me, in an open ground, where Ibn Rashîd's tents stood two years ago, when he came with Weled Mahanna against Aneyza. We met only two negro labourers; and beyond the palms the road is again in the Nefûd. Little further at our right hand, were some first

enclosed properties; and we drew bridle at a stone trough, a sebîl, set by the landowner in his clay wall, with a channel from his suânies: the trough was dry, for none now passed by that way to or from Boreyda. We heard creaking of well-wheels and voices of harvesters in a field. "Here, said Hásan, as he put down my bags, is the place of repose: rest in the shadow of this wall, whilst I go to water the camel. And where is the girby? that I may bring thee to drink; you might be thirsty before evening, when it will be time to enter the town,—thus says Abdullah; and now open thy eyes, for fear of the Beduw." I let the man go, but made him leave his spear with me.

When he came again with the waterskin, Hásan said he had loosed out the camel to pasture; "and wellah Khalîl I must go after her, for see! the beast has strayed. Reach me my romh, and I will run to turn her, or she will be gone far out in the Nefûd."—"Go, but the spear remains with me." "Ullah! doubt not thy rafîk, should I go unarmed? give me my lance, and I will be back to thee in a moment." I thought, that if the man were faithless and I compelled him to carry me into Aneyza, he might have cried out to the fanatical townspeople: 'This is a Nasrâny!'—"Our camel will be gone, do not delay me."—"Wilt thou then forsake me here?"—"No wellah, by this beard!" I cast his lance upon the sand, which taking up, he said, "Whilst I am out, if thou have need of anything, go about the corner of the wall yonder; so thou wilt see a palm ground, and men working. Rest now in the shadow, and make thyself a little mereesy, for thou art fasting; and cover these bags! let no man see them. Aneyza is but a little beyond that *ádan* there; thou mayest see the town from thence: I will run now, and return." I let him pass, and Hásan, hieing after his camel, was hidden by the sand billows. I thought soon, I would see what were become of him, and casting away my mantle I ran barefoot in the Nefûd; and from a sand dune I espied Hásan riding forth upon his camel—for he had forsaken me! he fetched a circuit to go about the Wady palms homeward. I knew then that I was betrayed by the secret commission of Abdullah, and remembered his word, "Who will carry the Nasrâny *to the Wady?*"

This was the cruellest fortune which had befallen me in Arabia! to be abandoned here without a chief town, in the midst of fanatical Nejd. I had but eight reals left, which might hardly more than carry me in one course to the nearest coast. I returned and armed myself; and rent my maps

in small pieces,—lest for such I should be called in question, amongst lettered citizens.

A negro man and wife came then from the palms, carrying firewood towards Aneyza: they had seen us pass, and asked me simply, "Where is thy companion and the camel?"—After this I went on under the clay walling towards the sound of suânies; and saw a palm ground and an orchard house. The door was shut fast: I found another beyond; and through the chinks I looked in, and espied the owner driving,—a plain-natured face. I pushed up his gate and entered at a venture with, "Peace be with thee;" and called for a drink of water. The goodman stayed a little to see the stranger! then he bade his young daughter fetch the bowl, and held up his camels to speak with me. "Drink if thou wilt, said he, but we have no good water." The taste was bitter and unwholesome; but even this cup of water would be a bond between us.

I asked him to lend me a camel or an ass, to carry my things to the town, and I would pay the hire. I told further how I came hither,—with a cameleer from Boreyda; who whilst I rested in the heat had forsaken me nigh his gate: that I was an hakîm, and if there were any sick in this place I had medicines to relieve them.—"Well, bide till my lad return with a camel:—I go (he said to his daughter) with this man; here! have my stick and drive, and let not the camels stand.—What be they, O stranger, and where leftest thou thy things? come! thou shouldst not have left them out of sight and unguarded; how, if we should not find them—?"—They were safe; and taking the great bags on my shoulders, I tottered back over the Nefûd to the good man's gate; rejoicing inwardly, that I might now bear all I possessed in the world. He bade me sit down there (without), whilst he went to fetch an ass.—"Wilt thou pay a piastre and a half (threepence)?" There came now three or four grave elder men from the plantations, and they were going in at the next gate to drink their afternoon kahwa. The goodman stayed them and said, "This is a stranger,—he cannot remain here, and we cannot receive him in our house; he asks for carriage to the town." They answered, he should do well to fetch the ass and send me to Aneyza. "And what art thou? (they said to me)—we go in now to coffee; has anyone heard the íthin?" *Another:* "They have cried to prayers in the town, but we cannot always hear it;—for is not the sun gone down to the âssr? then pray we here together." They took their stand devoutly, and my host joined himself to the row; they called me also,

"Come and pray, come!"—"I have prayed already." They marvelled at my words; and so fell to their formal reciting and prostrations. When they rose, my host came to me with troubled looks:—"Thou dost not pray, hmm!" said he; and I saw by those grave men's countenance, they were persuaded that I could be no right Moslem. "Well send him forward," quoth the chief of them, and they entered the gate.

My bags were laid now upon an ass. We departed: and little beyond the first *ádan*, as Hásan had foretold me, was the beginning of cornfields; and palms and fruit trees appeared, and some houses of outlying orchards.—My companion said [he was afraid!] "It is far to the town, and I cannot go there to-night; but I will leave thee with one yonder who is *ibn juâd*, a son of bounty; and in the morning he will send thee to Aneyza."—We came on by a wide road and unwalled, till he drew up his ass at a rude gateway; there was an orchard house, and he knocked loud and called, "*Ibrahîm!*" An old father came to the gate, who opened it to the half and stayed—seeing my clothes rent (by the thieves at Boreyda)! and not knowing what strange person I might be:—but he guessed I was some runaway soldier from the Harameyn or el-Yémen, as there had certain passed by Aneyza of late. He of the ass spoke for me; and then that housefather received me. They brought in my bags to his clay house; and he locked them in a store closet; so without speaking he beckoned with his hand, and led me out in his orchard, to the "diwân" (their clean sanded sitting-place in the field); and there left me.

Pleasant was the sight of their tilled ground with corn stubbles and green plots of vetches, *jet*, the well-camels' provender; and borders of a dye-plant, whose yellow blossoms are used by the townswomen to stain the partings of their hair. When this sun was nigh setting, I remembered their unlucky prayer-hour! and passed hastily to the further side of their palms; but I was not hidden by the clear-set rows of trees: when I came again in the twilight, they demanded of me, 'Why I prayed not? and wherefore had I not been with them at the prayers?' Then they said over the names of the four orthodox sects of Islam, and questioned with me, "To which of them pertainest thou; or be'st thou (of some heterodox belief) a *râfuthy?*"—a word which they pronounced with enmity. I made no answer, and they remained in some astonishment. They brought me, to sup, boiled wheat in a bowl and another of their well water; there was no greater hospitality in that plain household. I feared the dampish (oasis) air and asked, where was the coffee chamber. *Answer:* "Here is no kahwa, and we drink none."

They sat in silence, and looked heavily upon the stranger, who had not prayed.

He who brought me the bowl (not one of them) was a manly young man, of no common behaviour; and he showed in his words an excellent understanding. I bade him sup with me.—"I have supped."—"Yet eat a morsel, for the bread and salt between us:" he did so. After that, when the rest were away, I told him what I was, and asked him of the town. "Well, he said, thou art here to-night; and little remains to Aneyza, where they will bring thee in the morning; I think there is no danger—Zâmil is a good man: besides thou art only passing by them. Say to the Emir to-morrow, in the people's hearing, 'I am a soldier from *Béled el-Asîr*' (a good province in el-Yémen, which the Turks had lately occupied)."—Whilst we were speaking, the last íthin sounded from the town! I rose hastily; but the three or four young men, sons of Ibrahîm, were come again, and began to range themselves to pray! they called us, and they called to me the stranger with insistance, to take our places with them. I answered: "I am over-weary, I will go and sleep."—*The bread-and-salt Friend:* "Ay-ay, the stranger says well, he is come from a journey; show him the place without more, where he may lie down."—"I would sleep in the house, and not here abroad."—"But first let him pray; ho! thou, come and pray, come!"—*The Friend:* "Let him alone, and show the weary man to his rest."—"There is but the wood-house."—"Well then to the wood-house, and let him sleep immediately." One of them went with me, and brought me to a threshold: the floor was sunk a foot or two, and I fell in a dark place full of sweet tamarisk boughs. After their praying came all the brethren: they sat before the door in the feeble moonlight, and murmured, 'I had not prayed!—and could this be a Musslim?' But I played the sleeper; and after watching half an hour they left me. How new to us is this religiosity, in rude young men of the people! but the Semitic religion—so cold, and a strange plant, in the (idolatrous) soil of Europe, is like to a blood passion, in the people of Moses and Mohammed.

An hour before day I heard one of these brethren creeping in—it was to espy if the stranger would say the dawning prayers! When the morrow was light all the brethren stood before the door; and they cried to me, *Ma sulleyt*, 'Thou didst not say the prayer!'—"Friends, I prayed."—"Where washed you then?"—This I had not considered, for I was not of the dissembler's craft. Another brother came to call me; and he led me up the house stairs to a small, clean room: where

he spread matting on the clay floor, and set before me a dish of very good dates, with a bowl of whey; and bade me breakfast, with their homely word, *fúk er-rîg* 'Loose the fasting spittle:' (the Bed. say *rîj, for rîk*). "Drink!" said he, and lifted to my hands his hospitable bowl.—After that he brought the ass and loaded my bags, to carry them into the town. We went on in the same walled road, and passed a ruinous open gate of Aneyza. Much of the town wall was there in sight; which is but a thin shell, with many wide breaches. Such clay walling might be repaired in few days, and Aneyza can never be taken by famine; for the wide town walls enclose their palm grounds: the people, at this time, were looking for war with Boreyda.

We went by the first houses, which are of poor folk; and the young man said he would leave me at one of the next doors, 'where lived a servant of (the Emir) *Zâmil*.' He knocked with the ring, which [as at Damascus] there is set upon all their doors, like a knocker; and a young negro housewife opened: her goodman (of the butcher's craft) was at this hour in the sûk. He was bedel or public sergeant, for Zâmil: and to such rude offices, negroes (men of a blunter metal) are commonly chosen. My baggage was set down in the little camel yard, of their poor but clean clay cottage. *Aly* the negro householder came home soon after; and finding a stranger standing in his court, he approached and kissed the guest, and led me into his small kahwa; where presently, to the pleasant note of the coffee pestle, a few persons assembled—mostly black men his neighbours. And Aly made coffee, as coffee is made even in poor houses at Aneyza. After the cup, the poor man brought-in on a tray a good breakfast: large was the hospitality of his humble fortune, and he sat down to eat with me.—Homeborn negroes, out of their warmer hearts, do often make good earnest of the shallow Arabian customs! Before the cottage row I saw a waste place, *el-Gá;* and some booth or two therein of the miserable Beduins. the plot, left open by the charity of the owner, was provided with a public pool of water running from his suânies. When later I knew them, and his son asked the Nasrâny's counsel, 'What were best to do with the ground?—because of the draffe cast there, it was noisome to the common health'—I answered, "Make it a public garden:" but that was far from their Arabian understanding.

I went abroad bye and bye with Aly to seek Zâmil; though it were *tow*, too early, said my negro host: here is the beginning of the town streets, with a few poor open stalls; the ways are cleanly. Two furlongs beyond is the sûk, where (at these hours)

is a busy concourse of the townspeople: they are all men, since maidens and wives come not openly abroad.—At a cross street there met us two young gallants. "Ha! said one of them to Aly, this stranger with thee is a Nasrâny;"—and turning to me, the coxcombs bid me, "Good morrow, khawâja:" I answered them, "I am no khawâja, but an Engleysy; and how am I of your acquaintance?"—"Last night we had word of thy coming from Boreyda: Aly, whither goest thou with him?" That poor man, who began to be amazed, hearing his guest named Nasrâny, answered, "To Zâmil."—"Zâmil is not yet sitting; then bring the Nasrâny to drink coffee at my beyt. We are, said they, from Jidda and wont to see (there) all the kinds of Nasâra." They led us upstairs in a great house, by the market-square, which they call in Kasîm *el-Mejlis:* their chamber was spread with Persian carpets.

These young men were of the Aneyza merchants at Jidda. One of them showed me a Winchester (seventeen shooting) rifle! 'and there were fifty more (they pretended) in Aneyza: with such guns in their hands they were not in dread of warfare [which they thought likely to be renewed] with Ibn Rashîd: in the time of the Jehâd they had exercised themselves as soldiers at Jidda.' They added maliciously, "And if we have war with Boreyda, wilt thou be our captain?"

We soon left them. Aly led me over the open market-square: and by happy adventure the Emir was now sitting in his place; that is made under a small porch upon the Mejlis, at the street corner which leads to his own (clay) house, and in face of the clothier's sûk. In the Emir's porch are two clay banks; upon one, bespread with a Persian carpet, sat Zâmil, and his sword lay by him. Zâmil is a small-grown man with a pleasant weerish visage, and great understanding eyes: as I approached, he looked up mildly. When I stood before him Zâmil rose a little in his seat and took me by the hand, and said kindly, "Be seated, be seated!" so he made me sit beside him. I said "I come now from Boreyda, and am a hakîm, an Engleysy, a Nasrâny; I have these papers with me; and it may please thee to send me to the coast." Zâmil perused that which I put in his hand:—as he read, an uneasy cloud was on his face, for a moment! But looking up pleasantly, "It is well, he responded; in the meantime go not about publishing thyself to the people, 'I am a Nasrâny;' say to them, *ana askary*, I am a (runaway Ottoman) soldier. Aly return home with Khalîl, and bring him after midday prayers to kahwa in my house: but walk not in the public places."

We passed homewards through the clothiers' street, and by the butchers' market. The busy citizens hardly regarded us; yet some man took me by the sleeve; and turning, I saw one of those half-feminine slender figures of the Arabians, with painted eyes, and clad in the Bagdad wise. "O thou, *min eyn*, from whence? quoth he, and art thou a Nasrâny?" I answered, "Ay:" yet if any asked, "Who is he with thee, Aly?" the negro responded stoutly, "A stranger, one that is going to Kuweyt." —Aneyza seemed a pleasant town, and stored with all things needful to their civil life: we went on by a well-built mesjid; but the great mesjid is upon the public place,—all building is of clay in the Arabian city.

In these days the people's talk was of the debate and breach between the town and Boreyda: although lately Weled Mahanna wrote to Zâmil *ana weled-ak*, 'I am thy child (to serve and obey thee);' and Zâmil had written, "I am thy friend." "Wellah, said Aly's gossips at the coffee hearth, there is no more passage to Boreyda: but in few days the allies of Zâmil will be come up from the east country, and from the south, as far as Wady Dauâsir." Then, they told me, I should see the passing continually through this street of a multitude of armed men.

After the noon íthin we went down to Zamil's (homely) house, which is in a blind way out of the mejlis. His coffee room was spread with grass matting (only); and a few persons were sitting with him. Zâmil's elder son, *Abdullah*, sat behind the hearth, to make coffee. Tidings were brought in, that some of the townspeople's asses had been reaved in the Nefûd, by Ateybân (friendly Nomads)!—Zâmil sent for one of his armed riders: and asked him, 'Was his dromedary in the town?"—"All ready."—"Then take some with you, and ride on their traces, that you may overtake them to-day!"—"But if I lose the thelûl—?" (he might fall amongst enemies). Zâmil answered, "The half loss shall be mine;" and the man went out. Zâmil spoke demissly, he seemed not made to command; but this is the mildness of the natural Arab sheykhs.

—*Aly*, uncle of the Emir, entered hastily! Zâmil some years ago appointed him executive Emir in the town; and when Zâmil takes the field he leaves Aly his lieutenant in Aneyza. Aly is a dealer in camels; he has only few fanatical friends. All made him room, and the great man sat down in the highest place. Zâmil, the Emir and host, sat leaning on a pillow in face of the company; and his son Abdullah sat drinking a pipe of tobacco, by the hearth!—but this would not be tolerated in the street. The coffee was ready,

and he who took up the pot and the cups went to pour out first for Zâmil; but the Emir beckoned mildly to serve the Emir Aly. When the coffee had been poured round, Zâmil said to his uncle, "This stranger is an hakîm, a traveller from *es-Sham:* and we will send him, as he desires, to Kuweyt."—Aly full of the Waháby fanaticism vouchsafed not so much as to cast an eye upon me. "Ugh! quoth he, I heard say the man is a Nasrâny: wouldst thou have a Nasrâny in thy town?" *Zâmil:* "He is a passenger; he may stay a few days, and there can be no hurt!" "Ugh!" answered Aly; and when he had swallowed his two cups he rose up crabbedly, and went forth. Even Zâmil's son was of this Waháby humour; twenty years might be his age: bold faced was the young man, of little sheykhly promise, and disposed, said the common speech, to be a niggard. Now making his voice big and hostile, he asked me—for his wit stretched no further, "What is thy name?" When all were gone out, Zâmil showed me his fore-arms corroded and inflamed by an itching malady which he had suffered these twenty years!—I have seen the like in a few more persons at Aneyza. He said, like an Aarab, "And if thou canst cure this, we will give thee *fulûs!*"

Already some sick persons were come there to seek the hakîm, when I returned to Aly's; and one of them offered me an empty *dokân*, or little open shop in a side street by the sûks.—Aly found an ass to carry my bags: and ere the mid-afternoon I was sitting in my doctor's shop: and mused, should I here find rest in Arabia? when the muéthin cried to the assr prayers; there was a trooping of feet, and neighbours went by to a mesjid in the end of the street.—Ay, at this day they go to prayers as hotly as if they had been companions of the Néby! I shut my shop with the rest, and sat close; I thought this shutter would shield me daily from their religious importunity.—"*Ullahu akhbar, Ullahu akhbar!*" chanted the muéthins of the town.

After vespers the town is at leisure; and principal persons go home to drink the afternoon coffee with their friends. Some of the citizens returning by this street stayed to see the Nasrâny, and enquire what were his medicines; for nearly all the Arabs are diseased, or imagine themselves to be sick or else bewitched. How quiet was the behaviour of these townsfolk, many of them idle persons and children! but Zâmil's word was that none should molest Haj Khalîl,—so the good gentlemen, who heard I had been many times in the "Holy," (i.e. Jerusalem) called me, because it made for my credit and safety among the people. The civil countenance of these

midland Arabian citizens is unlike the (Beduish) aspect of the townsmen of Hâyil, that tremble in the sight of Ibn Rashîd: here is a free township under the natural Prince, who converses as a private man, and rules, like a great sheykh of Aarab, amongst his brethren.

Zâmil's descent is from the *Sbeya*, first Beduin colonists of this loam-bottom in the Nefûd. At this day they are not many families in Aneyza; but theirs is the Emirship, and therefore they say *henna el-úmera*, 'we are the Emirs.' More in number are the families of the *Beny Khâlid*, tribesmen of that ancient Beduin nation, whose name, before the Waháby, was greatest in Nejd; but above an half of the town are B. Temîm. There are in Aneyza (as in every Arabian place) several wards or parishes under hereditary sheykhs; but no malcontent factions,—they are all cheerfully subject to Zâmil. The people living in unity, are in no dread of foreign enemies.

Some principal persons went by again, returning from their friends' houses.—One of them approached me, and said, "Hast thou a knowledge of medicine?" The tremulous figure of the speaker, with some drawing of his face, put me in mind of the Algerine Mohammed Aly, at Medáin Sâlih! But he that stood here was a gentle son of Temîm, whose good star went before me from this day to the end of my voyage in Arabia! Taking my hand in his hand, which is a kind manner of the Arabs, he said, "Wilt thou visit my sick mother?"

He led me to his house gate not far distant; and entering himself by a side door he came round to open for me: I found within a large coffee-hall, spread with well-wrought grass matting, which is fetched hither from *el-Hása*. The walls were pargetted with fretwork of jis, such as I had seen at Boreyda. A Persian tapet spread before his fire-pit was the guests' sitting place; and he sat down himself behind the hearth to make me coffee. This was *Abdullah el-Kenneyny*, the fortunate son of a good but poor house. He had gone forth a young man from Aneyza; and after the first hazards of fortune, was grown to be one of the most considerable foreign merchants. His traffic was in corn, at Bosra, and he lived willingly abroad; for his heart was not filled in Aneyza, where he despised the Waháby straitness and fanaticism. In these days leaving his merchandise at Bosra to the care of his brother (Sâlih, who they told me little resembles him), Abdullah was come to pass a leisure year at home; where he hoped to refresh his infirm health in the air of the Nefûd.

When I looked in this man's face he smiled kindly.—"And

art thou, said he, an Engleysy? but wherefore tell the people so, in this wild fanatical country? I have spent many years in foreign lands, I have dwelt at Bombay, which is under government of the Engleys: thou canst say thus to me, but say it not to the ignorant and foolish people;—what simplicity is this! and incredible to me, in a man of *Europa*. For are we here in a government country? no, but in land of the Aarab, where the name of the Nasâra is an execration. A Nasrâny they think to be a son of the Evil One, and (therefore) deserving of death: an half of this townspeople are Wahábies."—"Should I not speak truth, as well here as in mine own country?" *Abdullah:* "We have a tongue to further us and our friends, and to illude our enemies; and indeed the more times the lie is better than the sooth.—Or dreadest thou, that Ullah would visit it upon thee, if thou assentedst to them in appearance? Is there not in everything the good and evil?" [even in lying and dissembling.]—"I am this second year, in a perilous country, and have no scathe. Thou hast heard the proverb, 'Truth may walk through the world unarmed.'"—"But the Engleys are not thus! nay, I have seen them full of policy: in the late warfare between Abdullah and Saûd ibn Saûd, their Resident on the Gulf sent hundreds of sacks of rice, secretly, to Saûd [the wrongful part; and for such Abdullah the Waháby abhors the English name].—I see you will not be persuaded! yet I hope that your life may be preserved: but they will not suffer you to dwell amongst them! you will be driven from place to place."—"This seemed to me a good peaceable town, and are the people so illiberal?"—"As many among them, as have travelled, are liberal; but the rest no. Now shall we go to my mother?"

Abdullah led me into an inner room, from whence we ascended to the floor above. He had bought this great new (clay) house the year before, for a thousand reals, or nearly £200 sterling. The loam brickwork at Aneyza is good, and such house-walls may stand above one hundred years. His rent, for the same, had been (before) but fifteen reals; house property being reckoned in the Arabian countries as money laid up, and not put out to usury,—a sure and lawful possession. The yearly fruit of 1000 dollars, lent out at Aneyza, were 120; the loss therefore to the merchant Abdullah, in buying this house, was each year 100 reals. But dwelling under their own roof, they think they enjoy some happy security of fortune: although the walls decay soon, it will not be in their children's time. In Abdullah's upper storey were many good chambers, but bare to our eyes, since they have few more moveables than

the Beduw: all the husbandry of his great town house might have been carried on the backs of three camels! In the Arabic countries the use of bed-furniture is unknown; they lie on the floor, and the wellborn and welfaring have no more than some thin cotton quilt spread under them, and a coverlet: I saw only a few chests, in which they bestow their clothing. Their houses, in this land of sunny warmth, are lighted by open loopholes made high upon the lofty walls. But Abdullah was not so simply housed at Bosra; for there—in the great world's side, the Arab merchants' halls are garnished with chairs: and the Aneyza *tájir* sat (like the rest) upon a *takht* or carpeted settle in his counting-house.

He brought me to a room where I saw his old mother, sitting on the floor; and clad—so are all the Arabian women, only in a calico smock dipped in indigo. She covered her old visage, as we entered, with a veil! Abdullah smiled to me, and looked to see "a man of Europa" smile. "My mother, said he, I bring thee el-hakîm; say what aileth thee, and let him see thine eyes:" and with a gentle hand he folded down her veil. "Oh! said she, my head; and all this side so aches that I cannot sleep, my son." Abdullah might be a man of forty; yet his mother was abashed, that a strange man must look upon her old blear eyes.—We returned to the coffee room perfect friends. "My mother, said he, is aged and suffering, and I suffer to see her: if thou canst help us, that will be a great comfort to me."

Abdullah added, "I am even now in amazement! that, in such a country, you openly avow yourself to be an Englishman; but how may you pass even one day in safety! You have lived hitherto with the Beduw: ay, but it is otherwise in the townships."—"In such hazards there is nothing, I suppose, more prudent than a wise folly."—"Then, you will not follow better counsel! but here you may trust in me: I will watch for you, and warn you of any alteration in the town." I asked, "And what of the Emir?"—"You may also trust Zâmil; but even Zâmil cannot at all times refrain the unruly multitude."

—In the clay-built chamber of the Arabs, with casements never closed, is a sweet dry air, as of the open field; and the perfume of a serene and hospitable human life, not knowing any churlish superfluity: yet here is not whole human life, for bye and bye we are aware of the absence of women. And their bleak walling is an uncheerfulness in our sight: pictures —those gracious images that adorn our poorest dwellings, were but of the things which are vain in the gross vision of their Mohammedan austerity. The Arabs, who sit on the

floor, see the world more indolently than we: they must rise with a double lifting of the body.—In a wall-niche by the fire were Abdullah's books. We were now as brethren, and I took them down one by one: a great tome lay uppermost. I read the Arabic title *Encyclopedia Bustâny, Beyrût*,—Bustâny (born of poor Christian folk in a Lebanon village), a printer, gazetteer, schoolmaster, and man of letters, at Beyrût: every year he sends forth one great volume more, but so long an enterprise may hardly be ended. Abdullah's spectacles fell out at a place which treated of artesian wells: he pored therein daily, and looked to find some means of raising water upon his thirsty acres without camel labour.

Abdullah enriched abroad, had lately bought a palm and corn ground at home; and not content with the old he had made in it a new well of eight camels' draught. I turned another leaf and found "Burning Mountain," and a picture of Etna. He was pleased to hear from me of the old Arab usurpers of Sicilian soil, and that this mountain is even now named after their words, *Gibello* (Jebel). I turned to "Telegraph," and Abdullah exclaimed, "Oh! the inventions in Europa! what a marvellous learned subtlety must have been in him who found it!" When he asked further of my profession of medicine; I said, "I am such as your *Solubba* smiths—better than none, where you may not find a better."—Yet Abdullah always believed my skill to be greater than so, because nearly all my reasonable patients were relieved; but especially his own mother.

Whilst we were discoursing there came in two of the foreign-living Aneyza townsmen, a substantial citizen and his servant, clad in the Mesopotamian guise, with head-bands, great as turbans, of camel wool. The man had been *jemmâl*, a camel carrier in the Irâk traffic to Syria,—that is in the long trade-way about by Aleppo; but after the loss of the caravan, before mentioned [Vol. I. p. 602], having no more heart for these ventures, he sold his camels for fields and ploughshares. To-day he was a substantial farmer in the great new corn settlement, *el-Amâra* (upon the river a little north of Bosra), and a client of Kenneyny's—one of the principal grain merchants in the river city. The merchant's dinner tray was presently borne in, and I rose to depart; but Abdullah made me sit down again to eat with them, though I had been bidden in another place.—I passed this one good day in Arabia; and all the rest were evil because of the people's fanaticism. At night I slept on the cottage terrace of a poor patient, Aly's neighbour; not liking the unswept dokân for a lodging, and so far from friends.

At sunrise came Aly, from Zâmil, to bid me to breakfast—the bread and salt offered to the (Christian and Frankish) stranger by the gentle philosophic Emir. We drank the morning cup, at the hearth; then his breakfast tray was served, and we sat down to it in the midst of the floor, the Emir, the Nasrâny and Aly: for there is no such ignoble observing of degrees in their homely and religious life.—The breakfast fare in Aneyza is warm girdle-bread [somewhat bitter to our taste, yet they do not perceive the bitterness, 'which might be because a little salt is ground with the corn,' said Abdullah]: therewith we had dates, and a bowl of sweet (cow) butter. A bowl of (cow) buttermilk is set by; that the breakfasters may drink of it after eating, when they rise to rinse the hands; and for this there is a metal ewer and basin. The water is poured over the fingers; and without more the breakfasters take leave: the day begins.

I went to sit in my dokân, where Zâmil sent me bye and bye, by Aly, a leg of mutton out of the butchers' sûk, "that I might dine well." Mutton is good at Aneyza: and camel's flesh is sold to poor folk. A leg of their lean desert mutton, which might weigh five or six pounds, is sold for sixpence: this meat, with scotches made in it and hung one day to the ardent sun, will last good three days. Beduins bring live gazelle fawns into the town; which are often bought by citizens to be fostered, for their children's pastime: these dearlings of the desert were valued at eight pence.

I had not long been sitting in my dokân before one came to put me out of it! he cried churlishly with averted face—so that I did not know him—to the negro Aly, who stood by, "Out! with these things!" The negro shouted again, "The Nasrâny is here with Zâmil's knowledge; wilt thou strive with Zâmil!" The other (who was Aly the second or executive emir) muttered between his teeth, "Zâmil quoth he, ugh!—the dokân is mine, and I say out! ugh! out of my dokân, out, out!" But the negro cried as loud as he, "Zâmil he is Emir of this town, and what art thou?"—"I am Emir." The emir Aly respected my person—to me he spoke no word, and I was ready to content him; the shop he said was his own. But my friends had not done well to settle me there: the violence of the Waháby Aly, in contempt of the liberal Emir Zâmil, would hearten the town fanatics against the Nasrâny.—This was the comedy of the two Alyes. The white Aly spurned-to the door, and drew the bolt; and the same day he had driven me out of the town, but Zâmil would not hear of it. I remained with my bags in the street, and idle persons came to look on; but the negro Aly vehemently

threatened, that 'Zâmil would pluck out the eyes and the tongue of any that molested me!'

The hot morning hours advanced to high noon; and when the muéthins chanted I was still sitting in the street by my things, in the sight of the malevolent people, who again flocked by me to the mesjid.—"Ullah! this is one who prays not," quoth every passing man. After them came a lad of the town, whose looks showed him to be of impure sinister conditions! and bearing a long rod in his hand: therewith of his godly zeal—that is an inhuman envy and cruelty! he had taken upon him to beat in late-lingerers to the prayers. Now he laid hands on the few lads, that loitered to gape upon the Nasrâny, and cried, "Go pray, go pray! may Ullah confound you!" and he drove them before him. Then he threatened Aly, who remained with me; and the poor man, hearing God named, could not choose but obey him. The shallow dastard stood finally grinning upon me,—his rod was lifted! and doubtless he tickled in every vein with the thought of smiting a kafir, for God's sake: but he presently vailed it again,—for are not the Nasâra reputed to be great strikers? In this time of their prayers, some Beduins [they were perhaps Kahtân] issued from a house near by, to load upon their kneeling camels. I went to talk with them and hear their *loghra:* but Beduins in a town are townsmen, and in a journey are hostile; and with maledictions they bade me stand off, saying, "What have we to do with a kafir?"

Aly would have me speak in the matter of the dokân to Zâmil. I found Zâmil in the afternoon at his house door: and he said, with mild voice, "We will not enter, because the kahwa is full of Beduw" [Meteyr sheykhs, come in to consult with the town, of their riding together against Kahtân]. We walked in his lane, and sat down under a shadowing wall in the dust of the street. "Have you lost the dokân? said Zâmil, well, tell Aly to find you another."

—Yesterday some Aneyza tradesmen to the nomads had been robbed on the Boreyda road, and three camel loads of samn were taken from them—nearly half a ton, worth 200 reals: the thieves were Kahtân. The intruded Kahtân in el-Kasîm were of the Boreyda alliance; and Zâmil sent a letter thither, complaining of this injury, to Abdullah. Abdullah wrote word again, "It was the wild Beduw: lay not their misdeed to our charge." Zâmil now sent out thirty young men of good houses, possessing thelûls in the town, to scour the Nefûd—[they returned six days later to Aneyza, having seen nothing]. Zâmil spoke not much himself in the

town councils: but his mind was full of solicitude; and it was said of him in these days, that he could not eat.

Aly found me so wretched a tenement, that my friends exclaimed, "It is an house of the rats! it is not habitable." The negro answered them, He had sought up and down, but that everyone repulsed him saying, "Shall a Nasrâny harbour in my beyt?" The ruinous house was of a miserable old man, a patient of mine, who demanded an excessive daily hire, although he had received my medicines freely. Aly on the morrow persuaded a young negro neighbour, who had a small upper chamber, empty, to house the hakîm; promising him that the Nasrâny should cure his purblind father.—I went to lodge there: the old father was a freed-man of *Yahŷa's* house (afterward my friends). The negro host was a pargetter; it was his art to adorn the citizens' coffee-halls with chequered daubing and white fretwork, of gypsum. We may see, even in the rudest villages of Arabia, the fantasy they have for whitening; their clay casements are commonly blanched about with jis: the white is to their sense light and cheerfulness, as black is balefulness. ["A white day to thee!" is said for "good-morrow" in the border countries: Syrian Moslems use to whiten their clay sepulchres.—Paul cries out, in this sense, "Thou whited walling!"]

"Now! quoth the young negro, when I entered his dwelling, let them bibble-babble that will, sixty thousand bibble-babblings,"—because for the love of his aged father, he had received the kafir. His narrow kahwa was presently full of town folk; and some of them no inconsiderable persons. It was for the poor man's honour to serve them with coffee, of the best; and that day it cost a shilling, which I was careful to restore to him. All these persons were come in to chat curiously of their maladies with the hakîm, whose counsels should cost them nothing; they hoped to defraud him of the medicines, and had determined in their iniquitous hearts to keep no good will for the Nasrâny again. And I was willing to help them, in aught that I might, without other regard.

At the next sunrise I went to breakfast with Kenneyny: this cheerful hour is not early in that sunny climate, where the light returns with a clear serenity; and welfaring persons waken to renew the daily pleasures of prayers, coffee, and the friendly discourse of their easy lives. The meal times are commonly at hours when the Arabian people may honestly shun the burden of open hospitality. But the hours of the field labourers are those of the desert: breakfast is brought out to them at high

noon, from the master's house, and they sup when the sun is going down. Every principal household possesses a milch cow in this town.

Each morning as I walked in the sûk, some that were sick persons' friends, drew me by the mantle, and led the hakîm to their houses; where they brought me forth a breakfast-tray of girdle-bread and léban. Thus I breakfasted twice or thrice daily, whilst the wonder lasted, and felt my strength revive. Their most diseases are of the eyes; I saw indeed hundreds of such patients! in the time of my being at Aneyza. The pupils are commonly clouded by night-chill cataract and small-pox cataract: many lose the sight of one or even both their eyes in childhood by this scourge; and there is a blindness, which comes upon them, after a cruel aching of years in the side of the forehead.—There is nothing feasible which the wit of some men will not stir them to attempt; also we hear of eye-prickers in Arabia: but the people have little hope in them. An eye-salver with the needle, from Shuggera, had been the year before at Aneyza. Their other common diseases are rheums and the oasis fever, and the *táhal:* I have seen the tetter among children.

—The small-pox was in the town: the malady, which had not been seen here for seven years, spread lately from some slave children brought up in the returning pilgrim caravan. Some of the town caravaners, with the profit of their sales in Mecca, use to buy slave children in Jidda, to sell them again in el-Kasîm, or (with more advantage) in Mesopotamia. They win thus a few reals: but Aneyza lost thereby, in the time of my being there—chiefly I think by their inoculation!—"five hundred" of her free-born children! Nevertheless the infection did not pass the Wady to Boreyda, nor to any of the Nefûd villages lying nigh about them. I was called to some of their small-pox houses, where I found the sick lying in the dark; the custom is to give them no medicines, "lest they should lose their eyesight." And thus I entered the dwellings of some of the most fanatical citizens: my other patients' diseases were commonly old and radical.—Very cleanly and pleasant are the most homes in this Arabian town, all of clay building.

The tradesmen's shops are well furnished. The common food is cheaper at Boreyda; at Aneyza is better cheap of "Mecca coffee" (from el-Yémen), and of Gulf clothing. Dates, which in Kasîm are valued by weight, are very good here; and nearly 30 pounds were sold for one real.

There is an appearance of welfare in the seemly clothing of

this townsfolk—men commonly of elated looks and a comely liberty of carriage. They salute one another in many words, nearly as the Beduins, with a familiar grace; for not a few of them, who live in distant orchard houses, come seldom into the town. But the streets are thronged on Fridays; when all the townsmen, even the field labourers, come in at mid-day, to pray in the great mesjid, and hear the koran reading and preaching: it is as well their market day. The poorer townspeople go clad like the Aarab; and their kerchiefs are girded with the head-cord. These sober citizens cut the hair short—none wear the braided side-locks of the Beduw: the richer sort (as said) have upon their heads Fez caps, over which they loosely cast a gay kerchief; that they gird only when they ride abroad. As for the haggu or waist-band of slender leathern plait [it is called in Kasîm *hágub* or *brîm*] which is worn even by princes in Hâyil, and by the (Arabian) inhabitants of Medina and Mecca, the only wearers of it here are the hareem. The substantial townsmen go training in black mantles of light Irâk worsted: and the young patricians will spend as much as the cloth is worth, for a broidered collar in metal thread-work. The embroiderers are mostly women, in whom is a skill to set forth some careless grace of running lines, some flowery harmony in needlework—such as we see woven in the Oriental carpets. Gentle persons in the streets go balancing in their hands long rods, which are brought from Mecca.

Hareem are unseen, and the men's manners are the more gracious and untroubled: it may be their Asiatic society is manlier, but less virile than the European. They live-on in a pious daily assurance: and little know they of stings which be in our unquiet emulations, and in our foreign religion. Mohammed's sweet-blooded faith has redeemed them from the superfluous study of the World, from the sour-breathing inhospitable wine; and has purified their bodies from nearly every excess of living: only they exceed here, and exceed all in the East, in coffee. Marriage is easy from every man's youth; and there are no such rusty bonds in their wedlock, that any must bear an heavy countenance. The Moslem's breast is enlarged; he finds few wild branches to prune of his life's vine, —a plant supine and rich in spirit, like the Arabic language. There is a nobility of the religious virtue among them, and nothing stern or rugged, but the hatred of the kafir: few have great hardness in their lives.—But the woman is in bondage, and her heart has little or no refreshment. Women are not seen passing by their streets, in the daytime; but in the evening

twilight (when the men sit at coffee) you shall see many veiled forms flitting to their gossips' houses: and they will hastily return, through an empty sûk, in the time of the last prayers, whilst the men are praying in the mesjids.

A day or two after my being in Aneyza a young man of the patricians came to bid me to dinner, from his father; who was that good man *Abdullah Abd er-Rahmàn, el-Bessàm*, a merchant at Jidda, and chief of the house of Bessàm in Aneyza. Abdullah el-Bessàm and Abdullah el-Kenneyny were entire friends, breakfasting and dining together, and going every day to coffee in each other's houses; and they were *filasûfs* with Zâmil. Besides the Kenneyny I found there *Sheykh Nâsir, es-Smîry*, a very swarthy man of elder years, of the Waháby straitness in religion; and who was of the Aneyza merchants at Jidda. He had lately returned—though not greatly enriched, to live in an hired house at home; and was partner with the Kenneyny in buying every year a few young horses from the Nomads, which they shipped to Bombay for sale.

The Bessàm kindred—now principal in wealth at Aneyza, came hither sixty years before, from a village in el-Aruth. [In Pliny *Besamna* is the name of an Arabian town; Bessàm of the Beduins is *el-Barrûd*, a village of thirty houses, south of Shuggera in the way to Mecca.] Some of them, of late years, are established in Jidda, where now the East Nejders are as commonly called [besides *es-Sherkyîn*, 'men of the East, Orientals'] *el-Bessàm!* Abdullah el-Bessàm, of B. Temîm, is a merchant Arabian honoured at home, and his name is very honourable in all Nejd; of a joyful wise nature, full of good and gentle deeds. When Ibn Rashîd came against the town two years before, with Boreyda, Zâmil and the sheykhs sent out this man of integrity, to treat with him.

The matter was this: Ibn Saûd came with a great ghrazzu before Aneyza, and alighted to encamp between *Rasheyd's* outlying palm ground and the town. His purpose was to go against Boreyda: then Ibn Rashîd sallied from Hâyil in defence of his allies. [*v.* p. 22.]—Abdullah el-Bessàm (with his ready-writer *Ibn Ayith*) and *Abdullah el-Yehŷa*, the young sheykhly companion of Zâmil, rode forth to Ibn Rashîd, who lay encamped beyond the Wady. And he said to the Shammar Prince, "O Child of Abdullah! we of Aneyza would to God that no difference should grow to be an occasion of warfare between Moslemîn: we desire to be a mean of peace betwixt you." *Mohammed Ibn Rashîd:* "For this also am I come out, that there might be peace."—In the end it was accorded

among them, that Ibn Saûd would withdraw from these parts; and then would Ibn Rashîd return home. Their parleying had not been without some glorious loud words of Hamûd el-Abeyd [*v. supra* p. 18] on the behalf of Ibn Rashîd; and in such the princely man behaved himself 'like a Beduwy.'—Three days the good Bessàm was a guest in the menzil of the Shammar Emir; and towards evening when he would depart the Prince Mohammed bade Mufarrij, 'lead round the red mare for Sheykh Abdullah!' But the prudent and incorrupt citizen was in no wise to be persuaded to receive a gift from Ibn Rashîd of such price. The Emir said, 'then bring the thelûl, and mount the Sheykh Abdullah thereon!'—This was accepted; and Ibn Rashîd clothed the two honourable men ambassadors from Aneyza with scarlet mantles and silken kerchiefs; and gave garments to those who followed them: and they returned to the town.—The other Bessàm houses in Aneyza, though some of them had trafficked with the Franks in the ports (saving a younger Abdullah, now of the foreign merchants in Bosra) were Wahábies. The people said of Abdullah, "he is a good man, but his sons are *afûn* (corrupted)!" That might be of the moral malaria in the port-town of Mecca; or the unlooked-for accident of many honest fathers, that the graft of their blood in the mother's stock was faulty.

Sheykh Nâsir was of the B. Khâlid families: there is a Beduishness in them more than in the Temîmies. Though stiff in opinions, he answered me better than any man, and with a natural frankness; especially when I asked him of the history and topography of these countries: and he first traced for me, with his pen, the situation of the southern *Harras,—B. Abdillah, Kesshab, Turr'a, 'Ashîry, 'Ajeyfa, (Rodwa, Jeheyna ;)* which, with the rest of the vulcanic train described in this work, before my voyage in Arabia, were not heard of in Europe. Not long before he had embarked some of the honest gain of his years of exile under the Red Sea climate, with two more Jidda merchants, in a lading to India. Tidings out of the caravan season may hardly pass the great desert; but he had word in these days, by certain who came up by hap from Mecca, that their vessel had not been heard of since her sailing! and now it was feared that the ship must be lost. These foreign merchants at the ports do never cover their sea and fire risks by an assurance,—such were in their eyes a deed of unbelief! In the meanwhile sheykh Nâsir bore this incertitude of God's hand with the severe serenity of a right Moslem.

—This was the best company in the town; the dinner-tray

was set on a stool [the mess is served upon the floor in princes' houses in Hâyil—Vol. I. p. 597]; and we sat half-kneeling about it. The foreign merchants' meal at Aneyza is more town-like than I had seen in Arabia: besides boiled mutton on temmn, Abdullah had his little dishes of carrots fried in butter, and bowls of custard messes or curded milk.—We sit at leisure at the European board, we chat cheerfully; but such at the Arabs' dish would be a very inept and unreasonable behaviour!—he were not a man but an homicide, who is not speechless in that short battle of the teeth for a day's life of the body. And in what sort (forgive it me, O thrice good friends! in the sacrament of the bread and salt,) a dog or a cat laps up his meat, not taking breath, and is dispatched without any curiosity, and runs after to drink; even so do the Arabs endeavour, that they may come to an end with speed: for in their eyes it were not honest to linger at the dish; whereunto other (humbler) persons look that should eat after them. The good Bessàm, to show the European stranger the more kindness, rent morsels of his mutton and laid them ready to my hand.—*Yerhamak Ullah*, "The Lord be merciful unto thee," say the town guests, every one, in rising from dinner, with a religious mildness and humility. Bessàm himself, and his sons, held the towel to them, without the door, whilst they washed their hands. The company returned to their sitting before the hearth; and his elder son sat there already to make us coffee.

El-Kenneyny bid me come to breakfast with him on the morrow; and we should go out to see his orchard (which they call here *jenèyny* 'pleasure ground'). "Abdullah, quoth sheykh Nâsir, would enquire of thee how water might be raised by some better mean than we now use at Aneyza, where a camel walking fifteen paces draws but one bucket full! [it may be nearly three pails, 200 pails in an hour, 1500 to 2000 pails in the day's labour.] And you, a man of Europa, might be able to help us! for we suppose you have learned geometry; and may have read in books which treat of machines, that are so wonderful in your countries."—Nâsir's Waháby malice would sow cockle in the clean corn of our friendship, and have made me see an interested kindness in the Kenneyny! who answered with an ingenuous asperity, that he desired but to ask Khalîl's opinion. He had imagined an artesian well flowing with water enough to irrigate some good part of Aneyza!—I had seen to-day a hand-cart on wheels, before a smith's forge! a sight not less strange in an Arabian town, than the camel in Europe; it was made here for the Kenneyny. The

sâny had fastened the ends of his tires unhandsomely, so that they overlapped: but his felloes, nave and spokes were very well wrought; and in all Nejd (for the making of suâny wheels—commonly a large yard of cross measure), there are perfect wheelwrights. Abdullah's dates had been drawn home on this barrow, in the late harvest; and the people marvelled to see how two men might wield the loads of two or three great camels!

The guests rise one after another and depart when the coffee is drunk, saying, *Yunaam Ullah aleyk*, 'The Lord be gracious unto thee;' and the host responds gently, *Fî amân illah*, '(go) in the peace of the Lord.' There are yet two summer hours of daylight; and the townsmen landowners will walk abroad to breathe the freshing air, and visit their orchards.

As for the distribution of the day-time in Aneyza: the people purchase their provision at the market stalls, soon after the sunrising; the shuttered shops are set open a little later, when the tradesmen (mostly easy-living persons and landowners) begin to arrive from breakfast. The running brokers now cry up and down in the clothiers' street, holding such things in their hands as are committed to them to sell for ready money,—long guns, spears, coffee-pots, mantles, fathoms of calico, and the like. They cry what silver is bidden; and if any person call them they stay to show their wares. Clothing-pieces brought down by the caravaners from Bagdad, are often delivered by them to the dellâls, to be sold out of hand. The tradesmen, in days when no Beduins come in, have little business: they sit an hour, till the hot forenoon, and then draw their shop shutters, and go homeward; and bye and bye all the street will be empty.—At the mid-day íthin the townsmen come flocking forth in all the ways, to enter the mesjids. Few salesmen return from the mid-day prayers to the sûk; the most go (like the patricians) to drink coffee in friends' houses: some, who have jenèynies in the town, withdraw then to sit in the shadows of their palms.

At the half-afternoon íthin, the coffee drinkers rise from the perfumed hearths, and go the third time a-praying to their mesjids. From the public prayers the tradesmen resort to the sûk; their stalls are set open, the dellâls are again a-foot, and passengers in the bazaar. The patricians go home to dine; and an hour later all the shops are shut for the day.—Citizens will wander then beyond the town walls, to return at the sun's going down, when the íthin calls men a fourth time to pray in the mesjids!

From these fourth prayers the people go home: and this is not an hour to visit friends; for the masters are now sitting to account with the field labourers, in their coffee-halls—where not seldom there is a warm mess of burghrol set ready for them. But husbandmen in far outlying palmsteads remain there all night; and needing no roof, they lie down in their mantles under the stars to sleep. Another íthin, after the sun-setting hardly two hours, calls men to the fifth or last public prayers (*súlat el-akhîr*). It is now night; and many who are weary remain to pray, or not to pray, in their own houses. When they come again from the mesjids, the people have ended the day's religion: there is yet an hour of private friendship (but no more common assemblings) in the coffee-halls of the patricians and foreign merchants.

—El-Kenneyny sent a poor kinsman of his, when we had breakfasted, to accompany me to his jenèyny, half a league distant, within the furthest circuit of town walling: he being an infirm man would follow us upon an ass. [With this kinsman of his, *Sleymàn*, I have afterward passed the great desert southward to the Mecca country.] We went by long clay lanes with earthen walling, between fields and plantations, in the cool of the morning; but (in this bitter sun) there springs not a green blade by the (unwatered) way side! Their cornfields were now stubbles; and I saw the lately reaped harvest gathered in great heaps to the stamping places.

At the midst of the way is the site of an ancient settlement, *Jannah*, founded by a fendy, of that name, of B. Khâlid, some time before Aneyza [which is now called *Umm* (Mother of) *Nejd*].—There was perpetual enmity between the two villages standing a mile asunder. Jannah had been abandoned ninety-five years; but many living persons have seen carcases of old houses still standing there, forty years ago: pargetters dig jis on the ancient site—to-day a field. The B. Khâlid Aarab [before-time in el-Hása; but in our days they wander in the north towards Kuweyt], are reckoned to the line of Keys; and they are of *Yâm*, with *Murra*, *Ajmân*, *B. Hajir*, *el-Shamir*: the Ajmân are now also in the north near Kuweyt. Jannah, in the opinion of Sheykh Nâsir, was founded six hundred years ago [in our XIII century], three generations or four before the building of Aneyza. Jannah in the beginning of the Waháby Power, held with *Thuèyny el-Múntefik*, the great Sheykh upon the river country in the north, but Aneyza was allied with the Waháby. The Khâlidies of Jannah were

overcome in the troubles ensuing, and they forsook the place: many of them went to live in the north, the rest withdrew to Aneyza. Colonists (we have seen) of *es-Sbeya*, Keysites, were the founders of Aneyza. [Their nomad tribesmen remain in *el-Aruth*; *Hayer* is their village, they are settlers and Beduw. More of their tribesmen are in *W. es-Sbeya*, in the borders of Nejd and the Hejâz, four journeys northwards from Mecca; their villages are *Khórma* and *Rúnya*.] They were afterwards increased by incomers of B. Temîm, who with Korèysh are Ishmaelites in the line of *Elyâs*, brother of Keys. —So are Mozayna (Harb) from Elyâs: Elyâs is *Ibn Múthur*. Korèysh, *B. Assad* (which were before in Jebel Tŷ) Temîm, B. Khâlid, el-Múntifik, Meteyr, Ateyba, Thakîf and Sbeya are all of Múthur.—Thus Abdullah el-Bessàm, who read me this lore from his book of genealogies: and "of B. Temîm be sprung, he said, the B. Sókhr."

Kenneyny's palm and corn-ground might be three and a half acres of sand soil. The farthest bay of the town wall which fenced him was there fallen away in wide breaches: and all without the sûr is sand-sea of the Nefûd. The most had been corn land, in which he was now setting young palm plants from the Wady: for every one is paid a real. He had but forty stems of old palms, and they were of slender growth; because of the former "weak" (empoverished) owner's insufficient watering. And such are the most small landed men in this country; for they and their portions of the dust of this world are devoured (hardly less than in Egypt and Syria) by rich money-lenders: that is by the long rising over their heads of an insoluble usury. Abdullah's new double well-pit was six fathoms deep, sunk into the underlying crust of sand-rock; and well steyned with dry courses of sandstone, which is hewn near Aneyza. All the cost had been 600 reals, or nearly £120 in silver: the same for four camels' draught would have cost 400 reals. Abdullah valued the ground with his well at about £600, that is above £100 an acre without the water: and this was some of their cheaper land, lying far from the town. They have thick-grown but light-eared harvests of wheat, sown year by year upon the same plots; and corn is always dear in poor Arabia.

Here four nâgas—their camel cattle are black at Aneyza—wrought incessantly: a camel may water one acre nearly from wells of six or eight fathoms. He had opened this great well, hoping in time to purchase some piece more of his neighbour's ground. Abdullah, as all rich landed men, had two courses of well camels; the beasts draw two months till they become lean, and they are two months at pasture in the wilderness.

Every morrow Abdullah rode hither to take the air, and oversee his planting: and he had a thought to build himself here an orchard house, that he might breathe the air of the Nefûd,—when he should be come again [but ah! that was not written in the book of life] to Aneyza. Abdullah asked, how could I, "a man of Europa," live in the khála? and in journeying over so great deserts, had I never met with foot robbers, *henshâly!* The summer before this, he and some friends had gone out with tents, to dwell nomadwise in the Nefûd. Welfaring Aneyza citizens have canvas tents, for the yearly pilgrimage and their often caravan passages, made like the booths of the Beduw, that is cottage-wise, and open in front,—the best, I can think, under this climate.

These tilled grounds so far from the town are not fenced; the bounds are marked by mere-stones. Abdullah looked with a provident eye upon this parcel of land, which he planted for his daughters' inheritance: he had purchased palms for his sons at Bosra. He would not that the men (which might be) born of him should remain in Arabia! and he said, with a sad presentiment, 'Oh! that he might live over the few years of his children's nonage.'

I found here some of his younger friends. These were *Hàmed es-Sâfy*, of Bagdad, and Abdullah Bessàm, the younger (nephew of the elder Abdullah el-Bessàm); and a negro companion of theirs, *Sheykh ibn Ayith*, a lettered sheykh or elder in the religion. After salaams they all held me out their forearms,—that the hakîm might take knowledge of their pulses! Hàmed and Abdullah, unlike their worthiness of soul, were slender growths: their blood flowed in feeble streams, as their old spent fathers, and the air of great towns, had given them life. Ibn Ayith, of an (ox-like) African complexion, showed a pensive countenance, whilst I held his destiny in my hands!—and required in a small negro voice, 'What did I deem of his remiss health?' The poor scholar believed himself to be always ailing; though his was no lean and discoloured visage! nor the long neck, narrow breast, and pithless members of those chop-fallen men that live in the twilight of human life, growing only, since their pickerel youth, in their pike's heads, to die later in the world's cold.—The negro litterate was a new man from this day, wherein he heard the hakîm's absolution; and carried himself upright among his friends (thus they laughed to me), whereas he had drooped formerly. And Ibn Ayith was no pedant fanatic; but daily conversing with the foreign merchants, he had grown up liberal minded. Poor, he had not travelled, saving that—as all the religious Nejdians

not day-labourers—he had ridden once on pilgrimage (with his bountiful friends, who had entertained him) to Mecca; "And if I were in thy company, quoth he, I would show thee all the historical places." His toward youth had been fostered in learning, by charitable sheykhs; and they at this day maintained his scholar's leisure. He was now father of a family; but besides the house wherein he dwelt he had no worldly possessions. There was ever room for him at Abdullah el-Bessàm's dish; and he was ofttimes the good man's scrivener, for Abdullah was less clerk than honourable merchant; and it is the beginning of their school wisdom to write handsomely. But in Ibn Ayith was no subject behaviour; I have heard him, with a manly roughness, say the kind Abdullah *nay!* to his beard. There is a pleasant civil liberty in Aneyza, and no lofty looks of their natural rulers in the town; but many a poor man (in his anger) will contradict, to the face, and rail at the long-suffering prudence of Zâmil!—saying, *Mâ b'ak kheyr.*

When I came again, it was noon, the streets were empty, and the shops shut: the íthin sounded, and the people came trooping by to the mesjids. An old Ateyba sheykh passed lateward,—he was in the town with some of his marketing tribesmen; and hearing I was the hakîm, he called to me, 'He would have a medicine for the *rîh*.' One answered, "It might cost thee a real."—"And what though this medicine cost a real, O townling (hâthery), if I have the silver!" There came also some lingering truants, who stayed to smile at the loud and sudden-tongued old Beduwy; and a merry fellow asked, amidst their laughter, were he well with his wives? "Nay, cries the old heart, and I would, billah, that the hareem had not cause.—Oho! have patience there!" (because some zealots thrust him on).—"Heardest not thou the íthin? go pray!"—"Ay, ay, I heard it, Ullah send you a sorrow! am I not talking with this mudowwy?—well, I am coming presently."—A zealot woman went by us: the squalid creature stepped to the Beduin sheykh, and drew him by the mantle. "To the prayer! cries she, old devil-sick Beduwy; thou to stand here whilst the people pray!—and is it to talk with this misbelieving person?"—"Akhs! do away thy hands! let me go, woman!—I tell thee I have said my prayers." Though he cried *akhs-akhs!* she held him by the cloth; and he durst not resist her: yet he said to me, "O thou the mudowwy! where is thy remedy for the rheums?—a wild fire on this woman! that will not let me speak." I bade him return after prayers; and the sheykh hearing some young children chide with "*Warak, warak!* why goest thou not in to pray?" he called to me as

he was going, "O thou! resist them not, but do as they do; when a man is come to another country, let him observe the usage and not strive—that will be best for thee, and were it only to live in peace with them." Now the stripling with the rod was upon us!—the kestrel would have laid hands on the sheykhly father of the desert. "Oh! hold, and I go," quoth he, and they drove him before them.

My medical practice was in good credit. Each daybreak a flock of miserable persons waited for the hakîm, on my small terrace (before they went to their labour): they importuned me for their sore eyes; and all might freely use my eye washes. In that there commonly arrived some friendly messenger, to call the stranger to breakfast; and I left my patients lying on their backs, with smarting eyeballs. The poorer citizens are many, in the general welfare of Aneyza. Such are the field labourers and well drivers, who receive an insufficient monthly wage. The impotent, and the forsaken in age, are destitute indeed; they must go a-begging through the town. I sometimes met with a tottering and deadly crew in the still streets before midday; old calamitous widows, childless aged men, indigent divorced wives, and the misshapen and diseased ones of step-dame Nature that had none to relieve them. They creep abroad as a curse in the world, and must knock from door to door, to know if the Lord will send them any good; and cry lamentably *Yâ ahl el-karîm!* 'O ye of this bountiful household.' But I seldom saw the cheerful hand of bounty which beckoned to them or opened. One morrow when I went to visit the Emir the mesquins were crouching and shuffling at his door; and Zâmil's son Abdullah came out with somewhat to give them: but I saw his dole was less than his outstretched hand full of dates! "Go further! and here is for you," quoth the young niggard: he pushed the mesquins and made them turn their backs.

I passed some pleasant evenings in the kahwas of the young friends and neighbours Hàmed and Abdullah; and they called in Ibn Ayith, who entertained me with discourse of the Arabic letters. Hàmed regaled us with Bagdad nargîlies, and Abdullah made a sugared cooling drink of *támr el-Hind* (tamarind). To Abdullah's kahwa, in the daytime, resorted the best company in the town,—such were the honourable young Bessàm's cheerful popular manners. His mortar rang out like a bell of hospitality, when he prepared coffee. The Aneyza mortar is a little saucer-like hollow in a marble block great as a font-stone: a well-ringing mortar is much esteemed among

them. Their great coffee-mortar blocks are hewn not many hours from the town eastward (near el-Mith'nib, toward J. Tueyk). An ell long is every liberal man's pestle of marble in Aneyza: it is smitten in rhythm (and that we hear at all the coffee-hearths of the Arabs). A jealous or miserable householder, who would not have many pressing in to drink with him, must muffle the musical note of his marble or knelling brasswork.

These were the best younger spirits of the (foreign) merchant houses in the town: they were readers in the Encyclopedia, and of the spirituous poets of the Arabian antiquity. Abdullah, when the last of his evening friends had departed, sitting at his petroleum lamp, and forgetting the wife of his youth, would pore on his books and feed his gentle spirit almost till the day appearing. Hàmed, bred at Bagdad, was incredulous of the world old and new; but he leaned to the new studies. These young merchants sought counsels in medicine, and would learn of me some Frankish words, and our alphabet,—and this because their sea carriage is in the hands of European shippers. A few of these Arabians, dwelling in the trade ports, have learned to endorse their names upon Frankish bills which come to their hands, in Roman letters. Abdullah el-Bessàm's eldest son—he was now in India, and a few more, had learned to read and to speak too in English: yet that was, I can think, but lamely. Others, as the Kenneyny, who have lived in Bombay, can speak the Hindostani. Hàmed wrote from my lips (in his Arabic letters) a long table of English words,—such as he thought might serve him in his Gulf passages. His father dwelt, since thirty years, in Bagdad; and had never revisited Aneyza:—in which time the town is so increased, that one coming again after a long absence might hardly, they say, remember himself there. El-Kenneyny told me that Aneyza was now nearly double of the town fifteen years ago; and he thought the inhabitants must be to-day 15,000!

My friends saw me a barefoot hakîm, in rent clothing, as I was come-in from the khála, and had escaped out of Boreyda. The younger Abdullah Bessàm sent me sandals, and they would have put a long wand in my hand; but I answered them, "He is not poor who hath no need: my poverty is honourable." Kenneyny said to me on a morrow, when we were alone (and for the more kindness finding a Frankish word), "*Mussu* Khalîl, if you lack money—were it an hundred or two hundred reals, you may have this here of me:" but he knew not all my necessity, imagining that I went poorly for a disguise. I gave thanks for his generous words; but which were thenceforth in my ears as if they had never been

uttered. I heard also, that the good Bessàm had taken upon himself to send me forward, to what part I would. I was often bidden to his house, and seldom to Kenneyny's, who (a new man) dreaded over-much the crabbed speech of his Waháby townspeople. The good Bessàm, as oft as he met with me, invited the stranger, benignly, to breakfast on the morrow: and at breakfast he bid me dine the same day with him,—an humanity which was much to thank God for in these extremities.

Abdullah el-Bessàm lent a friendly ear to my questions of the Arabian antiquity; and was full of tolerance.—'Had not Nasâra, he said, visited the Néby in Medina, and *'Amar?*'—Ômar, he who called to govern the new religion (of some sparkles on a waste coast, grown to a great conflagration in the World!) would bear none other style, after the deceased "apostle" than *khalif*, his vicar. But what may be thought of the rottenness of the Roman power at that time? when her legionaries, clad in iron, could not sustain the furious running-on of weak-bodied and half-armed dissolute Arabians, in their ragged shirts! banded [which alone can band Semites!] by the (new) passion of religion, and their robber-like greediness of the spoil! the people through whose waste land Gallus had led a Roman army without battles five ages before. and returned with a European man's disdain of the thievish and unwarlike inhabitants! Egypt was soon overrun by the torrential arms of the new faith: and Bessàm told a tale, how there came a Copt to show his grief to the Commander of the believers in el-Medina. He found the magnanimous half-Beduin 'Amar busy, like any poor man, in his palm-yard, to drive the well camels; and 'Amar held up his cattle to hear the Christian's tale. The Copt alleged that the general of the Moslemîn in Egypt dealt oppressively, because in Iskanderîa (Alexandria) he would build their mesjid in a plot of his, and thereto beat down his house,—although he, the Christian, had constantly refused a price. 'Amar went in his ground till he found a bone—in the Arabs' country the scattered bones of beasts unburied are never far to seek (conf. Jud. xv. 15), and bade the Copt bear witness of that he saw him do. 'Amar with his sword cleft the head of the bone, and gave this token to the Christian. to [bind in his garment and] deliver to his lieutenant in Egypt, with his word to desist from that enterprise. 'Amar's word might remove kings, though he knew not the superfluous signs of writing, and his *tessera* was humbly obeyed by (the Arabian) his lieutenant at Alexandria.—It was 'Amar who burned the letters of the former world: it seemed to his short Semitic

understanding that these had profited nothing unto the knowledge of the true God, and of His saving Religion!

Neither Bessàm nor the scholars at Aneyza could answer my simple question, "Where is *Jorda?*—named in the old (Mohammedan) itineraries 'the metropolis of Kasîm': " that name was unknown to them! They first found to answer me after other days, with much tossing of books; and the site, when they had enquired of men wont to ride in the Nefûd. —The place they suppose to be *el-Ethelly* (some outlying granges), nigh to er-Russ, at the Wady er-Rummah: where are seen 'wide ruins and foundations': and they amended my Jorda to *Járada.* Their lettered men only study to be indifferent scholars in the tedious koran learning; and they would smile at his idle curiosity, who would take in hand to write a history of their poor affairs, in the vulgar speech. The title-deeds of their grounds are perhaps the only ancient writings of the oases' dwellers. El-Bessàm's book of (pretended) genealogies was a brave volume in gilded binding of red leather: wherein I read the kinships of Amalek, Midiân, and other Arabian tribes; which were Beduins and settlers of the Mosaic and Hebrew antiquity. The good man seeing me busy to turn the leaves, gave me his book; but I would not accept it,—which a little displeased him.

They told me, 'that an agent of the Ottoman Government, with a firman from the Sultan, had been the year before in these parts; and he wrote down the names of towns and villages, and wandering tribes!' The authority [howbeit usurped by the sword] of the Turkish Sultan is acknowledged by all good Moslemîn; and the principality of Boreyda pays yearly to the Ottoman treasury in the Hejâz a (freewill) contribution,—which is not fully a thousand pounds.—But this was the answer of Aneyza; "We do not deny the tribute: send unto us and receive the same." But the Turks hitherto like not this adventuring the skin, in the sands of Arabia!

Kenneyny's thoughts were continually for the bringing up of his son; whose frail life he would launch upon the world's waves, with all that munition for the way which he had long imagined. He would have his child learn Persian and Turkish (the tongues of their Gulf neighbourhood); and French and English. In his twentieth year the young man would take his journey through the states of Europe, to view the great civil world, and those thousand new miraculous machines, which are become the nurses of human life. In Abdullah's perspicuous

mind was a privy scorn of every national jealousy, and intolerance and religious arrogance; and an admiration of that natural knowledge, civility and humanity, which is now in the West parts of the world. Abdullah was of the best kind of spirits, or next to the best: he was mild, he was also austere, yet neither to a fault. He would at first send the boy Mohammed, for two years, to a school of the Moslems at Bagdad, 'since it was among the Moslemîn that his son must live.' After that he would bring him to Egypt or to Beyrût; and he asked me of the schools at Beyrût [now once more, the Schoolmistress of the Levant]. The son, for whom Abdullah had so much busy thought, was ten years old, and had not yet learned letters. This child was born to him in Bombay of an Indian woman: I afterward heard it there, in the Nejd colony; and that among them such alliances in the native blood are not well seen. Abdullah would have his son study much, that he might learn much; he longed to see him continually running in the first horizons of knowledge: but seeing the slip was slender, and heir of a weak stock, I counselled his father to whelm no such damps upon him.—Abdullah who heard me speak with a sincerity not common in their deceitful world, answered finally, with a sigh, *saḥîḥ!* 'The truth indeed.'

Abdullah's youth had not been spent to pore on a squalor of school-learning; he had not proceeded in the Universities—those shambles of good wits; but his perspicuous understanding was well clad, and ripened in the sun of the busy human world: and running in the race he had early obtained a crown of God's good speed. His father dealt in horses, as many of the better sort in the town; but he had remained poor and was deceased early. Then Abdullah adventuring into the world went to Bagdad, where at first (I have heard him say) he could not readily understand the outlandish northern speech. Afterward he traded; and his trading was of a kind which [speaking with an Englishman] he said, *mâ yunf'a* 'is good for nothing.'—Abdullah bought and sold slaves; and in this traffic he sailed to Zanzibar, whose Sultan (of the princely family of *Âmân*) is of the B. Temîm, and these Nejders' tribesmen. Abdullah also navigated for sugar to the Mauritius! He was afterward a rice-shipper at Bombay, to the Arabian ports; until he went to establish himself at Bosra: where, he told me with a merchant's pride, he had corn lying in his (open) granary to the value of £5000!—for shelter, he used only matting and reed shutters; which might be drawn in any falling rain. His yearly household spending, with somewhat

bestowed upon the followers of his fortunes, was now he told me £400.

Abdullah valued the greatest merchant's fortune in Aneyza at £24,000; upon which, if we should count twelve in the hundred, the yearly rent were ten times the ordinary trading capitals in Hâyil! (if we might accept Hamûd's estimation). But how little can be the spending of an Arabian town household, in comparison of two or three thousand pounds!

Kenneyny's name was honourable in the liberal part of the town: 'Ullah, they said, had prospered him, and he is a good man'; but the Waháby envy looked upon them as a bee in their vile cobweb. None could tell me how Abdullah, "so needy in the beginning that he might hardly buy himself a pair of shoes," was now enriched in the world; they responded only, 'the Lord had blessed him.' Market prices in the eastern wheat staples suddenly rise and fall: and for the good understanding of Abdullah all those ebbs and flows might be occasions to multiply wealth. At this day he was a corn-chandler, selling to lesser merchants upon trust, and that he said, without much carefulness of heart; for he thought he knew (by observation) all his clients' state.—When living at Damascus, I saw the price of bread-corn excessively enhanced before the winter's end; and imagined that with one or two hundred pounds a small granary might be opened, where poor households could buy all the year through, at little above the harvest prices. I enquired of some prudent and honest persons; but they all answered: "It is such a curious trade, that one who has been bred a corn-chandler may scarce thrive in it." So no man had any courage to adventure with me.

When I dined again with the Bessàm, there was the Medina sherîf! That old fox in a turban had now arrived at Aneyza, and taken up his lodging in the public hostel (*menzil es-sheukh*); but he breakfasted and supped solemnly at the good Bessàm's dish, who also of his charity undertook to send the holy beggar home to Medina. Abdullah was of like goodness to all, and, when the soldier-deserters lately arrived at Aneyza, it was Abdullah who piously provided for their further journey. Though the head of a wealthy kindred, and full of bountiful deeds, the good man had not much capital: when he came home to Aneyza he dwelt in an hired house; and the most of his trading was with that which others committed to the radical integrity of Abdullah. He was a young-hearted man of the elder middle age and popular manners; there was nothing in him too brittle for the World. His was a broad

pleasant face; he went very comely clad in the streets, and balancing the patricians' long wand in his hand: and in every place with a wise and smiling countenance he could speak or keep silence. He was a dove without gall in the raven's nest of their fanaticism: he loved first the God of Mohammed (because he was born in their religion), and then every not-unworthy person as himself. Large, we have seen, was the worshipful merchant's hospitality; and in this also he was wise above the wisdom of the world.

CHAPTER XIII.

LIFE IN ANEYZA.

Rumours of warfare. A savage tiding from the North. The Meteyr Aarab. The 'Ateyba. A Kahtâny arrested in the street. A capital crime. Friday afternoon lecture. The Muttowwa. *Bessâm and Kenneyny discourse of the Western Nations. An Arabic gazette.* "The touchstone of truth." *The* Shazlieh. *An erudite Persian's opinion of The three (Semitic) religions. European evangelists in Syria. An Arabian's opinions of Frankish manners (which he had seen in India). An inoculator and leech at Aneyza. The Nasrâny without shelter. A learned personage. Mohammed. The Semitic faiths. "Sheykh" Mohammed. Laudanum powder medicine. A message from Boreyda. Discourse of religion. A Jew's word. The small-pox. Yahŷa's household. Maladies. A short cure for distracted persons; story of a Maronite convent in Lebanon. Stone-workers at Aneyza. An outlying homestead. Money borrowed at usury. Oasis husbandry. An Aneyza horse-broker. Ants' nests sifted for bread. Arabian sale horses; and the Northern or Gulf horses. El-'Eyarîeh. The Wady er-Rummah northward.* Khâlid bin Walîd. *Owshazîeh. Deadly strife of well-diggers. Ancient man in Arabia. The Nasrâny is an outlaw among them. Thoughts of riding to Siddûs and er-Riâth. The Arabic speech in el-Kasîm.*

One of these mornings word was brought to the town, that Beduins had fallen upon harvesters in the Wady, and carried away their asses: and in the next half hour I saw more than a hundred of the young townsmen hasten-by armed to the Boreyda gate. The poorer sort ran foremost on foot, with long lances; and the well-faring trotted after upon thelûls with their backriders. But an hour had passed; and the light-footed robbers were already two or three leagues distant!

There were yet rumours of warfare with Boreyda and the Kahtân. Were it war between the towns, Hásan and the Boreydians (less in arms and fewer in number) durst not adventure to meet the men of Aneyza in the Nefûd; but would shelter themselves within their (span-thick) clay wall, leaving their fields and plantations in the power of the enemy,—as it has happened before-time. The adversaries, being neighbours, will no more than devour their fruits, whilst the orchards

languish unwatered: they are not foreign enemies likely to lop the heads of the palms, whereby they should be ruined for many years.—This did Ibn Saûd's host in the warfare with Aneyza; they destroyed the palms in the Wady: so pleasant is the sweet pith-wood to all the Arabians, and they desire to eat of it with a childish greediness.

Kahtân tribesmen were suffered to come marketing to Aneyza; till a *hubt* of theirs returning one evening with loaded camels, and finding some town children not far from the gate, in the Nefûd, that were driving home their asses, and an *âbd* with them, took the beasts and let the children go: yet they carried away the negro,—and he was a slave of Zâmil's!

A savage tiding was brought in from the north; and all Aneyza was moved by it, for the persons were well known to them. A great camp of Meteyr, Aarab *sadûk*, or "friends-of-trust to the town and Zâmil," (if any of the truthless nomads can be trusty!) had been set upon at four days' distance from hence by a strong ghrazzu of Kahtân,—for the pastures of Kasîm, their capital enemies. Leader of the raid was that Hayzàn, who, not regarding the rites of hospitality, had threatened me at Hâyil. The nomads (fugitive foemen in every other cause), will fight to "the dark death" for their pastures and waters. The Meteyr were surprised in their tents and outnumbered; and the Kahtân killed some of them. The rest saved themselves by flight, and their milch camels; leaving the slow-footed flocks, with the booths, and their household stuff in the power of their enemies; who not regarding the religion of the desert pierced even women with their lances, and stripped them, and cut the wezands of three or four young children! Among the fallen of Meteyr was a principal sheykh well known at Aneyza. Hayzàn had borne him through with his romh!

Those Aarab now withdrew towards Aneyza: where their sheykhs found the townsmen of a mind to partake with them, to rid the country of the common pestilence. In their genealogies, el-Meteyr, Ishmaelites, are accounted in the descents from Keys, and from *Anmâr*, and *Rubîa:* Rubîa, Anmâr, Múthur, and Eyâd are brethren; and Rubîa is father of Wâyil, patriarch of the Annezy. Meteyr are of old Ahl Gibly: and their home is in the great Harra which lies between the Harameyn, yet occupied by their tribesmen. Their ancient villages in that country, upon the *Derb es-Sherky* or east Hajroad to Mecca, are *El-Feréya, Hâthi, Sfeyna, es-Swergîch* in the borders of the *Harrat el-Kisshub;* and *Hajjir:* but the most

villagers of the Swergîeh valley are at this day *ashràf*, or of the "eminent" blood of the Néby. The Meteyr are now in part Ahl es-Shemâl: for every summer these nomads journey upward to pasture their cattle in the northern wilderness: their borders are reckoned nearly to Kuweyt and Bosra; and they are next in the North to the northern Shammar. Neither are tributary but "friendly Aarab" to Ibn Rashîd. The desert marches of the Meteyr are thus almost 200 leagues over! [They are in multitude (among the middle Arabian tribes) next after the great Beduin nation *'Ateyba*, and may be almost 5,000 souls.] Their tents were more than two hundred in el-Kasîm, at this time. Each year they visit Aneyza; and Zâmil bestows a load or two of dates upon their great sheykh, that the town caravans may pass by them, unhindered.

Other Beduin tribesmen resorting to Aneyza are the *'Ateybân* (also reckoned to the line of Keys): neither the Meteyr nor 'Ateyba were friendly with Boreyda. The 'Ateyba marches are all that high wilderness, an hundred leagues over, which lies between el-Kasîm in the north, and the Mecca country: in that vast dîra, of the best desert pastures, there is no settlement! The 'Ateyba, one of the greatest of Arabian tribes, may be nearly 6,000 souls; they are of more stable mind than the most Beduw; and have been allies (as said), in every fortune, of Abdullah ibn Saûd. There is less fanatism in their religion than moderation: they dwell between the Wahâby and the Háram; and boast themselves hereditary friends of the Sherîfs of Mecca. Zâmil was all for quietness and peace, in which is the welfare of human life, and God is worshipped; but were it warfare, in his conduct the people of Aneyza are confident. Now he sent out an hundred thelûl riders of the citizens, in two bands, to scour the Nefûd, and set over them the son of the Emir Aly, *Yahýa;* a manly young man, but like his father of the strait Wahâby understanding.

I saw a Kahtâny arrested in the street; the man had come marketing to Aneyza, but being known by his speech, the by-standers laid hands on his thelûl. Some would have drawn him from the saddle; and an Arab overpowered will [his feline and chameleon nature] make no resistance, for that should endanger him. "Come thou with us afore Zâmil," cried they. "Well, he answered, I am with you." They discharged his camel and tied up the beast's knee-bow: the salesmen in the next shops sat on civilly incurious of this adventure.—At Hâyil, in like case, or at Boreyda all had been done by men of the Emir's band, with a tyrannous clamour; but here is a

free township, where the custody of the public peace is left in the hands of all the citizens.—As for the Kahtân Zâmil had not yet proclaimed them enemies of Aneyza; and nothing was alleged against this Beduwy. They bound him: but the righteous Emir gave judgment to let the man go.

Persons accused of crimes at Aneyza (where is no prison), are bound, until the next sitting of the Emir. Kenneyny told me there had been in his time but one capital punishment,—this was fifteen years ago. The offender was a woman, sister of Mufarrij! that worthy man whom we have seen steward of the prince's public hall at Hâyil: it was after this misfortune to his house that he left Aneyza to seek some foreign service.—She had enticed to her yard a little maiden, the only daughter of a wealthy family, her neighbours; and there she smothered the child for the (golden) ornaments of her pretty head, and buried the innocent body. The bereaved father sought to a soothsayer,—in the time of whose "reading" they suppose that the belly of the guilty person should swell. [See above, p. 189.] The diviner led on to the woman's house; and showing a place he bade them dig!—There they took up the little corpse! and it was borne to the burial.

—The woman was brought forth to suffer, before the session of the people and elders (musheyikh) assembled with the executive Emir.—In these Arabian towns, the manslayer is bound by the sergeants of the Emir, and delivered to the kindred of the slain, to be dealt with at their list.—Aly bade the father, "Rise up and slay that wicked woman, the murderess of his child." But he who was a religious elder (*muttowwa*), and a mild and godly person, responded, "My little daughter is gone to the mercy of Ullah; although I slay the woman yet may not this bring again the life of my child!—suffer Sir, that I spare her: she that is gone, is gone." *Aly:* "But her crime cannot remain unpunished, for that were of too perilous example in the town! Strike thou! I say, and kill her."—Then the muttowwa drew a sword and slew her! Common misdoers and thieves are beaten with palm-leaf rods that are to be green and not in the dry, which (they say) would break fell and bones. There is no cutting off the hand at Aneyza; but any hardened felon is cast out of the township.

After this Zâmil sent his message to the sheykhs of Kahtân in the desert, 'that would they now restore all which had been reaved by their tribesmen they might return into friendship: and if no, he pronounced them adversaries.' Having thus discharged their consciences, these (civil) townsfolk think they

may commit their cause to the arbitrage of Ullah, and their hands shall be clean from blood: and (in general) they take no booty from their enemies! for they say "it were unlawful,"—notwithstanding, I have known to my hurt, that there are many sly thieves in their town! But if a poor man in an expedition bestow some small thing in his saddle-bag, it is indulged, so that it do not appear openly.—And thus, having nothing to gain, the people of Aneyza only take arms to defend their liberties.

One day when I went to visit Zâmil, I found a great silent assembly in his coffee-hall: forty of the townspeople were sitting round by the walls. Then there came in an old man who was sheykh of the religion; and my neighbour told me in my ear, they were here for a Friday afternoon lecture! Coffee was served round; and they all drank out of the same cups. The Arabs spare not to eat or drink out of the same vessel with any man. And Mohammed could not imagine in his (Arabian) religion, to forbid this earthly communion of the human life: but indeed their incurious custom of all hands dipping in one dish, and all lips kissing in one cup, is laudable rather than very wholesome.

The Imâm's mind was somewhat wasted by the desolate koran reading. I heard in his school discourse, no word which sounded to moral edification! He said finally—looking towards me! "And to speak of Aysa bin Miriam,—Jesu was of a truth a Messenger of Ullah: but the Nasâra walk not in the way of Jesu,—they be gone aside, in the perversity of their minds, unto idolatry." And so rising mildly, all the people rose; and every one went to take his sandals.

The townspeople tolerated me hitherto,—it was Zâmil's will. But the Muttowwa, or public ministers of the religion, from the first, stood contrary; and this Imâm (a hale and venerable elder of threescore years and ten) had stirred the people, in his Friday noon preaching, in the great mesjid, against the Nasrâny. 'It was, he said, of evil example, that certain principal persons favoured a misbelieving stranger: might they not in so doing provoke the Lord to anger? and all might see that the seasonable rain was withheld!'—Cold is the outlaw's life; and I marked with a natural constraint of heart an alienation of the street faces, a daily standing off of the faint-hearted, and of certain my seeming friends. I heard it chiefly alleged against me, that I greeted with *Salaam aleyk* (Peace be with thee); which they will have to be a salutation of God's people only—the Moslemîn. El-Kenneyny. Bessàm, Zâmil

were not spirits to be moved by the words of a dull man in a pulpit; in whom was but the (implacable) blind wisdom of the Wahábies of fifty years ago. I noted some alteration in es-Smîry; and, among my younger friends, in the young Abdullah Bessàm, whose nigh kindred were of the Nejd straitness and intolerance. There was a strife in his single mind, betwixt his hospitable human fellowship, and the duty he owed unto God and the religion: and when he found me alone he asked, "Wellah Khalîl, do the Nasâra hold thus and thus? contrary to the faith of Islam!"—Not so Hamed es-Sâfy, the young Bagdady; who was weary of the tedious Nejd religion: sometimes ere the íthin sounded he had shut his outer door; but if I knocked it was opened (to "*el-docteur*"), when he heard my voice. These Aneyza merchant friends commonly made tea when the Engleysy arrived: they had learned abroad to drink it in the Persian manner.

The elder Bessàm took pleasure to question with me of the Western world.—If at such time the Kenneyny were present, he assented in silence: there was not such another head in Aneyza—nor very likely in all Nejd. To Abdullah el-Kenneyny I was Arabian-like; and he was to me like an European! El-Bessàm was well-nigh middle aged when he first went down—that was fifteen years ago, to trade at Jidda. Among the nations without, his most friendly admiration was for the Engleys: he took it to be of God, that our rulers and people were of the Sultan's alliance. He could even pronounce the names of our great *wizîrs*, Palmerston, Disraeli!—and lamenting the Ottoman misrule and corruption; he said, "a grand wizîr may hardly sit three months at Stambûl!—but how long keep the Engleys their *wúzera?*" "Some of them, I responded, have continued for many years." "Aha, well done, he cries, *affârim!* well done the Engleys!"—In el-Kenneyny was an European-like contempt for the Turks: he despised even their understanding. I said, "I have found them sententious, though without science: there is a wary spirit in their discourse, which is full of human wisdom."—"No! and I have seen several Turkish Governors, at Bosra. The last one—could you believe it? had not heard of the Suez Canal! and, I say, how can men, that live in such darkness of mind, be to the furtherance of a country where they are sent to govern? A few pashas are better instructed; yet being strangers they care not for the common good.—Has not every pasha purchased his government beforehand? and what wonder then if he rake the public money into his own purse? But if there come one of those

few that are good, and he undertake some public work; it is likely he will be recalled in the midst of his enterprise,—for the place has been bought over him! and another succeeding is unwilling to fulfil the projects of a former pasha."

—They spoke of the enmity of France and Prussia in Europe; and el-Kenneyny said, 'His mind misgave him, that what for Bismark, and what for Iskander (Czar Alexander) the earth ere long would be soaked with blood! He had lately seen a picture of Iskander at Bosra; it was *thúkr*, virile!' Now I heard from their mouths all the event of the Turkish war with Russia,—begun and ended in the time of my wandering in the wilderness of Arabia: and el-Bessàm told me, with a lively pleasure, 'that the English fleet had passed the sea-strait—even contrary to the word of the Sultan!—to defend Stambûl.' [Only strong strokes can persuade the Moslemîn; since they believe devoutly that this world is theirs, and the next; and God (but for their sins) should be ever with them, and against the unbelievers. Their incurious ignorance seems not to remember the fear of their enemies, much above a score of years.] Of the late passage of the Dardanelles the sheykhly friends made an argument for the Engleysy in the intolerant town.

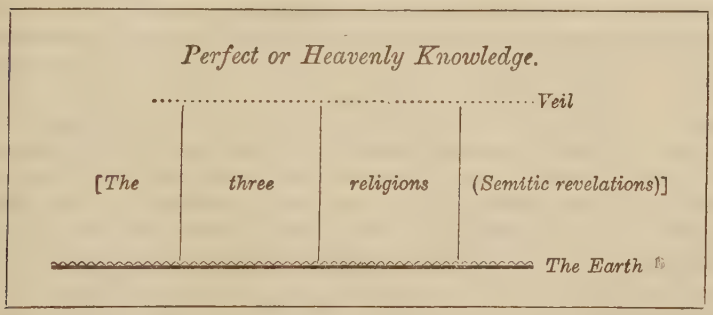
I marvelled at the erudition of these Arabian politicians! till I found they had it of a certain Arabic newspaper (which is set forth in face of the "Porte" at Constantinople).—The aged editor was of Christian parentage in Mount Lebanon; and when yet a young man, Ibrahîm Pasha engaged him to publish a gazette for Syria. Some years later he was Arabic reader in the Levant College at Malta: and having learned to smatter our languages, he journeyed through France, England and other States of Europe; and printed in vulgar Arabic an huge idle tome of his occidental travels. The Syrian afterward established himself at Stambûl; where he made profession of the Turks' religion: and under the favour of some great ones, founded the (excellent) Arabic gazette, in which he continues to labour [in the Mohammedan interest]. His news-sheet is current in all countries of the Arabic speech: I have found it in the Nejd merchants' houses at Bombay. In the rest I speak as I heard it related in Christian Syria, by credible persons,—theirs be the blame if they calumniate the man! 'The Syrians, say they who sojourn amongst them, are nearly always liars, evil surmisers, of a natural vility of mind.'

—That Nasrâny-born is reputed to have blackened his scrivener's fingers in another work, whose authors are solemn *ullema* of Islam, learned in their unfounded learning;—a

loose volume full of contumely, written in answer to a little Arabic treatise of certain Christian Missionaries in India, and printed in London, *Mizàn el-hak*, 'Touchstone of the truth.' The mission book examines, with the European erudition, the religious inheritance of the Moslemîn: and when their heap is winnowed, there remains no more than this (which only Mohammed could allege in testimony of his divine mission), —the purity and beauty of the Arabs' tongue in the koran! Had not Mohammed—from his birth a religionist!—mused in the solitude of his spirit, in this exalted vein, more than thirty years? till there was grown up in his soul a wood of such matter; whereof he easily gathered the best fruits to serve his turn. [*Confer.* Mat. xiii. 52.] There was not another Arabian of his time who had walked to this length in so singular a path; and there might no man emulate him,—reaping of that which he had not sowed in his childhood. Nevertheless in the opinion of perfec. [European] scholars, the Arabic tongue in the koran is somewhat drooping from the freshness and candour which is found in their poets of the generation before Mohammed. The Arabs' speech is at best like the hollow words dropping out of the mouth of a spent old man: it was shown also in the Mizàn el-hak that in other ingenuous tongues is a nobler architecture of language.—I have heard it said in Syria, that if the Mizàn el-hak were found in a man's keeping, that the Moslems would burn his house over him! For this and other books of damnable doctrine there was made a fanatical inquisition in my time in all their custom-houses.—Loud is the ullemas' derision (in their tedious response) of the "prattling priestlings of the Nasàra."—The Syrian Christianity attributed to the hand of that old gazetteer and *quondam* Mesîhy of *Jebel Libnàn*, the muster made therein of the atheistical opinions of certain last century philosophasters, without leaven of science.

The Moslemîn, as the rest of mankind, are nearly irrational in matter of faith; and they may hardly stumble in a religion which is so conformable to human nature; yet in their (free) cities, where men's faces are sharpened, and they see other ways about them, there are some who doubt.—It was related to me by Syrian friends, 'that the Mizàn el-hak had been, few years before, a cause of public troubles in the Turkish Capital;' where not a few persons, mostly military officers, seceded from the national religion; and became a half-christian sect assembling together secretly, to worship and hear doctrine. The rumour came to the ears of the government; and there was a persecution: some of the innovators, by commandment of the

Sultan (*'Abd-el-'Azîz*), were drowned in the Bosforus; and many were deported in ships to Syria.—They are now increased at Damascus; where they are called *esh-Shazlîeh:* 'the Shazlîeh say of themselves, that they will one day be masters of the country.' They are abhorred by the Moslems; and misseen by the superstitious religion (without piety) of the Syrian Christianity. I have met with white turbans of this new school—Moslems in appearance, that in privity durst acknowledge their small or no belief in the Néby: I have seen some enter a Christian friend's shop, to drink hastily of his water crock behind the door, in the languishing days of Ramathán. —In the great Syrian city I have found another school of liberal and not credulous Musslemans. A Persian gentleman, high in office, as we were speaking one day of religions, drew on the floor before me this figure.—



"Our religions, said he—be we Jews or Christians or Moslems, arise to Godward: but they be all alike stayed at a veil (*hijâb*)! and pass not unto perfect or Divine Knowledge!"

—Syria, that bald country, which might again be made fruitful, is not of the only faith of Islam. The Nasâra are many in the land, but faint-hearted. The confederate Druses are strong weeds growing out of the Mohammedan stock, in the middle mountain and vulcanic country. In certain villages towards Antioch are other idolatrous Moslems, *en-Nuseyrîeh.* And in Phoenicia and the next borders of Palestine there are village colonies of the Persian religion. [*v.* p. 261.]—The inveterate religious divisions in this Province are not a little profitable to the weak government of their Turkish rulers.

European evangelists have been the salt of the earth in Syria these fifty years; but they speak not—for dread of death —to any Moslem! and it must be acknowledged that among

Moslems they have not made five proselytes. Can Christians now return to be Jews? and how should Moslems become Christians? Those long-coated, and (in that summer country) well salaried messengers, of the European churches, preach only to the Christian folk, converting them, from bitterness to bitterness, from one to another name under the broad banner of Christ. The Arab people are in their sight as cattle; and the disciples of such teachers, upon their part, are heartless and of a nettlesome pride towards the Franks,—that Semitic pride which is a strong-sounding fibre of the Mohammedan fanaticism! They are new-whited scholars in all, save the loving meekness of Christ: and their native guile receives a Frankish colour (Italian, French, or English), whereby it may be known what countrymen were their gospellers—seldom crucified spirits. And they who received a free schooling without thankfulness, look further to receive—some are reported to embezzle!—from the same rich, and (they think too simple) beneficent Europe, a continual stipend: their own wit they hold to be 'much more subtle (*rafi'a*) than the [plain] understanding of the Franks!'—New offsets, they are of the gross Arabic stock, with little moral sense; and resemble (save in courage and in natural worth) the country Moslems. Others I have known who resenting the European harshness (and inhospitality) of their divines and teachers, prayed God, every day, that He would release them from Frenjy schoolmasters, and raise up teachers of their own: sometimes they will say shortly, "All these Frenjies (among us) are spies!" Yet would they have their apostles still to abide with them, to communicate with them the almsdeed of Europe.—Virtue is not very rare, but frustrated, in that corrupt and misgoverned country. Syrians—sterile in invention, by an easy imitation may become smatterers in the liberal arts.

—We sate about the Bessàm's (coffee) hearth—that altar of humanity of the Arab households! Others came in; and a young man said, "Among the customs of the Engleys, he had most marvelled to see [in India] the husbands giving place to the hareem. [The *gynolatria* of the Franks is unseemly and unmanly in the sight—beginning with the Greeks, of all Orientals.] Besides they lift the bernetta (Frankish hat)—that is the reverence used amongst them, when they meet with any dame of their acquaintance; but to men no!" Bessàm, with an host's comity, expected my answer. I answered, "Our hareem are well taught: it is a manly gentleness to favour the weaker part, and that gladden our lives most—which are

the women and children. What says the proverb?—*Bélad el-Engleys jinnat el-hareem, wa jehennem el-khail,* 'England the paradise of women, and hell of horses!'" I felt the Bessàm blench, at the first clause; but understanding the conclusion, which came roundly off in Arabic, he repeated it twenty times, with honest mirth and acceptation.—Abdullah, in my presence, was wary with a host's gentleness, to avoid (unsavoury) discourse of religion. But he was not so tender of the Yahûd; for having lately read, in his *Gazette,* that certain merchant Jews in England were richer than the Queen's Majesty, and that the Rothschilds (whose name he knew, because they send yearly alms to Bagdad to be distributed to the poor Oriental brethren) were creditors of all Egypt, he could not forbear to cry out, "The Lord cut them off!" "How strange, another said, that the Engleys have a Queen, and no man to rule over them! what, Khalîl, is the name of the Queen?" I answered, *Mansûra,* THE VICTORIOUS LADY: a name which (used in the masculine) is also of happy augury in their tongue.

Though there is not a man of medicine in Nejd, yet some modest leech may be found: and I was called to another Bessàm household to meet one who was of this town. That Bessàm, a burly body, was the most travelled of the foreign merchants: by railway he had sped through the breadth of India; he had dwelt in the land, and in his mouth was the vulgar Hindostany. But no travel in other nations could amend his wooden head; and like a tub which is shipped round the world he was come home never the better: there is no transmuting such metals! His wit was thin; and he had weakly thriven in the world. The salver sat at the Bessàm's coffee hearth; awaiting me, with the respectable countenance of a village schoolmaster.—His little skill, he said with humility, he had gathered of reading in his few books; and those were hard to come by. He asked me many simple questions; and bowed the head to all my answers; and, glad in his heart to find me friendly, the poor man seemed to wonder that the learning of foreign professors were not more dark, and unattainable!

In these last days the honest soul had inoculated all the children in the town: he acknowledged, 'that there die many thus!—but he had read that in the cow-pox inoculation [*el-'athab*] of the Nasara there die not any!' After hearing me he said, he would watch, mornings and evenings, at some of the town gates, when the kine are driven forth or would be returning

from pasture; if haply he might find the pocks on some of their udders. [Already Amm Mohammed had looked for it in vain, at Kheybar.]—I counselled the sheykhs to send this worthy man to the north, to learn the art for the public good; and so he might vaccinate in these parts of Nejd. Worn as I was, I proffered myself to ride to Ba dad, if they would find me the thelûl, and return with the vaccine matter. But no desire nor hope of common advantage to come can move or unite Arabians: neither love they too well that safeguarding human forethought, which savours to them of untrust in an heavenly Providence. Their religion encourages them to seek medicines, —which God has created in the earth to the service of man; but they may not flee from the pestilence. Certain of the foreign merchants have sometimes brought home the lymph,—so did Abdullah el-Bessàm, the last year; yet this hardly passes beyond the walls of their houses.—I heard a new word in that stolid Bessàm's mouth (and perhaps he fetched it from India), "What dost thou, quoth he, in a land where is only *dîànat el-Mohammedîa*, Mohammedan religion? whereas they use to say *dîn el-Islam*."—India, el-Kenneyny called, "A great spectacle of religions!"

Amm Mohammed at Kheybar and the Beduw have told me, there is a disease in camels like that which they understood from me to be the cow-pox.—The small-pox spread fast. One day at noon I found my young negro hostess sorrowing; —she had brought-in her child very sick, from playing in the Gá: and bye and bye their other babe sickened.—I would not remain in that narrow lodging to breathe an infected air: but, leaving there my things, I passed the next days in the streets: and often when the night fell I was yet fasting, and had not where to sleep. But I thought, that to be overtaken here by the disease, would exceed all present evils. None offered to receive me into their houses; therefore beating in the evening—commonly they knock with an idle rhythm—at the rude door of some poor patient, upon whom I had bestowed medicines, and hearing responded from within, *ugglot*, 'approach'! I entered; and asked leave to lie down on their cottage floor [of deep Nefûd sand] to sleep. The Kenneyny would not be marked to harbour a Nasrâny: to Bessàm I had not revealed my distress. And somewhat I reserved of these Arabian friends' kindness; that I might take up all, in any extreme need.

The deep sanded (open) terrace roof of the mesjid, by my old dokan, was a sleeping place for strangers in the town; but what sanctity of the house of prayer would defend me slum-

bering? for with the sword also worship they Ullah.—But now I found some relief, where I looked not for it: there was a man who used my medicines, of few words, sharp-set looks and painted eyes, but the son of a good mother,—a widow woman, who held a small shop of all wares, where I sometimes bought bread. He was a salesman in the clothiers' sûk, and of those few, beside the Emirs and their sons, who carried a sword in Aneyza; for he was an officer of Zâmil's. He said to me, "I am sorry, Khalîl, to see thee without lodging; there is an empty house nigh us, and shall we go to see it?"—Though I found it to be an unswept clay chamber or two; I went the same day to lodge there: and they were to me good neighbours. Every morrow his mother brought me girdle-bread with a little whey and butter, and filled my water-skin: at the sunsetting (when she knew that commonly—my incurable obliviousness—I had provided nothing; and now the sûk was shut), she had some wheaten mess ready for the stranger in her house, for little money; and for part she would receive no payment! it must have been secretly from Zâmil. This aged woman sat before me open-faced, and she treated me as her son: hers was the only town-woman's face that I have seen in middle Nejd,—where only maiden children are not veiled.

I was called to another house of the fanatical Bessàms. They would have medicines for a personage who dwelt with them; one who, I heard, was passing "learned;" and a fugitive (of the former Emir's house) from Boreyda. That householder hardly bade the hakîm be seated; and poured out a tepid cup of the dregs of their last coffee, for the Nasrâny.—There sat their guest, an huge ghostly clod of B. Temîm! He was silent; and they beckoned that he desired a remedy of me. I cried at the ears of the dull swine, in contempt of their unkind usage, "Dost hear? what wouldst thou of me?" He cast down his goggle eyes—lest he should behold a kafir! I asked, "Is this a deaf man?"—They blench when we turn on them, knowing that the Frenjies exceed them in the radical heat and force of the spirit. The peasant divine looked up more mildly, yet would he not hold speech with one of the heathen; but leaning over to the negro Aly, who brought me hither, he charged him, in a small dying voice, to ask, 'Had the Nasrâny a remedy for the emerods?'—the negro shouted these words to the company! "It sufficeth," responded the morose pedant; and settling his leathern chaps his dunghill spirit reverted to her wingless contemplation, at the gates of the Meccàwy's paradise.—In such religious dotage we perceive

no aspect of the Truth! which is so of kin to our better nature that we should know her, even through a rent of her veil, as the young one knows his mother.

—The most venerable image in their minds is the personage of Mohammed; which to us is less tolerable: for the household and sheykhly virtues that were in him—mildness and comity and simplicity and good faith, in things indifferent of the daily life—cannot amend our opinion of the Arabian man's barbaric ignorance, his sleight and murderous cruelty in the institution of his religious faction; or sweeten our contempt of an hysterical prophetism and polygamous living.—Mohammed who persuaded others, lived confident in himself; and died persuaded by the good success of his own doctrine. What was the child Mohammed?—a pensive orphan, a herding lad: the young man was sometime a caravan trader,—wherein he discovered his ambitious meaning, when he would not enter Damascus! His was a soaring and wounded (because infirm) spirit, a musing solitary conscience; and his youth was full of dim vaticination of himself, and of religious aspiration. A soul so cast will pursue the dream of those her inexpert and self-loving years: and how long soever, difficult, ay, and perilous be the circuit which lies before him, it were lighter for such an one to endure all things than fail of his presumption and (finally) to fall short of his own soul.—Mohammed, the Preacher, found no purer worshippers and witnesses of the God of Abraham than an idolatrous Christianity, and the Yahûd, 'a seed of evil-doers.' He calls them in the koran 'The people of the [former] Scriptures, which were sent down from on high:' but as his faction increased he came to account them—since they were not with him—adverse factions; and afterward his enemies.

—As moths will beat to an appearing of light in darkness; so it is in the preaching of a new doctrine. Arabs are naturally half-melancholy in the present [it is the weakness of their fibre], and they live in a fond hope of better things: many therefore were shortly his partizans, and valiant men became partakers of the religious fortune of Mohammed,—who had been sheltered in the beginning by the uncles and alliance of his (considerable) sheykhly house.—Five hundred men banded in arms—as much as the power of Ibn Rashîd—may well suffice, in empty Arabia, for any warlike need: how much more being vehemently knit and moved together by some contagious zeal, to the despising of death; and when, for one who falls, many will arise in his room!—In any age such might carry [as lately the Wahâby] in few years, all the wilderness

land of Arabia. Sword is the key of their imagined paradise; and in the next decennium, those unwarlike but frenetic Arabians, inflamed with the new greediness of both worlds, ran down like wolves to devour the civil border-lands.—There is moreover a peaceable conquest of the Arabian religion [that preaches a mild-hearted Godhead, and a way of rest —in the sober and spiritual fruition of this weak fleshly life, to the bliss of Heaven] which advances now mostly in the African Continent; and that may in time become a danger to Christendom! And such being Mohammed's doctrine, it has obtained a third place among the religions of mankind.

Wide is the diversity of the Semitic faiths. The Messianic religion—a chastisement of the soul sunning herself in the divine love—were fain to cast her arms about the human world, sealing all men one brotherhood with a virginal kiss of meekness and charity. The Mohammedan chain-of-credulities is an elation of the soul, breathing of God's favour only to the Moslemîn; and shrewdness out of her cankered bowels to all the world besides.—The Arabian religion of the sword must be tempered by the sword: and were the daughter of Mecca and Medina led captive, the Moslemîn should become as Jews! One may be a good Moslem, though he pass his life in the khála, without teachers. In the towns are religious elders—not ministers of mysteries: there is no order of priesthood. Mohammed is man, an householder, the father of a family; and his is a virile religion: also his people walk in a large way, which is full of the perfume of the flesh purified; the debate betwixt carnal nature and opinion of godliness is not grievous in their hearts.—In the naturally crapulent and idolatrous Europe man himself is divine; every age brings forth god-like heroes. And what seek we in religion?—is it not a perfect law of humanity? —to bind up the wounds, and heal the sores of human life; and a pathway to heaven.

—Looking upon the religious tradition of Beny Israel, from the floor of the desert, we might imagine its rising in Jacob's family, out of the nomad Semites' vision of the *melûk*. We may read in Herodotus as in Moses of the circumcision, the superstition of meats, the priest's imposing the iniquity of the people upon the head of an animal, the vesture and ordinance of the priesthood: they were customs of the Egyptians. The bitter cry of the Hebrew prophets revived in every generation and continued the (Mosaic) tradition, which was finally established by David; but righteousness, justice, sanctity, spring naturally in the human conscience; they are lent to the re-

ligions: wherein divinity and human equity stand oft-times so far asunder that we might muse of a stone age in their supposed heaven!

I was bidden to another Waháby household; and they received the hakîm not without hospitality. The house-father, a landed person, had grown sons, and named himself to me *the Sheykh Mohammed:* yet was he no sheykh, but, as friends told me (they are jealous of the sheykhly dignity), *min khulk Ullah*, 'of God's creatures,' that is one of the people. Sheykh Mohammed, who had a great town house, was purblind; and his sons were ailing. [When I was later driven from Aneyza he sent me four pence, for medicines, for conscience' sake!] The old man gave me good words whilst I sat in their hall:—"Khalîl, I look on thee as one of my sons: couldst thou not, for the time thou art here, conform thyself to us in religion, the religion of Islam?—I know that ye are the people of the Enjil, and worshippers of Ullah, but not as we; say, *Mohammed Rasûl Ullah!* and be of fellowship with the Moslemîn. Then all they that now hold aloof, will wish thee well; and whatsoever thou wouldst ask thou shalt obtain, were it to stay here and make the pilgrimage with us, or to take thy journey to another country."—They watched me out of their false eyes; as I responded, "Every creature is *rasûl Ullah!*"

One morning I went to breakfast there; and he called a gossip of his, another Mohammed, a clothier in the sûk, whose mother had many years suffered incessant pain of facial neuralgia. We went afterward to see the patient, and I left with her some papers of laudanum powder. Later in the day I passed Mohammed's shop; and he told me she had swallowed the doses all at once!—I bade him hasten home; and if he found his mother slumbering to give her the potful of coffee to drink!—"Only mind the shop for me! Khâlil,"—and he went. I dreaded the worst; but he returned soon, saying (to my comfort) that his mother was well. The bystanders rallied the clothier, who was a little broken-headed, insisting [the oasis Arabs are full of petulant humour] that he would have poisoned his old mother!

Sheykh Mohammed sent for me one morrow suddenly!—I found two Beduins sitting in his coffee-hall; and quoth he, "Khalîl, there is a message come for thee to go to Boreyda; and these are the men that will convey thee, and here is the letter from Abdullah (the Emir).—Come near one of you, my sons there! and read this for Khalîl." Abdullah wrote—after their formal greetings—'They heard in Boreyda that the people of

Aneyza had found the Nasrâny's remedies to be profitable; and he desired the Sheykh Mohammed, to persuade the Nasrâny to return with his messengers; to cure his sister's eyes, and to minister unto other persons.' I answered, "I was in Boreyda, and they drove me from them; also this Abdullah caused me to be forsaken in the Wady!" [I would not trust myself again in a town, where the worst of all the citizens were the ungracious usurping sheykhs.] The old man exhorted me as if he had a power to compel me; and the Beduw said (with their Asiatic fawning), "Up now Khalîl! and mount with us. Eigh! wellah they will give thee much silver: Abdullah will be kind." "Ay, trust me Khalîl! only go with them, added Sheykh Mohammed; and thou shalt have a letter from Zâmil requiring them to send thee again within a certain time."—"Let Abdullah's sister come hither; and I will cure the woman at Aneyza."—"Khalîl, I warrant thee, thou shalt win at least thirty reals by this voyage!"—"Neither for thirty mares would I return thither, farewell."

On a morrow I was in my friend's palm ground, when the sun was rising: and we sat under thick boughs of pomegranate trees. The fresh-breathing air from the Nefûd disposed our thoughts to cheerful contemplation; and in this Arabian, here in the midst of great deserts, was the brotherly discourse and the integrity of Europe! "Khalîl, quoth he, I marvel,—I have indignation at the strange fanaticism of the people! what is it?"—"They bite at me in religion! but who may certify us in these things? that are of faith, hope, authority, built not on certain ground."—"*And they who have preached religions were moved by some worldly seeking* (*tóm'a ed-dínya*)*!*"—"Every religion, and were it anciently begotten of a man's conscience, is born of human needs, and her utterance is true religion; whether we adore a Sovereign Unity, Father eternal of all Power and Life, Lord of the visible and invisible, or (with shorter spiritual ken) bow the knees to the Manifold divine Majesty in the earth and heavens. Nations hold to their religions—'that is true [in their countries] which every man saith:' howbeit the verity of the things alleged cannot be made manifest on this side the gate of death. And everyone will stand to his hope, and depart to the Gulf of Eternity in the common faith;—that to clearer sight may be but a dark incongruous argument. But let us enter the indestructible temple-building of science, wherein is truth."—"Akhs! that they should persecute thee: and is there such a malignity in mankind!"—"And tell me, what can so bind to religion

this people full of ungodly levity and deceitful life?"—"I think it is THE FEAR OF THE FIRE (of hell) that amazes their hearts! all the time of their lives."—"Is not death 'an end of all evils?' but by such doctrines even this last bitter comfort is taken away from the miserable!"—Fire is the divine cruelty of the Semitic religions!

As I came again to town, idle persons gathered about me in the street; and a pleasant fellow of the people stayed to tell them a tale.—"When I was trafficking in Irâk, I had dealings with a certain Yahûdy; who, when we spoke together, called me at every word *akhûy*, 'my brother! my brother!' but one day I cried, 'Shield me Ullah from Sheytân! am I a Jews' brother?' The Yahûdy answered me, 'For this word, when I see thee in the flame (of hell torments) I will not fetch thee water.' And this is the confidence, friends, that have all men in their religion wherein they were born. Let us not rashly blame an alien! they have a religion and so have we. And, I say, ye do not well to pursue the Nasrâny with your uncivil words: is not Khalîl here in the countenance of the sheykhs? and those medicines that he dispenses are profitable to the Moslemîn."

The small-pox increased in the town: already they numbered thirty deaths among the sick children. The parents who called me wondered, to see the hakîm avoid to breathe the air of their infected chambers;—since they heard from me, I had been vaccinated! for it is a saying in these parts of Nejd, that 'if one be vaccinated, the small-pox shall never attain him.' They will tell you, 'that of all the hundreds, vaccinated by Abu Fâris, thirty years ago, none has been afterward overtaken by the disease:'—haply the graft may be more enduring in the temper of their Arabian bodies. As I returned one evening I met a little boy in the street,—and he said dolefully, *Sully 'alâ hâ 'l ghrádâ*, 'pray for this passed one.' The child carried a bundle, in his arms; and I saw it was a dead babe that he bore forth, to the burial!—At this time there died five or six children daily: and in the end 'there was not an unbereaved household.' In that disease they refuse all remedies. The only son of a patient of mine being likely to die, I would have given him a medicine, but the poor man answered, "It may yet please the Lord to save the child and his eyes." In a day or two the boy died: and finding that pensive father in the street, I said to him, "Comfort thyself! God may send thee another; and is the child dead?"—"Ah! I have even now buried him,—aha! he is gone unto Him who made him!"

A courtly young man led me one afternoon to an homestead out of the town, to see his sister's sick child; the father was a kinsman of the Kenneyny's. And in the way he said to me, "Dwell here (at Aneyza), we will provide the house; and be thou a father to us." This was *Hàmed el-Yahŷa*, third son of the patriot *Yahŷa*. So we came to a palm plantation and a rustic house; where I was many times afterward entertained, and always kindly welcomed by the patrician family. The palm ground of not fully five acres was all their patrimony: this noble poverty had sufficed the old patriot to foster up honourably his not small family. The young man's mother welcomed the hakîm at the gate, and brought in her arms a fair-faced sick grandchild.—I had not seen such a matronly behaviour, nor seen one so like a lady, in the Arabian oases! Yahŷa had made his wife such, taking no more than one to be the mother of his household. Hàmed brought me to his father, who was sitting in the arbour: the sire—now a poor old man bowed together and nearly blind, rose to greet the Nasrâny; but the mother and son smiled (a little undutifully) to the stranger; as it were to excuse the decay of his venerable person. Yahŷa's authority still guided the household: his sons also took to heart, and made much of their father's sayings.

—In these new friends I saw a right Arabian family: they had not ridden out of their township, save in warfaring expeditions, and to go down in the pilgrimage to Mecca; and had never put their hands to merchandise. But old Yahŷa had been a busy patriot and sheykh of the bold *Kherèysy*, a great (peaceable) faction of his townsmen [as there are such in all the oases]; and theirs is one of the three standards in the battle of the men of Aneyza. The same was now the dignity of his eldest son, Abdullah, [*v.* above p. 350,] by a former wife, who was to-day the companion of Zâmil; and 'without Abdullah el-Yahŷa, Zâmil did nothing at Aneyza.' The young sheykh is a dealer in camels.—In Yahŷa's household there was no savour of intolerance: the venerable father's voice taught his children and others, that "Khalîl is of the Messîh, and their scripture is the Enjîl, which is likewise Word of Ullah."

My medicines were well spoken of in Aneyza: the Kenneyny's mother—very dear to him, as are the Arabian mothers to their sons—had been happily relieved; and he went about magnifying this cure to his friends and acquaintance. The good man even added; 'And it were not too much, although he divided all that he had with Khalîl!'—The Nejders are

coffee-tipplers, above all the inhabitants of the East. A coffee-server was my patient, who, in his tastings, between the cups, drunk "sixty" fenjeyns every day; besides he thought he smoked "as many" pipes of tobacco. I bade him every week drink ten cups fewer daily; and have done with the excess. "Verily, he exclaimed, there is a natural wisdom in the Nasâra! more than in the Moselmîn. Khalîl can cure even without medicine: ye see in this an easy and perfect remedy, and it shall cost a man nothing!"

Even English medicaments are brought to the caravaners' town—in the Gulf trade, from India. To a phthisical patient I prescribed cod-liver oil; and he found a bottle the same day in the sûk! but they think it not good to drink in the hot months. The beginning of his sickness was a chill: he had been overtaken in the Nefûd by a heavy rain, and let his drenched clothing dry upon him. The malady is oftener bred of the morning chill, falling on sleepers in the open; but this disease is not common in the desert air of Nejd. The evil, without cough, was come upon the Kenneyny; but he hid it from me: with a narrow chest, he had passed the years since his youth in a dampish tropical climate.—I had here an epileptical patient; I have seen but one other in Arabia; and he was of the blacks at Kheybar. I had also a patient whose malady cannot be found in the new books of medicine; the man was "*fascinated!*" He lamented, "It is *néfs*, a spirit, which besets me;" and added, 'this was common in their parts—the work of the hareem, with their sly philters and maleficent drinks.'—"There, there! (he cries), I see her wiggle-wiggling! and she is ever thus before mine eyes. The woman was my wife, but last year I put her away; and am in dread, she has given me a thing to drink; whereof I shall every day fare the worse, whilst I live. The phantom is always in my head, even when I walk abroad,—wellah as we sit here I see her winding and wiggling!" The poor fancy-stricken man, who served the Kenneyny at Bosra, was wasted and hypochondriac: his melancholy fantasy was matter of mirth (only not openly) with Hàmed of Bagdad and the younger friends.

I have seen a ready cure, in the East, for distracted persons, under the shadow of religion. Years before when wandering in the high Lebanon I descended into a deep wady—the name of it is in their tongue *Valley-of-Saints;* wherein is a great Christian minster of the Syrian religion. One hundred and twenty are the poor religious brethren: twenty-five were ordained priests; the rest live not in ease and leisure, of that which the toiling people have spared, but every man labours

with his hands for the common living,—the most are husbandmen. Each cheerful sunrising calls them to the fields; where every religious labourer draws apart to be alone with God in his contemplation. The handicraftsmen remain at home, namely the brothers shoemakers, and those who weave the decent black mantles without seam of all the humble friars; others serve devoutly in the kitchen, where they bake bread for the convent, and boil their poor victual. The priests remain in the cloister to sing mass, and say their formal devotion at the canonical hours. At the knelling of the chapel bell those who are in the valley below, at their tillage, pause to bid the church prayers: the convent chapel is a great cave walled-up under the living rock. From sunset to sunset, six times in the natural day, their bells ring out to the common devotion: the brethren rise at the solemn sound in the night season, and assemble to their chapel prayers.—The winter months are austere in their airy height of the mountains: the sun, moving behind the pinnacles of that valley-side, shines but an hour upon them. The religious taste no flesh; bread with oil, and pot-herbs is their common diet; léban and eggs they may eat twice in the week. In the deep under them is a little snow-cold river (running from above the Cedars) which turns their millstones: some brothers are millers; and thereby is a clay building, where, in the spring time, certain of the religious husbandmen feed silkworms.

The cells of the convent are bare walls, with a little open casement, and clay floor twelve feet wide: the cloisterers are poor men, whose senses be but blunt in the use of this world; and we might think their religious houses little cleanly. Of that society are two hermits, whose dwelling is among the rocks in the dim limestone valley: they pray continually, and a novice carries down their victual, every midday.—There are thirty convents of their order in the mountains of Lebanon; and amongst the multitude of brethren are, they say, three holy men, unto whom it is given to work miracles. A young friar, lately ordained priest, whose office was to study, and wait upon (any visiting) strangers, seeing me suffer with rheumatism in the autumn clouds of these high places, exhorted me, with an affectionate humility, to visit one of the saints, 'to whose convent was only five little hours; and he would ask his abbot's leave to accompany me.' One of those men of God healed all manner of infirmities; another, he told me, had raised even the dead to life; and of another he said, that he had given children many times to barren wives. 'He knew a sterile woman who visited the man of God: and she bare a son,

according to his saying, before the year's end; but in the journey, as she carried her babe to him for baptism, the child died. On the third day she came to the saint; and he restored her dead child to life!—Two men went to visit the saint, and one of them was blind: but as they were in the way the blind man saw! then said his companion, "Wherefore should we go further? what need have we of the man of God?"—But whilst he was speaking, the blindness of the other fell upon him!'

No woman may pass their cloister gate. "And is it not, I asked, a hard thing, that one who is entered into religion should be cut off from marriage?" "Nay, he answered, it is an easy thing, it is next to nothing: and I look on a woman as I look on yonder gate-post." This young priest was epileptic, from a child; and 'had been wont, he said, to fall every day once, till he went to the saint, with whom he abode four months; and the malady left him.'—He answered that he read only seldom in the Old Testament Scriptures; and asked me, if the Syrian father (and commentator of the Gospels in that tongue), the venerable Ephraim, lived before or were he after Jesus Christ? and whether the Temple, builded by Solomon—with the cedars of Libnàn, were before or since Christ's time?' Besides he could not guess that wine had been in the world before the coming of the Messiah! for he thought Jesus first made it by miracle in a marriage supper. Of Noah's sons he had not heard, how many they were, nor their names. But he enquired earnestly of Sinai; and asked me 'in what part of the world lay that holy mountain,—at present?'

Finally he showed me a deep well, in their cloister yard, that he said was 'very good for the cure of any who were not in their right minds: and when the patient was drawn up it would be seen that he was come to himself.'—The poor moon-sick is let down in a dark well, and drenched in water deadly cold! and doubtless the great dread and the chill may work together to knit the fibre of all but the most distempered brains.

Poor or rich patients at Aneyza, none of them paid anything for the hakîm's service and medicines! Some welfaring persons, though I helped their lives, showed the Nasrâny no humanity again, not so much as calling me to coffee in their ungracious houses. I was happy to dispense medicines freely to poorer persons: and though I affected to chide my fraudulent debtors, I was well content with them all; since even out of their false wrangling I learned somewhat more of this Nejd country. One

of the defaulters was a farmer beyond the walls; and I had these occasions of walking abroad.—Nor far beyond the Boreyda gate, the neighbours showed me a fathom-thick corner of clay walling, all that remains of a kella of the old Wahâby usurpation. When Ibrahîm Pasha arrived with an Egyptian army at Aneyza, his artillery battered the clay fortress all night; and at dawn there remained nothing of the work but earthen heaps: the same day he suffered Ibn Saûd's garrison to depart from the town.

In that place is a floor of bare sand-rock, which the owner has made his well-yard; and the fifty-foot-deep well, bored therein, was the labour of Aneyza stone-workers. Their toil is so noxious (under this breathless climate), that he who in the vigorous hope of his youth is allured by the higher wage to cast in his lot with the stone-hewers may hardly come to ripe years, or even to his middle age. And the people say, in their religious wise, "It is a chastisement from Ullah; the young men transgress heedlessly, giving themselves to an excessive labour." When the sharp flying powder has settled in the lungs, cutting and consuming them as glass, there is no power in Nature which can expel it again.—A young stone-hewer came to me; his beard was only beginning to spring, but he was sick unto death: he could not go the length of a few houses, so his heart, he said, panted; and he lamented to the hakîm, "My breast is broken!" Sheykh Nasir said "Thus they all perish early; in two or three years they die."

I went on to the farmer's, who had a good place nigh the Kenneyny's garden. The man came from the well to meet me; and led me into his kahwa, out of the sun; and sat down to make coffee. After the cup I said to him, "This is a good homestead! I see palms and corn-land and camels; and here are great heaps of your wheat and barley harvest! ready to be trodden out: tell me, why keep you back the small price of my medicines?"—"Eigh, Khalîl! Thou dost not know how it stands with us, I would God that all these things were mine indeed, as they be mine in appearance! Seest thou yonder camels?—they are the Bessàm's; and nearly all this corn will be theirs to pay for their loan; and we must every year borrow afresh from them: wellah, it is little when I have settled with them that will remain to us. This ground was mine own, but now it is almost gone; and I am become as it were their steward."

The wealthy Bessàm family are money-lenders at Aneyza. The rate is fifteen in the hundred for twelve months, paid in

money; but if yielded in kind,—the payment of the poor man! for every real they are to receive a real and a half's worth, in dates or corn, at the harvest rates. This fruit they lay up till they may sell it, later in the year, at an enhanced price (to the poor Nomads).—One who came in, and was my acquaintance, thus reproached the iniquity of the farmer, "O man! fearest thou not Ullah? pay the hakîm his due, or know that the Lord is above thee." The farmer's son had been an Ageyly in Syria,—where he sometime served, he told me, a Nasrâny, a certain rich corn-chandler at Nazareth; of whom he magnified the probity and hospitality.

Factions and indebtedness are the destruction of the Arab countries. "Borrowed money, they tell you, is *sweet*" [as they say of lying],—it is like a booty of other men's goods, and the day of reckoning is not yet. The lending at usury, disallowed in the koran doctrine, is practised even in these puritan countries. The villagers are undone thereby; and the most Beduins fall every year behindhand, thus losing a third in the use of their little money.—In Syria the Moslems lend not, for conscience sake; but the people are greedily eaten up by other caterpillars, the Yahûd, and yet more—to the confusion of the name of Christ! by the iniquitous Nasâra: twenty-five yearly in the hundred is a "merciful" price among them for the use of money. The soil is fallen thus into servitude: and when the mostly honest (Moslem) husbandmen-landowners, have at last mortgaged all for their debts; and are become tenants at will to those extortioners [of that which with a religious voice, contemning the unstable condition of this world, they call "the dust"—which was theirs], they begin to forsake the villages.

—When I lived sometime among the people in Syria; and saw that the masters of art in this kind of human malice were persons addicted to the foreign consulates, I spared not to blame the guilty; for which cause such persons bore me slight good will. "The land, they have answered, is fruitful, above the soil in your countries: the tillage is light and of little cost." [In this twilight climate—where we live with such cost, and human needs are doubled—we sow with double labour to reap the half: the time is also doubled!]

The Arabian oasis husbandry is hardly less skilful than that we see used in the *ghrûta* of Damascus.—The oases are soil of the desert; which is commonly fruitful under the Arabian sun, where it may be watered. Every year they sow down the same acres, with one or another kind of grain; and yet their harvests are not light. The seed plots are dressed

with loam and the dung of their well-camel yards, *ed-dîmn.* The stubbles, when ploughed to be sowed down in the autumn, are laid even and balked out in pans and irrigation channels,—which in their hands is quickly performed: so that when the well-pond is let out all the little field may be flooded at once. In palm plantations every stem stands in a channel's course; and the wet earth about their roots is refreshed by the sinking moisture as oft as the runnels are flushed, that is once or twice in the natural day. [At *el-Ally* contrariwise—it may be the Hejâz or Medina custom—the palm stems are banked up from the floor of the earth.]

My friends, when I enquired of the antiquity of the country, spoke to me of a ruined site *el-'Eyarîeh*, at little distance northward upon this side of the W. er-Rummah: and Kenneyny said "We can take horses and ride thither." I went one morning afterward with Hàmed Assâfy to borrow horses of a certain horse-broker *Abdullah*, surnamed [and thus they name every Abdullah, although he have no child] *Abu Nejm:* Abu Nejm was a horse-broker for the Indian market. There is no breeding or sale of horses at Boreyda or Aneyza, nor any town in Nejd; but the horse-brokers take up young stallions in the Aarab tribes, which—unless it be some of not common excellence, are of no great price among them. Kenneyny would ride out to meet with us from another horse-yard, which was nigh his own plantation.

We found Abu Nejm's few sale horses, with other horses which he fed on some of his friends' account, in a field among the last palms north of the town. Two stallions feed head to head at a square clay bin; and each horse is tethered by an hind foot to a peg driven in the ground. Their fodder is green vetches (*jet*): and this is their diet since they were brought in lean from the desert, through the summer weeks; until the time when the Monsoon blows in the Indian seas. Then the broker's horse-droves pass the long northern wilderness, with camels, bearing their water, in seventeen marches to Kuweyt; where they are shipped for Bombay.

An European had smiled to see in this Arab's countenance the lively impression of his dealing in horses! Abu Nejm, who lent me a horse, would ride in our company. Our saddles were pads without stirrups, for—like the Beduins, they use none here: yet these townsmen ride with the sharp bit of the border lands; whereas the nomad horsemen mount without bit or rein, and sit upon their mares, as they sit on their dromedaries (that is somewhat rawly), and with a halter only.

I have never heard a horseman commended among Beduins for his fair riding, though certain sheykhs are praised as spearsmen. Abu Nejm went not himself to India; and it was unknown to him that any Nasrâny could ride: he called to me therefore, to hold fast to the pad-brim, and wrap the other hand in the horse's mane. Bye and bye I made my horse bound under me, and giving rein let him try his mettle over the sand-billows of the Nefûd,—"Ullah! is the hakîm *khayyál*, a horseman?" exclaimed the worthy man.

We rode by a threshing-ground; and I saw a team of well-camels driven in a row with ten kine and an ass inwardly (all the cattle of that homestead), about a stake, and treading knee-deep upon the bruised corn-stalks. In that yard-side I saw many ant-hills; and drew bridle to consider the labour of certain indigent hareem that were sitting beside them.—I saw the emmets' last confusion (which they suffered as robbers),—their hill-colonies subverted, and caught up in the women's meal-sieves! that (careful only of their desolate living) tossed sky-high the pismire nation, and mingled people and *musheyikh* in a homicide ruin of sand and grain.—And each needy wife had already some handfuls laid up in her spread kerchief, of this gleaning corn.

We see a long high platform of sand-rock, *Mergab er-Ràfa*, upon this side of the town. There stone is hewed and squared for well building, and even for gate-posts, in Aneyza.—Kenneyny came riding to meet us! and now we fell into an hollow ancient way through the Nefûd leading to the 'Eyarîeh; and my companions said, there lies such another between el-'Eyarîeh and *el-Owshazîeh;* that is likewise an ancient town site. How may these impressions abide in unstable sand?—So far as I have seen there is little wind in these countries.

Abdullah sat upon a beautiful young stallion of noble blood, that went sidling proudly under his fair handling: and seeing the stranger's eyes fixed upon his horse, "Ay, quoth my friend, this one is good in all." Kenneyny, who with Sheykh Nâsir shipped three or four young Arabian horses every year to Bombay, told me that by some they gain; but another horse may be valued there so low, that they have less by the sale-money than the first cost and expenses. Abu Nejm told us his winning or losing was 'as it pleased Ullah: the more whiles he gained, but sometimes no.' They buy the young desert horses in the winter time, that ere the next shipping season they may be grown in flesh, and strong; and inured by the oasis' diet of sappy vetches, to the green climate of India.

Between the wealthy ignorance of foreign buyers, and the

Asiatic flattery of the Nejders of the Arab stables in Bombay, a distinction has been invented of Aneyza and Nejd horses!—as well might we distinguish between London and Middlesex pheasants. We have seen that the sale-horses are collected by town dealers, *min el-Aarab*, from the nomad tribes; and since there are few horses in the vast Arabian marches, they are ofttimes fetched from great distances. I have found "Aneyza" horses in the Bombay stables which were foaled in el-Yémen.—Perhaps we may understand by *Aneyza horses*, the horses of Kasîm dealers [of Aneyza and Boreyda]; and by *Nejd horses* the Jebel horses, or those sent to Bombay from Ibn Rashîd's country. I heard that a Boreyda broker's horse-troop had been sent out a few days before my coming thither.—Boreyda is a town and small Arabian state; the Emir governs the neighbour villages, but is not obeyed in the desert. It is likely therefore that the Aneyza horse-coursers' traffic may be the more considerable. [The chief of the best Bombay stable is from Shuggera in el-Wéshm.]

As for the northern or "Gulf" horses, bred in the nomad dîras upon the river countries—although of good stature and swifter, they are not esteemed by the inner Arabians. Their flesh being only "of greenness and water" they could not endure in the sun-stricken languishing country. Their own daughters-of-the-desert, albe they less fairly shaped, are, in the same strains, worth five of the other.—Even the sale-horses are not curried under the pure Arabian climate: they learn first to stand under the strigil in India. Hollow-necked, as the camel, are the Arabian horses: the lofty neck of our thick-blooded horses were a deformity in the eyes of all Arabs. The desert horses, nurtured in a droughty wilderness of hot plain lands beset with small mountains, are not leapers, but very sure of foot to climb in rocky ground. They are good weight carriers: I have heard nomads boast that their mares 'could carry four men.' The Arabians believe faithfully that Ullah created the horse-kind in their soil: *el-asl*, the root or spring of the horse is, they say, "in the land of the Aarab." Even Kenneyny was of this superstitious opinion; although the horse can live only of man's hand in the droughty khála. [*Rummaky*, a mare, is a word often used in el-Kasîm: Sâlih el-Rasheyd tells me they may say *ghrôg* for a horse; but that is seldom heard.]

We rode three miles and came upon a hill of hard loam, overlooking the Wady er-Rummah, which might be there two miles over. In the further side appear a few outlying palm plantations and granges: but that air breeds fever

and the water is brackish, and they are tilled only by negro husbandmen. All the nigh valley grounds were white with *subbakha:* in the midst of the Wady is much good loam, grown up with desert bushes and tamarisks; but it cannot be husbanded because the ground-water—there at the depth of ten feet—is saline and sterile. Below us I saw an enclosure of palms with plots of vetches and stubbles, and a clay cabin or two; which were sheykh Nâsir's. Here the shallow Rummah bottom reaches north-eastward and almost enfolds Aneyza: at ten hours' distance, or one easy thelûl journey, lies a great rautha, *Zighreybîeh*, with corn grounds, which are flooded with seyl-water in the winter rains: there is a salt bed, where salt is digged for Aneyza.

The Wady descending through the northern wilderness [which lies waste for hundreds of miles without settlement] is dammed in a place called *eth-Thueyrát*, that is a thelûl journey or perhaps fifty miles distant from Aneyza, by great dunes of sand which are grown up, they say, in this age. From thence the hollow Wady ground—wherein is the path of the northern caravans—is named *el-Bâtin;* and passengers ride by the ruined sites of two or three villages: there are few wells by the way, and not much water in them. That vast wilderness was anciently of the B. Taâmir. The Wady banks are often cliffs of clay and gravel, and from cliff to cliff the valley may be commonly an hour (nearly three miles) over, said Kenneyny. In the Nefûd plain of Kasîm the course of the great Wady is sometimes hardly to be discerned by the eyes of strangers.

A few journeying together will not adventure to hold the valley way: they ride then, not far off, in the desert. All the winding length of the Wady er-Rummah is, according to the vulgar opinion, forty-five days or camel marches (that were almost a thousand miles): it lies through a land-breadth, measured from the heads in the Harrat Kheybar to the outgoing near Bosra, of nearly five hundred miles.—What can we think of this great valley-ground, in a rainless land? When the Wady is in flood—that is hardly twice or thrice in a century, the valley flows down as a river. The streaming tide is large; and where not straitened may be forded, they say, by a dromedary rider. No man of my time of life had seen the seyl; but the elder generation saw it forty years before, in a season when uncommon rains had fallen in all the high country toward Kheybar. The flood that passed Aneyza, being locked by the mole of sand at eth-Thueyrát, rose backward and became a wash, which was here at the 'Eyarîeh two miles wide. And then was seen in Nejd the new spectacle of a lake

indeed!—there might be nigh an hundred miles of standing water; which remained two years and was the repair of all wandering wings of water-fowl not known heretofore, nor had their cries been heard in the air of these desert countries. After a seyling of the great valley the water rises in the wells at Boreyda and Aneyza; and this continues for a year or more.

We found upon this higher ground potsherds and broken glass—as in all ruined sites of ancient Arabia, and a few building-stones, and bricks; but how far are they now from these arts of old settled countries in Nejd!—This is the site el-'Eyarîeh or *Menzil 'Eyàr;* where they see 'the plots of three or four ancient villages and a space of old inhabited soil greater than Aneyza': they say, "It is better than the situation of the (new) town." We dismounted, and Abdullah began to say, "Wellah, the Arabs (of our time) are degenerate from the ancients, in all!—we see them live by inheriting their labours" (deep wells in the deserts and other public works)!

—The sword, they say, of *Khâlid bin-Walîd* [that new Joshua of Islam, in the days of Ômar] devoured idolatrous 'Eyarîeh, a town of B. Temîm. The like is reported of Owshazîeh, whose site is three hours eastward: there are now some palm-grounds and orchard houses of Aneyza. *'Eyàr* and *Owshâz*, in the Semitic tradition, are "brethren."—"It is remembered in the old poets of those B. Temîm citizens (quoth my erudite companions) that they had much cattle; and in the spring-time were wont to wander with their flocks and camels in the Nefûd, and dwell in booths like the nomads."—This is that we have seen in Edom and Moab [Vol. I. pp. 24, 38, 41] where from the entering of the spring the villagers are tent-dwellers in the wilderness about them,—for the summering of their cattle: I have seen poor families in Gilead—which had no tent-cloth—dwelling under great oaks! the leafy pavilions are a covert from the heat by day, and from the nightly dews. Their flocks were driven-in toward the sun-setting, and lay down round about them.

Only the soil remains of the town of 'Eyàr: what were the lives of those old generations more than the flickering leaves! the works of their hands, the thoughts and intents of their hearts,—'their love their hatred and envy,' are utterly perished! Their religion is forsaken; their place is unvisited as the cemeteries of a former age: only in the autumn landed men of Aneyza send their servants thither, with asses and panniers, to dig loam for a top-dressing. As we walked we saw white slags lying together; where perhaps had been the workstead of some ancient artificer. When I asked 'had nothing been found here?'

Kenneyny told of some well-sinkers, that were hired to dig a well in a new ground by the 'Eyarieh [the water is nigh and good]. "They beginning to open their pit one of them lighted on a great earthen vessel!—it was set in the earth mouth downward [the head of an antique grave]. Then every well-digger cried out that the treasure was his own! none would hear his fellows' reason—and all men have reason! From quick words they fell to hand-strokes; and laid so sharply about them with their mattocks, that in the end but one man was left alive. This workman struck his vessel, with an eager heart!—but in the shattered pot was no more than a clot of the common earth!"—Abdullah said besides, 'that a wedge of fine gold had been taken up here, within their memories. The finder gave it, when he came into the town, for two hundred reals, to one who afterward sold the metal in the North, for better than a thousand.'

We returned: and Kenneyny at the end of a mile or two rode apart to his horse-yard; where he said he had somewhat to show me another day.—I saw it later, a blackish vein, more than a palm deep and three yards wide, in the yellow sides of a loam pit: plainly the ashes of an antique fire, and in this old hearth they had found potsherds! thereabove lay a fathom of clay; and upon that a drift of Nefûd sand.—Here had been a seyl-bed before the land was enclosed; but potsherds so lying under a fathom of silt may be of an high antiquity. What was man then in the midst of Arabia? Some part of the town of Aneyza, as the mejlis and clothier's street, is built upon an old seyl-ground; and has been twice wasted by land floods: the last was ninety years before.

I went home with Hàmed and there came-in the younger Abdullah el-Bessàm. They spoke of the ancients, and (as litterates) contemned the vulgar opinion of giants in former ages: nevertheless they thought it appeared by old writings, that men in their grandsires' time had been stronger than now; for they found that a certain weight was then reckoned a man's burden at Aneyza, which were now above the strength of common labourers; and that not a few of those old folk came to fourscore years and ten. There are many long-lived persons at Aneyza, and I saw more grey beards in this one town than in all parts besides where I passed in Arabia.

But our holiday on horseback to the 'Eyarîeh bred talk. 'We had not ridden there, three or four together, upon a fool's errand; the Nasrâny in his books of secret science had some old record of this country.' Yet the liberal townsmen bade me daily, Not mind their foolish words; and they added pro-

verbially *el-Arab, 'akl-hum nâkis*, the Arabs are always short-witted. Yet their crabbed speech vexed the Kenneyny, a spirit so high above theirs and unwont to suffer injuries.—I found him on the morrow sitting estranged from them and offended: "Ahks, he said, this despiteful people! but my home is in Bosra, and God be thanked! I shall not be much longer with them. Oh! Khalîl, thou canst not think what they call me,—they say, *el-Kenneyny bellowwy!*"—This is some outrageous villany, which is seldom heard amongst nomads; and is only uttered of anyone when they would speak extremely. The Arabs—the most unclean and devout of lips, of mankind!—curse all under heaven which contradicts their humour; and the Waháby rancour was stirred against a townsman who was no partizan of their blind faction, but seemed to favour the Nasrâny. I wondered to see the good man so much moved in his philosophy!—but he quailed before the popular religion; which is more than law and government, even in a free town. "A pang is in my heart, says an Oriental poet, because I am disesteemed by the depraved multitude." Kenneyny was of those that have lived for the advancement of their people, and are dead before the time. May his eternal portion be rest and peace!

And seeing the daily darkening and averting of the Waháby faces, I had a careful outlaw's heart under my bare shirt; though to none of them had I done anything but good,—and this only for the name of the young prophet of Galilee and the Christian tradition! The simpler sort of liberals were bye and bye afraid to converse with me; and many of my former acquaintance seemed now to shun that I should be seen to enter their friendly houses. And I knew not that this came of the Muttowwa—that (in their Friday sermons) they moved the people against me! 'It is not reason, said these divines, in a time when the Sooltàn of Islam is busy in slaughtering the Nasâra, that any misbelieving Nasrâny should be harboured in a faithful town: and they did contrary to their duties who in any wise favoured him.'—Kenneyny though timid before the people was resolute to save me: he and the good Bessàm were also in the counsels of Zamil.—But why, I thought, should I longer trouble them with my religion? I asked my friends, 'When would there be any caravan setting forth, that I might depart with them?' They answered, "Have patience awhile; for there is none in these days."

A fanatic sometimes threatened me as I returned by the narrow and lonely ways, near my house: "O kafir! if it please the Lord, thou wilt be slain this afternoon or night, or else to-morrow's day. Ha! son of mischief, how long dost thou refuse

the religion of Islam? We gave thee indeed a time to repent, with long sufferance and kindness!—now die in thy blind way, for the Moslemîn are weary of thee. Except thou say the testimony, thou wilt be slain to-day: thou gettest no more grace, for many have determined to kill thee." Such deadly kind of arguments were become as they say familiar evils, in this long tribulation of Arabian travels; yet I came no more home twice by the same way, in the still (prayer and coffee) hours of the day or evening; and feeling any presentiment I went secretly armed: also when I returned (from friends' houses) by night I folded the Arab cloak about my left arm; and confided, that as I had lived to the second year a threatened man, I should yet live and finally escape them.

In this drought of spirit there came to me a certain cameleer, Ibrahîm of Shuggera; which is a good town, two dromedary journeys eastward in *el-Wéshm*. He proffered to carry me withersoever I would, affirming that he knew all the ways to the east and southward as far as el-Yémen. 'If I would ride, he said, to *Siddûs:* the way is ten camel marches, which he divided thus; the first to *Mîth'nib;* the second day to *Aŷn es-Sweyna*, a small village in *Wady es-Sirr*, [this valley, in which there are springs and hamlets, seyls only into a *gá* or place of subsidence]; we should be the third night at *el-Feythâh*, another small village; the fourth at *Borrûd*, a small village; the next station was his own town, Shuggera; then *Thérmidda*, a populous and ancient place; the seventh *er-Robba*, a small village; the eighth *Theydich;* the ninth *Horèymla*, a populous town; then *Siddûs*, which is a small village in Wady Hanîfy, with *Ayeyna* and *Jebeyly:* from thence we might ride to *eth-Therr'eyyeh*, in the same valley of *el-Âruth;* and be the twelfth night at *er-Riâth*.—Or if I thought this tedious, the way for thelûl riders is four journeys to Siddûs; and the stations—W. es-Sirr, Shuggera, Horeymla.' When I enquired of the security of the way,—"We will ride, he said, in the night-time; by day there is no safe passage: for since Ibn Saûd's lordship was broken, the tribes have returned to their wildness, and the country is infested by ghrazzus"—I heard from Kenneyny, that this Ibrahîm had been twice robbed, in the last months! of his thelûl, and of the wares wherewith he went trafficking to friendly Aarab. Yet my friend thought I might adventure to ride with him, bearing a letter from Zâmil; and return.

"If we must ride all by night, where shall we lodge in the day?" *Ibrahîm:* "In the villages."—"And if any insult and threaten the Nasrâny—!"—'We will alight to rest in friendly

houses; and [he stamped upon the floor] they are all under my heel—thus! Fear nothing if thou hast a letter from Zâmil to Abdullah ibn Saûd; wellah for the name only of Zâmil [it is so honourable] there will none molest thee."—But I considered that the fatigues of this voyage in the darkness would be little profitable: besides I languished, so that I might expire in the saddle ere those many long journeys were ended again at Aneyza. And I valued more than all the assurance of Abdullah el-Bessàm, that I should ride in his son's company to Jidda; for my desire was to ascertain the nature of the southern vulcanic country.

Ibrahîm had ridden sometime by the Wady Dauâsir to el-Yémen; but that was many years ago. The Aflaj he affirmed to be in J. Tueyk, six thelûl journeys from er-Riâth; the way is rugged, and without villages. In the Aflaj he named four good palm settlements. From the Aflaj to the Wady Dauâsir "are two days through *tubj*," or mountain straits. Northward of the Aflaj is a valley which descends to *el-Hauta* (a populous town of B. Temîm, "great as Aneyza"), and reaches to *el-Khorj* (Khark). Therein are good villages, as *ed-Dillum*, *el-Yemâna*, *Najân*, *es-Sellummîeh*, *el-Atthar*, *es-Sèyeḥ*: then passing between er-Riâth and the Tueyk mountains it is lost in the sands.—In Bombay I afterward met with one, *Hàmed en-Nefîs*, whose father had been treasurer at er-Riâth; and he said "Aflaj is six villages," *Siâḥ*, *Leyta*, *Khurrfa*, *er-Rautha*, *el-Biddea*;—and in Wady Dauâsir he named *el-Hammam*, *es-Shotibba*, *es-Soleyil*, *Tammerra*, *el-Dam*, (three hamlets) *el-Loghrif*, *el-Ferra*, *es-Showýg*, *el-Ayathát*.

There was a salesman who, as often as I passed-by his shop, was wont to murmur some word of fanaticism. One day, as he walked in the sûk, we staid to speak with the same person; and when he heard my [Beduish] words, "Ha-ha! I will never believe, he cries, but that Khalîl is Arab-born, and no Engleysy! trust me, he was bred in some Arabic land." And in this humour the poor man led me home to coffee: he was now friendly minded. —Since those days when I had been houseless, I remained almost bedrid at home; and there came no friends to visit me. Arabs are always thus—almost without the motions of a generous nature. I was seldom seen in the street. "It is his fear," murmured the Wahâby people; and their malevolence gathered fast.

My good friends, readers in the Gazette, though curious politicians, had no notice of geography: taking therefore a sheet of large paper I drew out a map of Europe; and Bessàm called for his caligraph Ibn Aŷith; who inscribed from my mouth

the capital names. When our work was accomplished, he sent it round among his friends. The Semites—wide wanderers in countries which they pass upon the backs of camels, have little understanding of the circumscriptions which we easily imagine, and set down in charts. I have not found any, even among the new collegians in Syria, that have more than an infantile mind in geography. These are not Semitic arts: the Semitic arts are of human malice, and of the sensitive life. The friends enquired, if I had passed by Andalûs?—a name which ever sounds in their ears as the name of a mistress! Bessàm desired me to tell them something of all I had seen there. I spoke of Granada, Sevilla, Cordoba; and of great works celebrated in their poets, which remain to this day. But they were impatient to hear from me what were become of the Great Mesjid (the noble foundation of *Abd-er-Rahmàn*) at Cordoba [which is an acre of low roof laid upon a grove of marble columns]. I answered, "It is the metropolitan church of them to-day." When they heard that it was a Christian temple, all their jaws fell: the negro Ibn Aŷith could not forbear to utter a groan!—for doubtless they think very horribly of the Christian faith. Even the good Abdullah was cast down a moment; but in the next he caught again his pleasant countenance: and he was in that country of crabbed religion, a very cheerful man. —The bountiful is cheerful; and his honest human-heart has cause; for do not all faces answer him with cheerful looks?—Kenneyny, surveying that rude map asked me, if I were a draughtsman? he had seen the engraved pictures of the Franks; and he thought it a beautiful art.

I questioned these friends, of the Nejd speech which is heard in el-Kasîm. "It is very well, they answered, if compared with the language of Syria, Egypt, the Hejâz, Mesopotamia. Our vulgar is not the tongue of the koran: we speak as it were with another mind, and in newer wise."—To my ears all the nomads, beginning from the tribes in the Syrian and Egyptian borders, with the Nejd oases-dwellers, speak a like *rótn;* which rótn we might call Nejd Arabic, or mother-tongue of upland Arabia. In many words they deem themselves to pronounce amiss, as when they say Yahŷa for Yéhia. People's words are *âjjidat*, town-wall, *gô* for *koom*, rise, and the like. And there are some foreign words brought in among them, by those who have wandered abroad; such is *khósh* in the northern merchant's talk: they say a *khósh* man, a *khósh* house—that is one excellently good. A man of the people is *'adamy* (pl. *ou'adam*), in the discourse of some Gulf merchants.

CHAPTER XIV.

THE CHRISTIAN STRANGER DRIVEN FROM ANEYZA; AND RECALLED.

Yahŷa's homestead. Beduins from the North. Rainless years and murrain. Picking and stealing in Aneyza. Handicrafts. Hurly-burly of fanatic women and children against the Nasrâny. Violence of the Emir Aly, who sends away the stranger in the night-time. Night journey in the Nefûd. The W. er-Rummah. Strife with the camel driver. Come to Khóbra in the Nefûd. The emir's kahwa. The emir's blind father. Armed riders of Boreyda. Medicine seekers. The town. An 'Aufy. The camelcer returns from Zâmil; to convey the stranger again to Aneyza! Ride to el-Helâlieh. El-Bûkerieh. Helâlieh oasis. Night journey in the Nefûd. Alight at an outlying plantation of Aneyza (appointed for the residence of the Nasrâny). Visit of Abdullah el-Kenneyny. —Rasheyd's jenèyny. Sâlih. Joseph Khâlidy. A son of Rasheyd had visited Europe! Rasheyd's family. Ibrahîm. The Suez Canal. The field labourers. El-Wéshm. A labouring lad's tales. Ruin of the Wahâby. Northern limits of Murra and other Southern Aarab. A foray of Ibn Rashîd.

A PLEASANT afternoon resort to me out of the town was Yahŷa's walled homestead. If I knocked there, and any were within, I found a ready welcome; and the sons of the old patriot sat down to make coffee. Sometimes they invited me out to sup; and then, rather than return late in the stagnant heat, I have remained to slumber under a palm in their orchard; where a carpet was spread for me and I might rest in the peace of God, as in the booths of the Aarab. One evening I walked abroad with them, as they went to say their prayers on the pure Nefûd sand. By their well Hàmed showed me a peppermint plant, and asked if it were not medicine? he brought the (wild) seed from *es-Seyl* [*Kurn el-Menâzil*], an ancient station of the Nejd caravans, in the high country before Mecca (whither I came three months later).—I saw one climb over the clay wall from the next plantation! to meet us: it was the young merchant of the rifle! whom I had not since met with, in any good company in the town. The young gallant's tongue was nimble: and he

dissembled the voice of an enemy. It was dusk when they rose from prayers; then on a sudden we heard shrieks in the Nefûd! The rest ran to the cry: he lingered a moment, and bade me come to coffee on the morrow, in the town; "Thou seest, he said, what are the incessant alarms of our home in the desert!"

—A company of northern (Annezy) Beduins entered the house at that time, with me; the men were his guests. We sat about the hearth and there came-in a child tender and beautiful as a spring blossom! he was slowly recovering from sickness. *Goom hubb amm-ak!* Go, and kiss thine uncle Khalîl, quoth the young man, who was his elder brother; and the sweet boy—that seemed a flower too delicate for the common blasts of the world, kissed me; and afterward he kissed the Beduins, and all the company: this is the Arabs' home tenderness. I wondered to hear that the tribesmen were fifteen years before of this (Kasîm) *dîra!* They had ridden from their menzil in Syria, by the water *el-Házzel* [a far way about, to turn the northern Nefûd], in a fortnight: and left their tents standing, they told me, by *Tódmor* [Palmyra]! Their coming down was about some traffic in camels.

The small camels of Arabia increase in stature in the northern wilderness. Hàmed es-Sâfy sent his thelûl to pasture one year with these Aarab; and when she was brought in again he hardly knew her, what for her bulk, and what for the shaggy thickness of her wool. This Annezy tribe, when yet in Kasîm, were very rich in cattle; for some of the sheykhs had been owners of "a thousand camels": until there came year after year, upon all the country, many rainless years. Then the desert bushes (patient of the yearly drought) were dried up and blackened, the Nomads' great cattle perished very fast; and a thelûl of the best blood might be purchased for two reals.—These Aarab forsook the country, and journeying to the north [now full of the tribes and half tribes of Annezy], they occupied a dîrat, among their part friendly and partly hostile kinsmen.

One day when I returned to my lodging, I found that my watch had been stolen! I left it lying with my medicines. This was a cruel loss, for my fortune was very low; and by selling the watch I might have had a few reals: suspicion fell upon an infamous neighbour. The town is uncivil in comparison with the desert! I was but one day in the dokân, and all my vaccination pens were purloined: they were of ivory and had cost ten reals; —more than I gained (in twice ten months) by the practice of

medicine, in Arabia. I thought again upon the Kenneyny's proffer, which I had passed over at that time; and mused that he had not renewed it! There are many shrewd haps in Arabia; and even the daily piastre spent for bread divided me from the coast: and what would become of my life, if by any evil accident I were parted from the worthy persons who were now my friends?

—Handicraftsmen here in a Middle Nejd town (of the sanies' caste), are armourers, tinkers, coppersmiths, goldsmiths; and the workers in wood are turners of bowls, wooden locksmiths, makers of camel saddle-frames, well-wheel-wrights, and (very unhandsome) carpenters [for they are nearly without tools]; the stone-workers are hewers, well-steyners and sinkers, besides marble-wrights, makers of coffee mortars and the like; and house-builders and pargeters. We may go on to reckon those that work with the needle, seamsters and seamstresses, embroiderers, sandal makers. The sewing men and women are, so far as I have known them, of the libertine blood. The gold and silver smiths of Aneyza are excellent artificers in filigrane or thread-work: and certain of them established at Mecca are said to excel all in the sacred town. El-Kenneyny promised that I should see something of this fine Arabian industry; but the waves of their fanatical world soon cast me from him.

The salesmen are clothiers in the sûk, sellers of small wares [in which are raw drugs and camel medicines, sugar-loaves, spices, Syrian soap from Medina, coffee of the Mecca Caravans], and sellers of victual. In the outlying quarters are small general shops—some of them held by women, where are sold onions, eggs, iron nails, salt, (German) matches, girdle-bread [and certain of these poor wives will sell thee a little milk, if they have any]. On Fridays, you shall see veiled women sitting in the mejlis to sell chickens, and milk-skins and girbies that they have tanned and prepared. Ingenuous vocations are husbandry, and camel and horse dealing. All the welfaring families are land owners.—The substantial foreign merchants were fifteen persons.

Hazardry, banquetting, and many running sores and hideous sinks of our great towns are unknown to them. The Arabs, not less frugal than Spartans, are happy in the Epicurean moderation of their religion. Aneyza is a welfaring civil town more than other in Nomadic Arabia: in her B. Temîm citizens is a spirit of industry, with a good plain understanding—howbeit somewhat soured by the rheum of the Wahâby religion.

Seeing that few any more chided the children that cried after me in the street, I thought it an evil sign; but the

Kennèyny had not warned me, and Zâmil was my friend: the days were toward the end of May. One of these forenoons, when I returned to my house, I saw filth cast before the threshold; and some knavish children had flung stones as I passed by the lonely street. Whilst I sat within, the little knaves came to batter the door; there was a Babel of cries: the boldest climbed by the side walls to the house terrace; and hurled down stones and clay bricks by the stair head. In this uproar I heard a skritching of fanatical women, "Yâ Nasrâny! thou shalt be dead!—they are in the way that will do it!" I sat on an hour whilst the hurly-burly lasted: my door held, and for all their hooting the knaves had no courage to come down where they must meet with the kafir. At this hour the respectable citizens were reposing at home, or drinking coffee in their friends' houses; and it was a desolate quarter where I lodged. At length the siege was raised; for some persons went by who returned from the coffee companies, and finding this ado about Khalîl's door, they drove away the truants,—with those extreme curses which are always ready in the mouths of Arabs.

Later when I would go again into the town, the lads ran together, with hue and cry: they waylaid the Nasrâny at the corners, and cast stones from the backward; but if the kafir turned, the troop fled back hastily. I saw one coming—a burly man of the people, who was a patient of mine; and called to him, to drive the children away.—"Complain to Zâmil!" muttered the ungracious churl; who to save himself from the stones, shrank through an open door-way and forsook me. We have seen there are none better at stone-casting than the gipsy-like Arabs: their missiles sung about my head, as I walked forward, till I came where the lonely street gave upon the Boreyda road near the Gá: some citizens passed by. The next moment a heavy bat, hurled by some robust arm, flew by my face. Those townsfolk stayed, and cried "ho!"—for the stones fell beyond them; and one, a manly young man, shouted, "What is this, eyyâl? akhs! God give you confusion;—there was a stone, that had Khalîl turned might have slain him, a guest in the town, and under the countenance of the sheykhs and Zâmil."—No one thinks of calling them cowards.

I found the negro Aly, and persuaded him to return with me; and clear the lonely by-streets about my lodging. And this he did chasing the eyyâl; and when his blood was warmed fetching blows with his stick, which in their nimbleness of flies lighted oftener upon the walls. Some neighbours accused the fanatical hareem, and Aly, showing his negro teeth, ran on the hags to have beaten them; but they pitifully entreated,

and promised for themselves. Yet holding his stick over one of these, 'Wellah, he cries, the tongue of her, at the word of Zâmil, should be plucked up by the roots!' After this Aly said, "All will now be peace, Khalîl!" And I took the way to the Mejlis; to drink coffee at Bessàm's house.

Kenneyny was there: they sat at the hearth, though the stagnant air was sultry,—but the Arabians think they taste some refreshment when they rise from the summer fire. Because I found in these friends a cheerfulness of heart, which is the life of man—and that is so short!—I did not reveal to them my trouble, which would have made them look sad. I trusted that these hubbubs would not be renewed in the town: so bye and bye wishing them God's speed, I rose to depart. They have afterward blamed me for sparing to speak, when they might have had recourse immediately to Zâmil.—In returning I found the streets again beset nigh my house, and that the eyyâl had armed themselves with brickbats and staves. So I went down to the sûk, to speak with my neighbour Rasheyd, Zâmil's officer.—I saw in Rasheyd's shop some old shivers of Ibrahîm Pasha's bombshells; which are used in poor households for mortars, to bray-in their salt, pepper, and the like. Rasheyd said, 'that Zâmil had heard of the children's rioting in the town. He had sent also for the hags, and threatened them; and Aly had beaten some of the lads: now there would be quietness, and I might go home';—but I thought it was not so. I returned through the bazaar with the *deyik es-súdr*—for what heart is not straitened, being made an outlaw of the humanity about him? were it even of the lowest savages!—as I marked how many in the shops, and in the way now openly murmured when they saw me pass. Amongst the hard faces which went by me was Aly, the executive Emir, bearing his sword; and Abdullah the grudging son of Zâmil, who likewise (as a grown child of the Emir's house) carries a sword in the streets. Then Sheykh Nâsir came sternly stalking by me, without regard or salutation!—but welcome all the experience of human life. The sun was set, and the streets were empty, when I came again to the door of my desolate house; where weary and fasting, in this trouble, I lay down and slept immediately.

I thought I had slumbered an hour, when the negro voice of Aly awakened me! crying at the gate, "Khalîl!—Khalîl! the Emir bids thee open." I went to undo for him, and looked out. It was dark night; but I perceived, by the shuffling feet and murmur of voices, that there were many persons. *Aly:* "The Emir calls thee; he sits yonder (in the street)!" I went, and sat down beside him: could Zâmil, I mused, be

come at these hours! then hearing his voice, which resembled Zâmil's, I knew it was another. "Whither, said the voice, would'st thou go,—to Zílfy?"—"I am going shortly in the company of Abdullah el-Bessàm's son to Jidda." "No, no! and Jidda (he said, brutally laughing) is very far off: but where wilt thou go this night?"—"Aly, what sheykh is this?"—"It is Aly the Emir." Then a light was brought: I saw his face which, with a Waháby brutishness, resembled Zâmil's; and with him were some of his ruffian ministers.—"Emir Aly, Ullah lead thy parents into paradise! Thou knowest that I am sick; and I have certain debts for medicines here in the town; and to-day I have tasted nothing. If I have deserved well of some of you, let me rest here until the morning; and then send me away in peace."—"Nay, thy camel is ready at the corner of the street; and this is thy cameleer: up! have out thy things, and that quickly. Ho! some of you go in with Khalîl, to hasten him."—"And whither will ye send me, so suddenly? and I have no money!"—"Ha-ha! what is that to us, I say come off": as I regarded him fixedly, the villain struck me with his fist in the face.—If the angry instinct betray me, the rest (I thought) would fall with their weapons upon the Nasrâny:—Aly had pulled his sword from the sheath to the half. "This, I said to him, you may put up again; what need of violence?"

Rasheyd, Zâmil's officer, whose house joined to mine from the backward—though by the doors it was a street about, had heard a rumour; and he came round to visit me. Glad I was to see him enter, with the sword, which he wore for Zâmil. I enquired of him, if Aly's commandment were good? for I could not think that my friends among the chief citizens were consenting to it; and that the philosophical Zâmil would send by night to put me out of the town! When I told Rasheyd that the Waháby Aly had struck me; he said to me apart, "Do not provoke him, only make haste, and doubtless this word is from Zâmil: for Aly would not be come of himself to compel thee." Emir Aly called from without, "Tell Khalîl to hasten! is he not ready?" Then he came in himself; and Rasheyd helped me to lift the things into the bags, for I was feeble. "Whither, he said to the Emir Aly, art thou sending Khalîl?" "To Khubbera."—"*El-Helàlîeh* were better, or *er-Russ*; for these lie in the path of caravans."—"He goes to Khubbera." "Since, I said, you drive me away, you will pay the cameleer; for I have little money." *Emir Aly:* "Pay the man his hire and make haste; give him three reals, Khalîl."—*Rasheyd:* "Half a real is the hire to Khubbera: make it less, Emir Aly."—"Then be it two reals, I shall pay the other myself."—"But tell me, are there none the better

for my medicines in your town ?"—"We wish for no medicines."—"Have I not done well and honestly in Aneyza ? answer me, upon your conscience." *Emir Aly:* "Well, thou hast."—"Then what dealing is this ?" But he cried, "Art thou ready ? now mount !" In the meanwhile, his ruffian ministers had stolen my sandals (left without the chamber door); and the honest negro Aly cried out for me, accusing them of the theft, "O ye, give Khalîl his sandals again !" I spoke to the brutal Emir; who answered, "There are no sandals:" and over this new mishap of the Nasrâny [it is no small suffering to go barefoot on the desert soil glowing in the sun] he laughed apace. "Now, art thou ready ? he cries, mount then, mount ! but first pay the man his hire."—After this, I had not five reals left; my watch was stolen: and I was in the midst of Arabia.

Rasheyd departed: the things were brought out and laid upon the couching camel; and I mounted. The Emir Aly with his crew followed me as far as the Mejlis. "Tell me, (I said to him) to whom shall I go at Khubbera ?"—"To the Emir, and remember his name is Abdullah el-Aly."—"Well, give me a letter for him."—"I will give thee none." I heard Aly talking in a low voice with the cameleer behind me;—words (of an adversary), which doubtless boded me no good, or he had spoken openly: when I called to him again, he was gone home. The negro Aly, my old host, was yet with me; he would see me friendly to the town's end.—But where, I mused, were now my friends ? The negro said, that Zâmil gave the word for my departure at these hours, to avoid any further tumult in the town; also the night passage were safer, in the desert. Perhaps the day's hubbub had been magnified to Zâmil;—they themselves are always ready !

Aly told me that a letter from the Muttowwa of Boreyda had been lately brought to Zâmil and the sheykhs of Aneyza; *exhorting them, in the name of the common faith, to send away the Nasrâny !*—"Is this driver to trust ? and are they good people at Khubbera ?" Aly answered with ayes, and added, "Write back to me; and it is not far: you will be there about dawn, and in all this, believe me Khalîl, I am sorry for thy sake." He promised to go himself early to Kenneyny, with a request from me, to send 'those few reals on account of medicines': but he went not (as I afterward learned); for the negro had been bred among Arabs, whose promises are but words in the air, and forged to serve themselves at the moment.—"Let this cameleer swear to keep faith with me." *Aly:* "Ay, come here thou Hásan ! and swear thus and thus." Hásan swore all that he would; and at the town walls the negro departed.

There we passed forth to the dark Nefûd; and a cool night air met us breathing from the open sand wilderness, which a little revived me to ride: we were now in the beginning of the stagnant summer heat of the lower Rummah country.

After an hour's riding we went by a forsaken orchard and ruined buildings,—there are many such outlying homesteads. The night was dim and overcast so that we could not see ground under the camel's tread. We rode in a hollow way of the Nefûd; but lost it after some miles. "It is well, said Hásan; for so we shall be in less danger of any lurking Beduins." We descended at the right hand, and rode on by a firmer plain-ground—the Wady er-Rummah; and there I saw plashes of ponded water, which remained from the last days' showers at Aneyza. The early summer in Kasîm enters with sweet April showers: the season was already sultry, with heavy skies, from which some days there fell light rain; and they looked that this weather should continue till June. Last year, I had seen, in the khála, a hundred leagues to the westward, only barren heat and drought at this season; and (some afternoons) dust-driving gusts and winds.

We felt our camel tread again upon the deep Nefûd; and riding on with a little starlight above us, to the middle night we went by a grove of their bushy fuel-tree, *ghroṭha*. The excellence of this firewood, which is of tamarisk kind, has been vaunted—my friends told me, by some of their (elder) poets; "ardent, and enduring fire (they say) as the burning *ghroṭha*:" and, according to sheykh Nâsir, "a covered fire of this timber may last months long, slowly burning: which has been oft proved in their time; for Aneyza caravans returning over the deserts have found embers of their former fires remaining as much as thirty days afterward." The sere wood glows with a clear red flame; and a brand will burn as a torch: they prefer it to the sammara fuel,—that we have seen in much estimation at Kheybar.

Hásan my back-rider, was of the woodman's trade. He mounted from his cottage in the night time; at dawn he came to the trees, and broke sere boughs, and loaded; and could be at home again in Aneyza by the half-afternoon. He was partner in the wooden beast under us—an unbroken dromedary, with Zâmil, who had advanced half the price, fifteen reals. Small were his gains in this painful and perilous industry; and yet the fellow had been good for nothing else. I asked him wherefore he took of me for this night's journey as much as he gained, doing the like, in eight or nine days? 'The Nefûd, he answered, was now full of unfriendly Aarab, and he

feared to lose the thelûl; he would not otherwise have adventured, although he had disobeyed Zâmil.—He told me, this sending me away was determined to-night, in a council of the sheykhs; he said over their names, and among them were none of my acquaintance. Hásan had heard their talk; for Zâmil sent early to call him, and bade him be ready to carry Haj Khalîl: the Emir said at first to *el-Búkerîeh*—for the better opportunity of passing caravans; but the rest were for Khubbera.—Hásan dismounted about a thing I had not seen hitherto used in the Arab countries, although night passengers and Beduins are not seldom betrayed by the braying of their thelûls: he whipped his halter about the great sheep-like brute's muzzle! which cut off further complainings. I was never racked by camel riding as in this night's work, seated on a sharp pack-saddle: the snatching gait of the untaught thelûl, wont only to carry firewood, was through the long hours of darkness an agony. What could I think of Zâmil?—was I heretofore so much mistaken in the man?

Hásan at length drew bridle; I opened my eyes and saw the new sun looking over the shoulder of the Nefûd: the fellow alighted to say his prayer; also the light revealed to me the squalid ape-like visage of this companion of the way. We were gone somewhat wide in the night time; and Hásan, who might be thirty years of age, had not passed the Nefûd to Khubbera since his childhood. From the next dune we saw the heads of the palms of el-Helàlîeh. The sand-sea lay in great windrows, banks and troughs: over these, we were now riding; and when the sun was risen from the earth, the clay-built town of Khubbera [or Khóbra] appeared before us, without palms or greenness. The tilled lands are not in sight; they lie, five miles long, in the bottom of the Wady er-Rummah, and thereof is the name of their *géria*. [*v.* p. 238.] Amidst the low-built Nefûd town stands a high clay watch-tower. *Hásan:* "Say not when thou comest to the place, 'I am a Nasrâny,' because they might not receive thee."—"Have they not heard of the Nasrâny, from Aneyza?"—"It may be; for at this time there is much carriage of grain to the Bessàms, who are lenders there also."

We saw plashes a little beside our way. "Let us to the water," quoth Hásan.—"There is water in the girby, and we are come to the inhabited."—"But I am to set thee down there; for thus the Emir Aly bade me."—Again I saw my life betrayed! and this would be worse than when the Boreyda cameleer (of the same name) forsook me nigh Aneyza; for in Aneyza was the hope of Zâmil: Khubbera, a poor town

of peasant folk, and ancient colony of Kahtân, is under Boreyda; the place was yet a mile distant.—"Thou shalt set me down in the midst of the town; for this thou hast received my reals." Hásan notwithstanding made his beast kneel under us; I alighted, and he came to unload my bags. I put him away, and taking out a bundle in which was my pistol, the wretch saw the naked steel in my hands!—"Rafîk, if thou art afraid to enter, I shall ride alone to the town gate, and unload; and so come thou and take thy thelûl again: but make me no resistance, lest I shoot her; because thou betrayest my life." "I carry this romh, answered the javel, to help me against any who would take my thelûl."—I went to unmuzzle the brute; that with the halter in my hand I might lead her to Khubbera.

A man of the town was at some store-houses not far off; he had marked our contention, and came running: "Oh! what is it? (he asked); peace be with you." I told him the matter, and so did Hásan who said no word of my being a Nasrâny: nor had the other seen me armed. The townsman gave it that the stranger had reason; so we mounted and rode to the walls. But the untrained thelûl refused to pass the gates: alighting therefore we shackled her legs with a cord, and left her; and I compelled Hásan to take my bags upon his shoulders, and carry them in before me.—So we came to the wide public place; and he cast them down there and would have forsaken me; but I would not suffer it. Some townspeople who came to us ruled, That I had right, and Hásan must bear the things to the kahwat of the emir.

I heard said behind me, "It is some stranger;" and as so many of these townspeople are cameleers and almost yearly pilgrims to the holy places, they have seen many strangers.—We entered the coffee hall; where an old blind man was sitting alone—Aly, father of the Emir; who rising as he heard this concourse, and feeling by the walls, went about to prepare coffee. The men that entered after me sat down each one after his age and condition, under the walls, on three sides of their small coffee-chamber. Not much after them there came in the Emir himself, who returned from the fields; a well-disposed and manly fellah. They sent out to call my rafîk to coffee; but Hásan having put down my things was stolen out of their gate again. The company sat silent, till the coffee should be ready; and when some of them would have questioned me the rest answered, "But not yet." Certain of the young men already laid their heads together, and looking up between their whispers they gazed upon me. I saw they were bye and bye persuaded, that I could be none other than

that stranger who had passed by Boreyda—the wandering Nasrâny.

Driven thus from Aneyza, I was in great weariness; and being here without money in the midst of Arabia, I mused of the Kenneyny, and the Bessàm, so lately my good friends!—Could they have forsaken me? Would Kenneyny not send me money? and how long would this people suffer me to continue amongst them? Which of them would carry me any whither, but for payment? and that I must begin to require for my remedies, from all who were not poor: it might suffice me to purchase bread,—lodging I could obtain freely. I perceived by the grave looking of the better sort, and the side glances of the rest, when I told my name, that they all knew me. One asked already, 'Had I not medicines?' but others responded for me, "To-morrow will be time for these enquiries." I heard the emir himself say under his breath, 'they would send me to the Helàlîeh, or the *Búkerîeh*.'—Their coffee was of the worst: my Khubbera hosts seemed to be poor householders. When the coffee-server had poured out a second time the company rose to depart.

Only old Aly remained. He crept over where I was, and let himself down on his hands beside the hakîm; and gazing with his squalid eyeballs enquired, if with some medicine I could not help his sight? I saw that the eyes were not perished. "Ay, help my father! said the emir, coming in again; and though it were but a little yet that would be dear to me." I asked the emir, "Am I in safety here?"—"I answer for it; stay some days and cure my father, also we shall see how it will be." Old Aly promised that he would send me freely to er-Russ—few miles distant; from whence I might ride in the next (Mecca) samn kâfily, to Jidda. The men of er-Russ [pronounce *ér-Russ*] are nearly all caravaners. I enquired when the caravan would set forth? "It may be some time yet; but we will ascertain for thee."—"I have not fully five reals [20*s.*] and these bags; may that suffice?"—"Ay, responded the old man, I think we may find some one to mount thee for that money."

Whilst we were speaking, there came in, with bully voices and a clanking of swords and long guns, some strangers; who were thelûl troopers of the Boreyda Prince's band, and such as we have seen the rajajîl at Hâyil. The honest swaggerers had ridden in the night time; the desert being now full of thieves. They leaned up matchlocks to the wall, hanged their swords on the tenters, and sat down before the hearth with ruffling smiles; and they saluted me also: but I saw these rude men with apprehension; lest they should have a commission from

Hásan to molest me: after coffee they mounted to an upper room to sleep. And on the morrow I was easy to hear that the riders had departed very early, for er-Russ: these messengers of Weled Mahanna were riding round to the oases in the principality [of Boreyda], to summon the village sheykhs to a common council.

Old Aly gave me an empty house next him, for my lodging, and had my bags carried thither. At noon the blind sire led me himself, upon his clay stairs, to an upper room; where I found a slender repast prepared for me, dates and girdle-bread and water. He had been emir, or we might say mayor of Khubbera under Boreyda, until his blindness; when his son succeeded him, a man now of the middle age; of whom the old man spoke to all as '*the emir*.' The ancient had taken to himself a young wife of late; and when strange man-folk were not there, she sat always beside her old lord; and seemed to love him well. They had between them a little son; but the child was blear-eyed, with a running ophthalmia. The grey-beard bade the young mother sit down with the child, by the hakîm; and cherishing their little son with his aged hands he drew him before me.

Old Aly began to discourse with me of religion; enforcing, himself to be tolerant the while. He joyed devoutly to hear there was an holy rule of men's lives also in the Christians' religion.—"Eigh me! ye be good people, but not in the right way, that is pleasing unto Ullah; and therefore it profiteth nothing. The Lord give thee to know the truth and say, there is none God but the Lord and Mohammed the apostle of the Lord."—A deaf man entering suddenly, troubled our talk; demanding ere he sat down, would I cure his malady? "And what, I asked, wouldst thou give the hakîm if he show thee a remedy?" The fellow answered, "Nothing surely! Wouldst thou be paid for only telling a man,—wilt thou not tell me? eigh!" and his wrath began to rise. *Aly:* "Young man, such be not words to speak to the hakîm, who will help thee if he may."—"Well tell him, I said, to make a horn of paper, wide in the mouth, and lay the little end to his ear; and he shall hear the better."—The fellow, who deemed the Nasrâny put a scorn upon him, bore my saying hardly. "Nay, if the thing be rightly considered, quoth the ancient sheykh, it may seem reasonable; only do thou after Khalîl's bidding." But the deaf would sit no longer. 'The cursed Nasrâny, whose life (he murmured) was in their hand, to deride him thus!' and with baleful looks he flung out from us.—A young man, who had come

in, lamented to me the natural misery of his country; "where there is nothing, said he, besides the incessant hugger-mugger of the suânies. I have a brother settled, and welfaring in the north; and if I knew where I might likewise speed, wellah I would go thither, and return no more."—"And leave thy old father and mother to die! and forget thine acquaintance?"—"But my friends would be of them among whom I sojourned."—Such is the mind of many of the inhabitants of el-Kasîm.

On the morrow there arrived two young men riding upon a thelûl, to seek cures of the mudowwy; the one for his eyes, and his rafîk for an old visceral malady. They were from the farthest palm and corn lands of Khubbera,—loam bottoms or rauthas in the Wady; that last to the midway betwixt this town and er-Russ. When they heard, that they must lay down the price of the medicines, elevenpence—which is a field labourer's wages (besides his rations) for three days—they chose to suffer their diseases for other years, whilst it pleased Ullah, rather than adventure the silver.—"Nay, but cure us, and we will pay at the full: if thy remedies help us, will not the sick come riding to thee from all the villages?" But I would not hear; and, with many reproaches, the sorry young men mounted, to ride home again.

I found my medical credit high at Khubbera! for one of my Aneyza patients was their townswoman: the Nasrâny's eye-washes somewhat cleared her sight; and the fame had passed the Nefûd. I was soon called away to visit a sick person. At the kahwa door, the boy who led the hakîm bade me stand—contrary to the custom of Arabian hospitality—whilst he went in to tell them. I heard the child say, "The kafir is come;" and their response in like sort,—I entered then! and sat down among them; and blamed that householder's uncivil usage. Because I had reason, the peasants were speechless and out of countenance; the coffee maker hastened to pour me out a cup: and so rising I left them.—I wondered that all Khubbera should be so silent! I saw none in the streets; I heard no cheerful knelling of coffee-pestles in their clay town. In these days the most were absent, for the treading out and winnowing of their corn: the harvest was light, because their corn had been beaten by hail little before the ear ripened. The house-building of Khubbera is rude; and the place is not unlike certain village-towns of upland Syria. I passed through long uncheerful streets of half-ruinous clay cottages; but besides some butchers' stalls and a smith's forge, I saw no shop or merchandise in the town. Their mosque stands by the mejlis, and is of low clay building: thereby I saw a brackish well—only a fathom deep, where they wash before prayers. They have no water to drink in the

town, for the ground is brackish; but the housewives must go out to fill their girbies from wells at some distance. The watch-tower of Khubbera, built of clay—great beneath as a small chamber, and spiring upward to the height of the gallery, is built in the midst of the acre-great Mejlis: and therein [as in all Kasîm towns] is held the Friday's market; when the nomads, coming also to pray at noon in the mesjid, bring camels and small cattle and samn.

—It was near mid-day: and seeing but three persons sitting on a clay bench in the vast forsaken Mejlis; I went to sit down by them. One of these had the aspect of a man of the stone age; a wild grinning seized by moments upon his half human visage. I questioned the others who sat on yawning and indifferent: and they began to ask me of my religion. The elf-like fellow exclaimed: "Now were a knife brought and put to the wezand of him!—which billah may be done lawfully, for the Muttowwa says so; and the Nasrâny not confessing, *la îlah ill' Ullah!* pronounce, *Bismillah er-rahman, er-rahîm* (in the name of God the pitiful, the God of the bowels of mercies), and cut his gullet; and *gug-gug-gug!*—this kafir's blood would gurgle like the blood of a sheep or camel when we carve her halse: I will run now and borrow a knife."—"Nay, said they, thou mayest not so do." I asked them, "Is not he a Beduwy?—but what think ye, my friends? says the wild wretch well or no?"—"We cannot tell: THIS IS THE RELIGION! Khalîl; but we would have no violence,—yes, he is a Beduwy."—"What is thy tribe, O thou sick of a devil?"—"I Harby."—"Thou liest! the Harb are honest folk: but I think, my friends, this is an *Aûfy*."—"Yes, God's life! I am of Aûf; how knowest thou this, Nasrâny?—does he know everything!"—"Then my friends, this fellow is a cut-purse, and cut-throat of the pilgrims that go down to Mecca, and accursed of God and mankind!" The rest answered, "Wellah they are cursed, and thou sayest well: we have a religion, Khalîl, and so have ye." But the Aûfy laughed to the ears, ha-ha-hî-hî-hî! for joy that he and his people were men to be accounted-of in the world. "Ay billah, quoth he, we be the Haj-cutters."—They laughed now upon him; and so I left them.

When I complained of the Aûfy's words to the emir, he said—wagging the stick in his hand, "Fear nothing! and in the meanwhile cure the old man my father: wellah, if any speak a word against thee, I will beat him until there is no breath left in him!"—The people said of the emir, "He is poor and indebted:" much of their harvest even here is grown for the Bessâm; who take of them ten or twelve in the

hundred: if paid in kind they are to receive for every real of usury one-third of a real more. After this I saw not the emir; and his son told me he was gone to el-Búkerîeh, to ride from thence in the night-time to Boreyda: they journey in the dark, for fear of the Beduw. Last year Abdullah the emir and fifteen men of Khubbera returning from the Haj, and having only few miles to ride home, after they left the Boreyda caravan, had been stripped and robbed of their thelûls, by hostile Beduw.

The townspeople that I saw at Khubbera were fellahîn-like bodies, ungracious, inhospitable. No man called the stranger to coffee; I had not seen the like in Arabia, even among the black people at Kheybar: in this place may be nigh 600 houses. Many of their men were formerly Ageylies at Medina; but the Turkish military pay being very long withheld of late, they had forsaken the service. Khubbera is a site without any natural amenity, enclosed by a clay wall: and strange it is, in this desert town, to hear no creaking and shrilling of suânies!—The emir and his old father were the best of all that I met with in this place.

—'The Kenneyny, I thought, will not forsake me!' but now a second day had passed. I saw the third sun rise to the hot noon; and then, with a weary heart, I went to repose in my lodging. Bye and bye I heard some knocking at the door, and young men's voices without,—"Open, Khalîl! Zâmil has sent for thee." I drew the bolt; and saw the cameleer Hásan standing by the threshold!—"Hast thou brought me a letter?"—"I have brought none." I led him in to Aly, that the fatherly man might hear his tale.—'Zâmil recalled me, to send me by the kâfily which was to set out for Jîdda.'—But we knew that the convoy could not be ready for certain weeks! and I asked Aly, should I mount with no more to assure me than the words of this Hásan?—it had been better for the old man that I continued here awhile, for his eyes' sake. "Well, said he, go Khalîl, and doubt not at all; go in peace!" I asked for vials, and made eye-washes to leave with him: the old sire was pleased with this grateful remembrance.

Some young men took up my bags of good will, and bore them through the streets; and many came along with us to the gates, where Hásan had left his thelûl.—When we were riding forth I saluted the bystanders: but all those Kahtanites were not of like good mind; for some recommended me to *Iblîs*, the most were silent; and mocking children answered my parting word with *maa samawwy!*—instead of the goodly Semitic valediction *maa salaamy*, 'go in peace.'

We came riding four miles over the Nefûd, to the Helàlîeh: the solitary mountain Sàg, which has the shape of a pine-apple, appeared upon our left hand, many miles distant. The rock, say the Arabs, is hard and ruddy-black:—it might be a plutonic outlyer in the border of the sand country. As we approached, I saw other palms, and a high watch-tower, two miles beyond; of another oasis, el-Búkerîeh: between these settlements is a place where they find "men's bones" mingled with cinders, and the bones of small cattle; which the people ascribe to the B. Helàl—of whom is the name of the village, where we now arrived. El-Búkerîeh is a station of the cameleers; and they are traffickers to the Beduw. Some of them are well enriched; and they traded at first with money borrowed of the Bessàm.

The villagers of Helàlîeh and of Búkerîeh (ancient Sbeya colonies) would sooner be under Zâmil and Aneyza than subject to Hásan Weled Mahanna—whom they call *jabbâr*: they pay tax to Boreyda, five in the hundred. Of these five, one-fourth is for the emir or mayor of the place; an half of the rest was formerly Ibn Saûd's, and the remnant was the revenue of the princes of Boreyda; but now Weled Mahanna detains the former portion of the Waháby.—Their corn is valued by measure, the dates are sold by weight. At the Helàlîeh are many old wells "of the B. Helàl." Some miles to the westward is *Tholfa*, an ancient village, and near the midway is an hamlet *Shehîeh*: at half a journey from Búkerîeh upon that side are certain winter granges and plantations of Boreyda.—One cried to us, as we entered the town, "Who is he with thee, Hásan?"—"A Nasrâny dog, answered the fellow [the only Nejd Arabian who ever put upon me such an injury], or I cannot tell what; and I am carrying him again to Aneyza as Zâmil bids me."—Such an unlucky malignant wight as my cameleer, whose strange looking discomforts the soul, is called in this country *míshûr*, bewitched, enchanted. When I complained of the elf here in his native village—though from a child he had dwelt at Aneyza, they answered me, "Ay, he is míshûr, *mesquin!*"—We rode through the streets and alighted where some friendly villagers showed us the kahwa.

Many persons entered with us; and they left the highest place for the guest, which is next the coffee maker. A well-clad and smiling host came soon, with the coffee berries in his hand: but bye and bye he said a word to me as bitter as his coffee, "How farest thou? O *adu* (thou enemy of) Ullah!" Adu is a book word [*v.* p. 80]; but he was a koran reader.—"I am too simple to be troubled with so wise a man: is every camel too a Moslem?" "A camel, responded the village pedant, is a crea-

ture of Ullah, irrational; and cannot be of any religion."—"Then account me a camel: also I pray Ullah send thee some of the aches that are in my weary bones; and now leave finding fault in me, who am here to drink coffee." The rest laughed, and that is peace and assurance with the Arabs: they answered him, "He says reason; and trouble not Khalîl, who is over weary."—But the koran reader would move some great divinity matter: "Wherefore dost thou not forsake, Nasrâny, your impure religion (*dîn néjis*); and turn to the right religion of the Moslemîn? and confess with us, 'There is an only God and Mohammed is his Sent One'?—And, with violent looks, he cries, I say to thee abjure! Khalîl." I thought it time to appease him: the beginning of Mawmetry was an Arabian faction, and so they ever think it a sword matter.—"O What-is-thy-name, have done thou; for I am of too little understanding to attain to your high things." It tickled the village reader's ears to hear himself extolled by a son of the ingenious Nasâra. "No more, I added: the Same who cast me upon these coasts, may esteem an upright life to be a prayer before Him. As for me, was I not born a Christian, by the providence of Ullah? and His providence is good; therefore it was good for me to be born a Christian! and good for me to be born, it is good for me to live a Christian; and when it shall please God, to die a Christian: and if I were afraid to die, I were not a Christian!" Some exclaimed, "He has well spoken, and none ought to molest him." The pedant murmured, "But if Khalîl knew letters—so much as to read his own scriptures, he would have discerned the truth, that Mohammed is Seal of the prophets and the apostle of Ullah."

Even here my remedies purchased me some relief; for a patient led me away to breakfast. We returned to the kahwa; and about mid-afternoon the village company, which sat thick as flies in that small sultry chamber, went forth to sit in the street dust, under the shadowing wall of the Mejlis. They bade me be of good comfort, and no evil should betide me: for here, said they, the Arabs are *muhâkimîn*, 'under rulers.' [The Arabs love not to be in all things so straitly governed. I remember a young man of el-Wéshm, of honest parentage, who complained; that in his Province a man durst not kill one outright, though he found him lying with his sister, nor the adulterer in his house: for not only must he make satisfaction, to the kindred of the slain; but he would be punished by the laws!]—Some led me through the orchards; and I saw that their wells were deep as those of Aneyza.

In the evening twilight I rode forth with Hásan. The moon

was rising, and he halted at an outlying plantation; where there waited two Meteyr Beduins, that would go in company with us,—driving a few sheep to their menzil near Aneyza. The mother of Hásan and some of her kindred brought him on the way. They spoke under their breath; and I heard the hag bid her son 'deal with the Nasrâny as he found good,—so that he delivered himself!'—Glad I was of the Beduin fellowship; and to hear the desert men's voices, as they climbed over the wall, saying they were our rafîks.—We journeyed in the moon-light; and I sat crosswise, so that I might watch the shadow of Hásan's lance, whom I made to ride upon his feet. I saw by the stars that our course lay eastward over the Nefûd billows. After two hours we descended into the Wady er-Rummah.—The Beduin companions were of the mixed Aarab, which remain in this dîra since the departure of Annezy. They dwell here together under the protection of Zâmil; and are called *Aarab Zâmil*. They are poor tribe's-folk of Meteyr and of 'Ateyba, that wanting camels have become keepers of small cattle in the Nefûd, where are wells everywhere and not deep: they live at the service of the oases, and earn a little money as herdsmen of the suâny and caravan camels. Menzils of these mixed Arabs remove together: they have no enemies; and they bring their causes to Zâmil.

An hour after middle night we halted in a deep place among the dunes; and being now past the danger of the way they would slumber here awhile.—Rising before dawn we rode on by the Wady er-Rummah; which lay before us like a long plain of firm sand, with much greenness of desert bushes and growth of ghróttha: and now I saw this tree, in the daylight, to be a low weeping kind of tamarisk. The sprays are bitter, rather than—as the common desert tamarisk—saline: the Kasîm camels wreathe to it their long necks to crop mouthfuls in the march.—The fiery sun now rose on that Nefûd horizon: the Beduins departed from us towards their menzil; and we rode forth in the Wady bottom, which seemed to be nearly an hour over. We could not be many miles from Aneyza:—I heard then a silver descant of some little bird, that flitting over the desert bushes warbled a musical note which ascended on the gamut! and this so sweetly, that I could not have dreamed the like.

I sought to learn, from my brutish companion, what were Zâmil's will concerning me. I asked, whither he carried me? Hásan answered, 'To the town;' and I should lodge in that great house upon the Gá,—the house of Rasheyd a northern merchant, now absent from Aneyza. We were already in sight of an

outlying corn ground; and Hásan held over towards a plantation of palms, which appeared beyond. When we came thither, he dismounted to speak with some whose voices we heard in the coffee-bower,—a shed of sticks and palm branches, which is also the husbandmen's shelter.—Hásan told them, that Zâmil's word had been to set me down here! Those of the garden had not heard of it: after some talk, one Ibrahîm, the chief of them, invited me to dismount and come in; and he would ride himself with Hásan to the town, to speak with Zâmil. They told me that Aneyza might be seen from the next dunes. This outlying property of palms lies in a bay of the Wady, at little distance (southward) from el-'Eyarîeh.

They were busy here to tread out the grain: the threshing-floor was but a plot of the common ground; and I saw a row of twelve oxen driven round about a stake, whereto the inmost beast is bound. The ears of corn can be little better than bruised from the stalks thus, and the grain is afterward beaten out by women of the household with wooden mallets. Their winnowing is but the casting up this bruised straw to the air by handfuls. A great sack of the ears and grain was loaded upon a thelûl, and sent home many times in the day, to Rasheyd's town house.

The high-walled court or kasr of this ground was a four-square building in clay, sixty paces upon a side, with low corner towers. In the midst is the well of seven fathoms to the rock, steyned with dry masonry, a double camel-yard, and stalling for kine and asses; chambers of a slave woman caretaker and her son, rude store-houses in the towers, and the well-driver's beyt. The cost of this castle-like clay yard had been a hundred reals, for labour; and of the well five hundred. An only gateway into this close was barred at nightfall. Such redoubts—impregnable in the weak Arabian warfare, are made in all outlying properties. The farm beasts were driven in at the going down of the sun.

At mid-afternoon I espied two horsemen descending from the Nefûd. It was Kenneyny with es-Sâfy, who came to visit me.—Abdullah told me that neither he nor Bessàm, nor any of the friends, had notice that night of my forced departure from Aneyza. They first heard it in the morning; when Hâmed, who had bidden the hakîm to breakfast, awaited me an hour, and wondered why I did not arrive. As it became known that the Nasrâny had been driven away in the night, the townspeople talked of it in the sûk: many of them blamed the sheykhs. Kenneyny and Bessàm did not learn all the truth

till evening; when they went to Zâmil, and enquired, 'Wherefore had he sent me away thus, and without their knowledge?' Zâmil answered, 'That such had been the will of the mejlis,' and he could not contradict them. My friends said, 'But if Khalîl should die, would not blame be laid to Aneyza?—since the Nasrâny had been received into the town. Khalîl was ibn juâd, and it became them to provide for his safe departure.' Bessàm, to whom nothing could be refused, asked Zâmil to recall Khalîl;—'who might, added el-Kenneyny, remain in one of the outlying jeneynies, if he could not be received again into the town [because of the Wahâby malice], until some kâfily were setting forth.' Zâmil consented, and sent for Hâsan; and bade him ride back to Khubbera, to fetch again Haj Khalîl. My friends made the man mount immediately; and they named to Zâmil these palms of Rasheyd.

Abdullah said that none would molest me here; I might take rest, until he found means for my safe departure: and whither, he asked, would I go?—"To Jidda." He said, 'he should labour to obtain this also for me, from Zâmil; and of what had I present need?'—I enquired should I see him again?—"Perhaps no; thou knowest what is this people's tongue!" Then I requested the good man to advance money upon my bill; a draft-book was in my bags, against the time of my arriving at the coast; and I wrote a cheque for the sum of a few reals. Silver for the Kenneyny in his philosophical hours was *néjis ed-dínya* "world's dross"; nevertheless the merchant now desired Hàmed (my disciple in English) to peruse the ciphers! But that was surely of friendly purpose to instruct me; for with an austere countenance he said further, "Trust not, Khalîl, to any man! not even to me." In his remembrance might be my imprudent custom, to speak always plainly; even in matter of religion. Here, he said, I was in no danger of the crabbed Emir Aly: when I told my friend that the Wahâby mule had struck me, "God, he exclaimed, so smite Aly!"—The bill, for which he sent me on the morrow the just exchange in silver, came to my hands after a year in Europe: it had been paid at Beyrût.—Spanish crowns are the currency of Kasîm: I have asked, how could the foreign merchants carry their fortunes (in silver) over the wilderness? it was answered, "in the strong pilgrimage caravans."

This tillage of Rasheyd might be nearly five acres; a third planted with palms, the rest was unenclosed seed ground, towards the Wady. A former palm ground in this place had been destroyed in the Wahâby warfare; and the well was stopped

by the besieged of Aneyza.—There remained but a desert *gá*, when Rasheyd occupied the ground, who planted palms and opened two wells. The tenement, with the young plants, was now valued at six to seven thousand reals. When Ibn Rashîd came before the town two or three years ago, with Boreyda, this jeneyny had been a camping ground of some of his cavaliers: they found here plenty of green forage.—The site was held in ancient times; for the labourers often cast up potsherds and (burnt) bricks in their ploughing and digging.

Here one Sâlih, a salesman in the clothiers' sûk, was master (for his father); a tall fellah-like body, who came hither daily from the town.—If one had chalked on Salih's back, *Battâl ibn Battâl* (Good-for-little, son of The-Same), none reading it would not have allowed this to be rightly said. His heart was sore, his wit was short, his head was broken; and he believed himself to be a sot in the world.—Salih began to say to me in the evening, to my very amazement! that he had lately travelled in Europa; and seen those wonderful countries of the Nasâra! the churl added, half aghast! that it cost him "seven hundred liras (£560)." "We sailed, quoth he, from Bosra; we touched at Stambûl; we passed an island—the name I have not now in mind: and we landed at London. After that we visited Baris, Vienna and Italia,—great cities of the Nasâra!" Seven months they were out: a summer month they spent in Londra,—London was wonderful! In Baris they were a month—Baris was beautiful! But all the people gazed on their Oriental clothing! and after that they went clad—besides the Fez cap, as Europeans.

I asked who was his rafîk? He answered, "*Yûsef Khâlidy.*" —Now by adventure I came to Vienna in the days when Khâlidy was there! and I had remarked two Semitic strangers in red caps in the public places! And the name was known to me! because they had visited the learned Orientalist *Von Kremer:* who afterwards wrote it for me (in Arabic),—YÛSEF KHÂLIDY, EL-KUDS: saying that he was a litterate Moslem, a school-teacher [a vaunter of his noble lineage, who has sometimes made profession of Christianity] in Jerusalem, who had some smattering of European languages; and another day I might meet with him there.—I drew from my bags a bundle of letters; and suddenly exhibited this writing to the thick eyes of Sâlih!—who then with inept smiles as if he had been beat, began to say; it was not himself but his brother that had been the Occidental traveller!—one Aly, a merchant and landed man at Bosra; where his palms "exceeded all Aneyza!" [I have since heard that Aly el-Rasheyd was not a good name

there,—and it was said, he had defaulted in his European travels!] he left this Sâlih guardian of his affairs, in his absence. It was told me at Aneyza of the same Aly, 'that upon a time he brought down (here) a stranger from the north, *a kafir*, —but they could not say whether Yahûdy, Christian or Persian; to set up some pumping gear, which should save cost of camel-labour. But ere the work was ready, the Wahábies' short patience was at an end; and the mechanic, who would not be of their religion, was driven from among them.'

The words of Aly, returned from the Occident, dwelled in the ears of Sâlih. He dreamed of that dedale world of the Nasâra, full of amazing inventions! and the homely Nejd seemed to his busy broken fantasy a wilderness indeed, in comparison with all that he lately beheld with his brother's eyes in Europa.—And Sâlih, because Khalîl was an European, looked to read in my simple sayings the enigmatology of Solomon.

Ibrahîm was his brother-in-law,—a vile spirit of a pleasant humour, full of ribald jangles; and of some goodness of heart, when not crossed: he was here continually in these days to oversee the harvest work. *Fáhd*. a labouring lad of twenty and younger son of Rasheyd, was over the husbandmen,—an honest soul more than the rest; but of so stockish impenetrable nature that he had not been able to learn letters. And therefore his father banished the lubber to the fields; that at least some profit might arise to the household of his strong arms. Rude was the young man and miserable, but very diligent: he had learned at school no more than to say his prayers.

This wealthy family was new, and of the libertine blood: their lineaments were Arabian, and not swarthy. The old Rasheyd in his youth was a butcher's prentice! and carried camel-flesh and mutton on his head, from house to house. He was afterward a salesman of cotton wares and women's wimples; and very soon became a welfaring tradesman. But of this diverse voices were current in Aneyza, some saying, that "Rasheyd had found a treasure in the Hejâz, as he came again with the Haj from Mecca"; others held, that it was *the blessing*: "Ullah giveth to some, and taketh away from some in the world."—Rasheyd grew, and traded in the North: he became one of the great coast merchants; and now his traffic was chiefly at Bosra. He had merchant sons at Zbeyer and Amâra; and a third in Kuweyt. Beside them a son-in-law of his was a trader in Wady Runnya in the Bîshy country; and another son was lately a tradesman, at Aden. The old man, we heard, would come down in the next caravan.—Joining to these palms was the plantation of a poor family, also of libertine blood; but

hardly to be discerned, at least by the eyes of strangers, from the full-blooded citizens.

Ibrahîm was one of the many East Nejders that, some years before, went down to dig for wages in the work of the Suez Canal: he thought there were two hundred men from el-Kasîm. And he had seen, in that enterprise, "the peoples of the Nazâra"—French, Italians, Greeks, whom he supposed to speak one language! Some parcels of the Canal had been assigned to petty undertakers: Ibrahîm wrought in the service of a Frankish woman; and the wife-man, he said, with pistols in her belt, was a stern overseer of her work-folk. There was a Babel of nations, a concourse of men of every hard and doubtful fortune:—and turbid the tide-rips of such an host of adventuring spirits on the shoals! Moslems and Christians—especially the fanatic Oriental Greeks (*er-Rûm*), were mingled together; and peaceable men were afraid to stray from their fellowships. He saw in these natural enmities only a war of religions: "It was the Rûm, he pretended—they had the most arms—that set upon the Moslemîn." The Greeks are execrated by el-Islam in those parts; so that even among nomads of the Sinai coast I have heard a man say to his adversary—using the Frenjy word, "Thou art worse than a *Greco!*" These disorders were repressed, Ibrahîm said, with impartiality, by the Egyptian soldiery.

Upon a time, he told us, as he and a few together went to Suez, they were waylaid by some murderous Nasâra: but there came a Nasrâny horseman; who spoke to those homicides, with authority; and persuaded them to return.—When they entered Suez, Ibrahîm saw three stripped bodies laid out in the streets, of murdered men! whose faces had been flayed that they should not be known; nevertheless they were known, by the sign of circumcision, to be of Islam.

Ibrahîm had other Suez tales of more pleasure: he could tell of his friendships with some of the Nasâra. Certain Christians, that were their neighbours, invited them upon a time to drink in the booths: but they honestly excusing themselves, the Nasrânies called them to supper; and that was prepared with a bountiful liberality. He related some half-jests and witty words, in their lame Arabic, of his Christian acquaintance.—Many a night Ibrahîm and his mates stole a balk for their cooking and coffee fire, which they buried in the day time. When I exclaimed, thief! he responded, "The timber, though it cost so much, was no man's; but belonged to the *Kompanîa!*" Ibrahîm returned from this moral quagmire after twelvemonths' labour; poorer in human heart, richer by a hundred or two of reals. Though not needy at home, he had journeyed seven hundred miles to be a

ditcher at Suez!—but such is the natural poverty of the oasis Arabians. Ibrahîm was of the illiberal blood, and brother-in-law of Aly the Western traveller. I found their minds yet moved by the remembrance of the Suez Canal; and some have said to me, "Might there not be made a canal through Nejd?"—such, they thought, would be for the advantage of their country.

In this palm-yard I was to pass many a long day. The coffee-bower (*maàshush*, *mujúbbub*) was my shelter from the flaming sun; and a camel-manger of clay in the well-yard my bed, under the stars, by night. The gnats were not many in this outlying jeneyny; but the townspeople 'could not now sleep for them' in the stagnant air of Aneyza. From the dripping well sounded all night the shrill chirping of crickets. —Between midnight and morning is heard again the noise of the well-gear, the camels' shoveling tread; and the voice and stripes of the well-driver. Twice in the day I took water from the well, and gathered sticks over the Nefûd, to boil an handful of rice; and found a pleasure to watch the little there is of life in that sea of sand. Many plants and insects which I saw formerly in Sinai—that compendium of Arabia—I had not found again in the great peninsula! The deserts of Barbary are white with the bleached shells of land-snails; but I found none in the dewless Arabia. Only few seeds of life have passed the great deserts! we may see here how short are the confines of some living beings. Where are the plants of the border lands?—we hardly find a weed kind in some oases! The same small turreted water-snail lives in the thermal (sulphurous) brooks of el-Ally, and Kheybar; but the frog which riots in all the lukewarm springs at Kheybar, is not found thirty leagues from thence in the like waters of el-Ally, and Thirba. There are none at Aneyza or Boreyda, where are only irrigation waters, nor in any Nejd oases which I have visited: I first heard them again in the brooks of the Mecca (Tehâma) country. Here—I had not seen them before in Nejd—were infinite burier beetles, creeping by day upon the desert sand: their prey is the jella of camels. The insect miners apply the robust limb-spades; and bear up loads of sliding sand on their broad backs, and cast it from them.

The eyyâl, with other lads of the next plantation and from the 'Eyarîch, wandered round the palms in their idle hours a-gunning. And every bird was meat for them, beside the hoopoe with his royal crest,—which they told me was sometime king of fowls, and servant to king Solomon; who commanded Hoopoe to seek him waters in the desert: but one day it

pleased Solomon, in his sapient impatience, to curse the gay fowl; which became unclean, and without pre-eminence. The dung-hill bird, flickering by twos and threes in the orchard paths, was most common, of the (few) feathered parasites of the oasis.

Towards midday, when the sun beats sore on their kerchiefed heads, the lads come in from the field labour to the arbour of boughs, to break their fast of dates. After this they will sit on, till the meridian heat be a little abated, which is nigh the assr; but they are not idle: for their hands are busy about the well-camel harness. Some pull palm-bast (which is steeped in water); some roll the fibre betwixt their palms and twist strands. Of two strands they twine a camel rope; and of two ropes lap up a well cable. All is rudely wrought, with the Arab expedition: but these palm cables will last a good while, and the cost is little or nothing.

First among the eyyâl was a young man from Shuggera, in *el-Wéshm* a plain country.—[Other places in Wéshm are *Shujjer*, an old village near Shuggera, *Thermidda*, *Marrat*, *Otheythia*, *el-Gerîyen*, *Kassab*, *el-Herreyik*, *el-Jereyfa*, *Osheyjir* (from hence came the Bessàm family), *el-Ferr'a*. The people of Shuggera are the *Beny Zeyd*, and *es-Suedda* (of Kahtân blood). North of the town is the Nefûd sand *el-Mestewwy*, and of W. *es-Sirr*, and southward a Nefûd wherein is *el-Engéll*, a pit of bubbling water. *El-Toeym* is an hamlet on the north-west, with ruins of "a town fortified with square towers, made for archers." *El-Hajîa*, or *Garat el-Hajaj*, between their town and Thermidda, is a hill with some ruins of stone building and columns: the people say 'it was a place of pilgrimage in the Time of Ignorance.'] That young man, though living by his handy-work, was a gentle endued spirit: his humanity flowed to us in the afternoon sitting, whilst he twisted bast and made strands, in the telling of tales; and he put a life in his words, as a juggler can impress his will on some inert matter; and thereto he had a pleasant voice. In music is an entertainment of delectable sounds flowing through our ears, with some picture of the affections; and they ask not much more in their stories. His telling was such as I had heard at Kheybar. And sometimes he told us tales which showed forth the wisdom of proverbs —as this among them; *A prudent man will not reveal his name in strange company.*—'Upon a time, when the thousands of the Haj were at Mûna, a voice was heard above the rumour of the multitude, which cried, "Is there here present *Ibrahîm es-Sâlih* of *er-Russ?*" A man of Russ, in el-Kasîm, was in the pilgrimage, of this name; and he responded (hoping to hear of something to his advancement), "It is I."—And the stranger approached,—but

suddenly he fell upon him with the sword, and killed him! for this was the avenger of blood! and the Kasîm villager was slain in error; for the homicide was of er-Russ in el-Yémen!'—Seldom in the desert life, will one of the popular sort name before a stranger *rûh-hu*, "HIS OWN SOUL"!

But that was more worthy to be heard which the young Shuggery told me of the final ruin of the Waháby—yet unknown in Europe!—When old blind Feysal died, Abdullah, the elder of his two sons, succeeded him at er-Riâth. But Saûd, the younger, who was of a climbing spirit, withdrew to el-Yémen; where he gathered a multitude of partizans from the W. Bîshy and W. Dauâsir, and from the Beduin marches. With this host he returned to Nejd: and fought against his brother, and expelled him from the government; and Abdullah became a fugitive in Ibn Rashîd's country. [*v.* above, p. 36.]

Saûd, now Ruler, would subdue the great tribe of Ateyba; because they were confederate with Abdullah.—He set out with his armed men and the nomad allies, el-Ajmân, Aarab Dauâsir, el-Murra, Kahtân, Meteyr; every tribe riding under a banner (*bàrak*), which had been delivered to them by Saûd.—The Ateybân wander dispersedly through immense deserts; but word had been brought to er-Riâth that a great summer camp of them was pitched at a certain water. Saûd hasted to arrive by forced marches, before any tidings could prevent him.—It was at the hour of prayer, in an afternoon, when they came in sight of the Ateyba; who were taken at unawares: but Beduw as they stand up in their shirts and have caught their arms, are ready to sally against their foemen. Saûd halted, and would not set-on that day; because his men and beasts came weary, after great journeys: the Waháhies drew off before the sun set; and alighted to encamp.

—It happened that the young Shuggery (who that year trafficked to the Aarab with a little borrowed money) was then in the Ateyba menzil, with another salesman, to sell clothing. At dawn the Aarab prayed; and their sheykhs appointed some of the tribesmen to keep the camp behind them.—"Abide here lads, said their host to the young salesmen; look ye to yourselves: and the event will be as it may please Ullah."

The Ateybân made haste to meet the advancing enemies, that were six times their number. At the first brunt they bore back Meteyr; whose bàrak was taken.—And what was seen then? The Kahtân falling on the flank of their friends!—they are nearly the best in arms among nomads. In the next

moments they routed Ibn Saûd's horsemen, and took "two hundred" mares!—nearly all the Waháby's stud, that had been so long in gathering. Then these hornets of men turned and fought against Meteyr! And the Beduw remembering no more than their old enmities, went on fighting among themselves, in this infernal fray. At length the Kahtân drew off with that they had gotten; and the valorous Ateyba remained masters of the field.

"Three hundred" were fallen of Saûd's men; his few tents and the stuff were in the power of Ateyba: and the shorn Waháby wolf returned as he might over the deserts, to er-Riâth. By the loss of the horses the Waháby rule, which had lasted an hundred years, was weakened to death; never—such is the opinion in Nejd—to rise again! Founder of the Waháby reform was one Mohammed ibn Abd-el-Wáhâb, a studied religious elder, sojourning in the oasis *eth-Ther'eyyeh*, in East Nejd; and by blood a Temîmy or, as some report, of Annezy: he won over to his puritan doctrine the Emir of the town, a warlike man, *Saûd ibn Abd-el-Azîz*. The new Waháby power grew apace and prevailed in Nejd: in the first years of this age they victoriously occupied the Hejâz! Then Mohammed Aly, the Albanian ruler of Egypt, came with a fleet and an army as "the Sultan's deputy, to deliver the Harameyn."—We have seen Ibrahîm Pasha, his son, marching through the midst of Arabia. [*v.* p. 387.] After leaving Aneyza, he took and destroyed eth-Ther'eyyeh which was not afterward rebuilt: but the Wahábies founded their new clay metropolis at "the Rauthas" (er-Riâth). When they had rest from the Egyptian expedition, they ruled again in all Nejd and desert Arabia, as far as el-Yémen; and the Gulf coast towns yielded tribute: but the Waháby came no more into the Hejâz.—We heard an unlikely rumour, that the Gulf Province el-Hása, occupied by the Turks, had been ceded by them to the Waháby (under tribute).

The Waháby rulers taught the Beduw to pray; they pacified the wilderness: the villages were delivered from factions; and the people instructed in letters. I found it a reproach in Aneyza to be named *Waháby:* [this, in our plantation, was a mocking word in the mouths of the eyyâl which they bestowed on any lourdane ill-natured fellow.]—The town of er-Riâth with her suburbs, and the next village country about, is all that now remains of the Waháby dominion; which is become a small and weak principality,—such as Boreyda. Their great clay town, lately the metropolis of high Arabia, is silent; and the vast guest-hall is forsaken [the Waháby Prince's clay castle is greater than the Kasr at Hâyil]: Ibn Saûd's servants abandon

his unfortunate stars and go (we have seen) to hire themselves to Mohammed ibn Rashîd. No Beduins now obey the Waháby; the great villages of East Nejd have sent back Abdullah's tax-gatherers: but they all cleave inseparably to the reformed religion.—"Abdullah has, they say, grown an over-fat man and unwieldy."

It was not in Saûd's destiny that he should live out half his age. The fatal Waháby sat Ruler two years in er-Riâth, and deceased: it is believed that he died of an old malady. The people say of Saûd, "He was not a good man: all his heart was set upon spoiling and reaving." Abdullah, being thus restored to his dignity, spared the young sons of Saûd, and suffered them to dwell still at er-Riâth.—I heard, a year later, that they had rebelled against him.

The *Morra* (or *Murra*), Kahtân, and other Aarab of el-Yémen, wander northward in the summer as far as el-Wéshm, in Middle Nejd: the young Shuggery knew many Morra, and Kahtân tribesmen, whom he saw every year in his own town: [Jeyber told me that the Kahtân marches reach northward to *el-Ḥarich*.] Also they bring with them the rod-like horns of the Arabian antelope wothŷhi, which inhabits as well their southern sand country. The Ateybân, an honourable and hospitable Beduin nation, are reputed better fighters than the Kahtân; and not soon treacherous. They are rich in sheep and camels; and were never subject to any, save to the old Waháby Princes. They have resisted the yearly incursions of Ibn Rashîd; and the Ottoman expeditions, sent from time to time, from the holy cities, to take tribute of them perforce.

We heard that Mohammed ibn Rashîd had lately sweated his thelûls in their country. We left him *ghrazzai*, keeping his warlike spring holidays in the pastures of the north, beyond the Nefûd. From thence the Prince advanced by *ráhlas* (removes), in the nomad wise, pasturing and encamping, almost to *Sûk es-Sheukh*, at the rivers of Mesopotamia. Who could think, that being there his intent was to snatch a prey in the Mecca country? [a month distant by the pilgrimage caravans!] but none more than the Semitic Asiatics, are full of these fine fetches. You look for them another year; and they are to-day in the midst of you! Ibn Rashîd mounted with his armed band, and the Beduw that were with him; and they rode swiftly over the high deserts, holding wide of the inhabited Kasîm. As he passed by, Ibn Rashîd called to him the riders of Harb, that were assembled at Semîra [p. 301]: and in a few more marches he saw the *Harrat el-Kisshub*, which borders on the Hejâz!—

They found some Ateyba upon a water, and "took them": the booty was "thirteen thousand" camels [perhaps 130; for thus the Arabs use to magnify numbers; it is a beggarly liberality—a magnanimity which costs them nothing]; besides sheep without number. In his returning Ibn Rashîd lighted upon certain free Heteym, of the Ateyba alliance; and he took them also.—An old Ateyba sheykh afterward told me, 'that Ibn Rashîd took but a ferrîj of his tribesfolk.' We might reckon 2000 beyts to "thirteen thousand" camels, defended by more than 2000 men, or as many as the whole Ateyba nation!—more than enough to have sent their Shammar adversaries home weeping. Ibn Rashîd foraying, in the same dîra, in the former spring, returned empty, for tidings were gotten before him; and the Aarab had saved themselves in Ibn Saûd's country.

APPENDIX TO CHAPTER XIV.

THE 'ATEYBA AARAB.—*Sherîf-Nâsir*, a tribute-gatherer of the Sherîf of Mecca, and afterward my rafîk to Jidda, named to me above thirty fendies of 'Ateyba,—

Thu Ithbeyt.
El-Muzzeh'ma.
El-Mufeyrij.
El-Murràshedda.
El-Mugótta.
Thu Izzyàd.
El-'Esomma.
Er-Ruthán.
En-N'kussha.
El-She'adda.
Es-Suta.
El-Withanîn.
El-Halleyfát.
Ez-Zurán.
Wajjidàn.
El-Hélissa.
El-Hessánna
El-Jethémma.
Ed-Dajîn.
Es-She'abîn.
El-Berrarîj.
Ed-Dehussa.
El-Merówha.
El-Menajîm.
El-Eyálla.
Erb'a.
El-Bat'neyn.
Es-Sh'hebba.
Eth-Thuy Bat.
El-Monasîr.
El-Kurzân.
Es-Sebbàha.
El-Ateyát.

He said further; that upon a time when "less than a fourth" of the tribe were gathered against Saûd ibn Saûd, he had numbered their horses—passing in a strait place—2100. [We have seen that nomads mostly multiply a true number by 10.]

CHAPTER XV.

WARS OF ANEYZA. KAHTÂN EXPELLED FROM EL-KASÎM.

The Wahâby governor driven out by the patriot Yahŷa. Aneyza beleaguered by Ibn Saûd. The second war. A sortie. Aneyza women in the field. The words of Zâmil. A strange reverse. Words of Yahŷa. A former usurping Emir was cut off by Zâmil. Zâmil's homely life. The Emir's dues. Well-waters of Aneyza. Well-driving and irrigation. Evenings in the orchard. The kinds of palms. Locusts. The Bosra caravan arrives. Violence of Ibrahîm. Rasheyd visits his jeneyny. The hareem. The small-pox. Bereaved households. The jehâd. Arabian opinion of English alms-deeds. The Meteyr Aarab gather to Aneyza. Warfare of the town, with the Meteyr, against the (intruded) Kahtân. Morning onset of Meteyr. Zâmil approaches. Final overthrow and flight of the Kahatîn. Hayzân is slain. The Kahtân camp in the power of Meteyr. A Moghrebby enthralled among those Kahtân is set free. The Meteyr and the town return from the field. Beduin wives wailing for their dead. 'When the Messiah comes, will he bid us believe in Mohammed?' The great sheykh of the Meteyr. The departure of the Mecca caravan is at hand. Hâmed el-Yahŷa. The Nasrâny removes to the Kenneyny's palm-ground.

Of the late wars of Aneyza, I may relate that which I heard from my friends' mouths. *Jellowwy* [they told me he yet lived!] brother of the Prince Feysal ibn Saûd, was governor for the Wahâby at Aneyza; where he daily vexed the people with his tyrannically invented exactions: for of one he would require dates, of another forage for his horses—without payment, of the rich money; and these under the name of contributions, besides yearly dues.—The chief citizens held secret council; and they determined to put out Jellowwy, and live again under an Emir of their own: the sheykhs debated who among them should lead the town in this enterprise. "He cannot be one of our house, said the Bessâms; for that might encourage Ibn Saûd to bring war on us, hoping to confiscate the riches of the Bessâm." Yahŷa said, "Well, my patrimony is little; and I am willing to take this danger upon me: but give me fifty swords for

those of my young men [of the Kherèysy] that are poor." The Arabs are sudden in execution: and the soon gathered weapons were borne openly through the street; and cast down before Yahŷa, who sat in the Mejlis, with the Kherèysy. Yahŷa bade them take up the swords: and cried, "Who would be with us, to free Aneyza, let him now fetch his weapon!"

The sheykh led them to the governor's gate; and beat loud! A slave answered, "Who knocks?"—"Go tell thy master, Yahŷa is here with his men; who say, 'Quit this town, at the instant!'"—Then they heard Jellowwy's voice within, "How, my friends! is not this a Friday? and the hour almost noon. Let us go and pray together; and then we will leave you." *Yahŷa:* "But I vow to God, that when we hear the íthin thou Jellowwy shalt be without the walls of Aneyza." *Jellowwy:* "You shall give me forty thelûls."—"Be it so." At Aneyza there are many thelûls of private persons always standing in their houseyards. The thelûls were fetched, and led before Jellowwy's gate. The Wahâby governor with his hareem and servants loaded hastily: they mounted, and rode forth; holding their way to Boreyda.—Even for so short a passage, it seemed they had provided themselves with water: but the black girbies hanging from all the saddle bows, were filled with the Wahâby prince's samn! Could an Arabian leave his butter,—as much as his *fulûs*, behind him?

Feysal ibn Saûd marched from er-Riâth to recover the rebellious town; and his vassal Ibn Rashîd came from Jebel Shammar to help him. The besieging host lay encamped on the borders of the Wâdy, till the second year [such is the indigent Arabian warfare!]; when not able to make any impression on the good borough of Aneyza, the Wahâby made peace with her citizens, and withdrew from them. This warfare, which they call *harb el-awwel*, the former war, was in the years 1269—70 after the Héjra (twenty-five years before my coming to Aneyza). The Emir of the town was then *Abdulloh ibn Yahŷa ibn Selèym*.

Harb eth-thâny, or their second warfare with the Wahâby, was after other eight years. In 1278, the part of *Abdullah el-Azîz el-Mohammed*, Prince of Boreyda and an enemy of the Wahâby tyranny, had been defeated in that town; and Abdullah fled over to Aneyza: when not yet thinking himself sure, he soon after set out, to go over to the Sherîf of Mecca. But Ibn Saûd sent men to waylay him in the deserts: and as Abdullah el-Azîz came riding, with a company of Aneyza citizens, the Wahâbites met with them; and they killed the

Emir there. When this tiding was brought to Aneyza, the sheykhs sent out armed riders who overtook the servants of Ibn Saûd, and fought with them in the Nefûd, crying out, "Ye have slain *eth-thaif* (the guest of) Aneyza!"—Abdullah was yet Emir; he had made Zâmil (his brother's son) executive Emir.

This honourable action of the town drew the Waháby upon them again. Mohammed ibn Saûd, brother of Feysal, a muttowwa, came to beleaguer Aneyza, "with all Arabia," namely the East Nejd villagers and Beduins, and those from el-Hása and *'Amàn*. Mahanna and Boreyda was with him, and all Kasîm; and the Prince Telâl and Abeyd ibn Rashîd, with the oasis-dwellers and Beduins of his jurisdiction—"from as far as the villages of Jauf." This armed multitude lay out in the Nefûd before the clay town, wherein might be not many more than a thousand able to bear arms.—But the companies of 'Amàn and el-Hása followed faintly; and as for the Kusmân, they did but make a show to fight against their countrymen!

Although now beset, the citizens were in no dread: the husbandmen still laboured within their wide town walls. "And why then, I asked, did not the enemy break your clay sûr with cannon shot?" *Answer:* "They were afraid of their own guns more than we—they could not handle them; only one shot fell in an empty space of Aneyza, and did no hurt." I have seen old cannon shot lying in the town, which they say were 'of the Waháby'; and perhaps those iron balls—so rudely round! had been wrought by the hammer of Arabian sânies.

The capital feat of arms in their second warfare was thus related to me by our well-driver: one midnight Zâmil sent out 200 matchlock-men, to lie in wait by a spring in the Wady, nigh the 'Eyarîeh. "Fear nothing, said he, for I shall be at hand to support you." When the Waháby waterers descended before day, the men of Aneyza shot at them; and the noise was heard in the enemy's menzil. This drew on them the Nejd horsemen; of whom two presently falling! the rest held off: and the day beginning to lighten, there arrived Abdullah el-Yahŷa, with his Kherèysy. A swarm of armed men came then running down from the Waháby host; and Abdullah shouted, "Upon them Kherèysy!" Then the Aneyza companies advancing together, and firing, the enemy gave back, and a Waháby banner was taken: the men of Aneyza presently arrived at the tents; and the outer camp was won.—There fell many of Ibn Saûd's part; and not a few who, running whereas they thought they saw their own bàraks, lighted upon the hostile Kherèysy.—

The warfare of Arabians is like a warring of gipsies: they use not even to fence their menzil with an earthwork!

The Aneyza housewives were come forth to the battle driving asses and girbies. They poured out water for the thirsty fighters; and took up the wounded men.—Abdullah fell, leading the bold Kherèysy! then the good wives laid the young sheykh upon an ass, and carried him to the town. Zâmil, galloping hither and thither (he alone of Aneyza came on horseback), shouted now to stay the slaughter, *Imbârak! Imbârak! la túktillu el-Moslemîn*, "The Lord hath blessed us, slay not our brethren in the religion!"

But suddenly there was a woeful reverse!—When the fighting was even at their tents, there went in some principal persons to the muttowwa commander, who sat still in his pavilion: "Up, they cried, Muhâfuth! and show thyself without the tent, that our people may take heart." "Friends, responded the holy block, kneel with me, and let us pray." And whilst they prayed, as men that wrestled for their lives, there fell a shower—it covered not so much as the breadth of the Wady! —which quenched the matches of the lately victorious townsmen; who with now dead firearms in their hands, and two miles from home, remained without defence. They retreated; but were overridden by the Nejd horsemen, "more than a thousand lances": and there perished in that flight "two hundred" of Aneyza: [this were a fifth or sixth part of all their fighting men.]

—There is a song from this time made of the patriot father Yahŷa; who had been valiant in war, whilst yet sufficient of eye and limb, and a good marksman.—He came wandering pensively from the field to an outlying palm-ground: and went in there to repose awhile in the shadow. Certain of Aneyza who lay watching in that place hailed him, 'What did he seek?'—"It is a fast-day with me, and oh this thirst!" The pious sheykh was wont twice—that is every third and fifth day in the week, to fast; and when they fast they drink not till the going down of the sun.—"Is this a fasting day, when the enemies are broken? drink O father of Abdullah, drink!"—"Ay, the Lord be praised for this day! *though I should lose Abdullah, and beside him a son.*" Abdullah's flesh wound—a shot in the thigh, was whole in a month; and a noble life was spared to Aneyza. As for his other sons, the old patriot's blood had been a little alloyed in the children of his second marriage.—This is a country where the wounded can have no surgery for the love of God or reward.

Two lesser skirmishes are recorded of those months'-long warfaring of "*all Arabia*," before the two-span-thick clay

wall of Aneyza. Telâl became impatient of the time spent fruitlessly; and the rest, so long absent from their households, were out of heart, and yet imperilling their lives. At last Mohammed ibn Saûd, the Muttowwa, levied the camp; and returned with his lost labour to er-Riâth. On the town part were fallen "four hundred" men.—Only a war of religion could hearten Arabians, who are free warfarers, weakly obeying their sheykhs, to assault defended walls. Few besides Yahŷa, will jeopardy life and goods for the public welfare.

The people of Aneyza count themselves sufficient, 'if such were the mind of their sheykhs, to obtain the sovereignty of Nejd. God, say they, has given them mild and peaceable Emirs; but were Zâmil of such stomach as Ibn Rashîd, all the country might be brought under Aneyza which lies between Wady Dauâsir and Damascus.'—Yet Aneyza citizens have sometimes been aggressors; as in that ill-counselled and worse led expedition of theirs against Ibn Rashîd, "to have his head," which was miserably defeated by Abeyd; who in the pursuit slew so many of them: whereof the warrior-kassâd made the pæan before recorded. [*v.* p. 28.]

Zâmil has been a fortunate leader in all the warfare of his time.—When, in his early manhood, he was captain of the Aneyza troop (in a long expedition of the Wahâby) in 'Amàn, he already manifested the strategist spirit and moderation which are natural to him. Zâmil's age might now be forty-five years or somewhat more. They say, 'that all their Emirs, within memory, have been men of not common worth and understanding.' Nevertheless I heard of one—perhaps he was not of the sheykhly lineage, who had usurped the Emir's dignity. He went down in a pilgrimage to Mecca: and as they returned, and were come nigh to Aneyza, he alighted to rest out the hot noon in the shadow of some outlying palms. Zâmil in the town heard of it, and mounted with his partizans; and they found him, and slew him: there was a blood feud betwixt him and Zâmil.—When Zâmil's hands are not clean from blood, what may we look for from the other Arabs?

There is now a good season in Aneyza, after the Wahâby drought; where Zâmil even by his own merit is first among a generation of patriots: in no place have I seen men live more happily than in this oasis. Zâmil, born in the Emirs' kindred, had never travelled: wise in council, he governed the town in peace; and upon him was all their hope in any stormy time. He has six or seven male children: a younger son, Aly (at this time a lad of thirteen years), is thought to

resemble him. Zâmil, son of a former Emir, did not immediately inherit the dignity; he succeeded the next Emir, his uncle Abdullah: for their successions are not all, as in the desert life, from sire to son. Zâmil is a perfect Moslem; and he would have been a good man in any religion. He is religious for conscience's sake; and somewhat more, outwardly, because he is Emir: I have seen him stand apart in the fields at by-hours to pray. He was full of a coldly-serene circumspection, to deal prudently with the conflicts of minds in a government: all with him was fair and softly in the town. None ever appealed to him, even of the sudden-tongued and (in their causes) loud-crying Beduw, whom he did not appease with a gentle smiling wisdom, and dismiss with fair words; at the least he said, *B'il-kheyer insh' Ullah:* 'It shall be well, please God.' Zâmil can prudently dissemble displeasures; and is wont—with that lenity, which we call in Europe 'the Christian mind,' to take all in patience.

Soon after the sun is risen Zâmil breakfasts; and then he withdraws to a jeneyny of his, nigh at hand, for an hour: he will return here in the afternoon, giving himself a reasonable liberty from public cares. When the sun is rising with the first heat, Zâmil walks into the town, carrying his sword: and passes by to the Mejlis, giving the *salaam aleyk* to the salesmen seated in their shops, and to any meeting him in the street. The Emir goes on to the porch of audience, where the most days he sits but a moment; for in the homely living of a free township, there are few causes: I saw no daily mejlis in Aneyza.—The Emir *filsúf* is shortly at leisure; and may be commonly found in the forenoon hours visiting the jeneynies of patricians that are in the number of his friends. He comes home to the mid-day prayer; and afterward he sits in his hall or in the kahwa of some principal person. If there be any public affairs, the sheykhs assemble where Zâmil is; and their sitting may last till the assr, when the íthin calls all men again from worldly business to the public prayer.

He 'was not liberal,' this only could be alleged against Zâmil. A man radically honest, and of the old gentle blood, cannot add to his substance, but by the somewhat strait keeping of his own: el-Kenneyny said, "Zâmil lays up all he gets *míthil tájir*, like a tradesman." This humour in Zâmil was the more marked because Abdullah, before him, had been fool-large, so that he died indebted.

The Emir's dues were some two and a-half, and some five, upon corn; and of dates seven and a-half in the hundred: houses, shops and cattle are free. The rich foreign merchants [they were richer than Zâmil], whose homes are at Aneyza,

pay a moderate contribution, in money, to the Emir: it is ten reals yearly. The most of so considerable revenues—which were full of envy—comes not to Zâmil's purse: there are expenses of the public service, and especially for the mothîf.—A customs' gatherer, an ill-looking fellow, visited us in Rasheyd's palms: he came spying through the jeneynies to take account of the harvest.

These were sultry days; and in the hours of most heat I commonly found (in our arbour) 97° F., with heavy skies. The wells are of five, four and three fathoms, as they lie lower towards the Wady; and a furlong beyond, the water is so nigh that young palm-sets in pits should need no watering after a year or two. The thermometer in the well-water—which in this air seemed cool, showed 87° F. A well sunk at the brim of the Nefûd yields fresh ground-water; but wells made (lower) in the gá are somewhat brackish. Corn, they say, comes up better in brackish ground; and green corn yellowing in sweet land may be restored by a timely sprinkling of salt. All the wells reek in the night air: the thermometer and the tongue may discern between well-waters that lie only a few rods asunder: the water is cooler which rises from the sandstone, and that is warmer which is yielded from crevices of the rock.

Of all wells in Aneyza, there is but one of purely sweet water!—the sheykhs send thither to fill their girbies in the low summer season. It is in the possession of a family whose head, Abu Daûd, one of the emigrated Kusmân, lived at Damascus; where he was now sheykh of the Ageyl [Vol. I. p. 71, Vol. II. p. 46], and leader of the rear guard in the Haj caravan. [Abu Daûd told me, he had returned but once, in twenty-five years, for a month, to visit his native place!]—Water from Rasheyd's two wells was raised incessantly by the labour of five nâgas; and ran down in sandy channels (whereby they sowed watermelons, in little pits, with camel jella) to a small pool, likewise bedded in the loamy sand. These civil Arabians have not learned to burn lime, and build themselves conduits and cisterns. The irrigation pond in Kasîm lies commonly under the dim shadow of an undressed vine; which planted in the sand by water will shoot upon a trellis to a green wood. We have seen vines a covert for well-walks at Teyma. The camels labour here under an awning of palm branches.

The driving at the wells, which began in the early hours after midnight, lasts till near nine, when the day's heat is already great.—At the sun-rising you may see women (of the well-driver's family) sit with their baskets in the end of the shelving well-walk, to feed the toiling camels: they wrap a

handful of vetches in as much dry forage cut in the desert; and at every turn the nâga receives from her feeder's hands the bundle thrust into her mouth. The well-cattle wrought anew from two in the afternoon, till near seven at evening, when they were fed again. The well-driver, who must break every night his natural rest, and his wife to cut trefoil and feed the camels, received three reals and a piastre—say thirteen shillings, by the month; and they must buy their own victual. A son drove the by-well, and the boy's sisters fed his pair of camels. They lived leanly with drawn brows and tasting little rest, in a land of idle rest. [Whenever I asked any of these poor souls, How might he endure perpetually? he has answered the stranger (with a sigh), That he was inured thereto from a child, and—*min Ullah!* the Lord enabled him.]—But the labouring lads in the jeneyny fared not amiss; they received 4*d.* a day besides their rations: they have less when hired by the month. I saw the young Shuggery, a good and diligent workman, agree to serve Rasheyd six months for nine reals and his rations; and he asked for a tunic (two-thirds of a real more), which was not denied him. There is no mention in these covenants of harbour; but where one will lie down on the sand, under the stars of Heaven, there is good night-lodging (the most months of the twelve), in this summer country.

The lads went out to labour from the sunrise: and when later the well-pool is let out, *yurussûn el-má*, they distributed the water running down in the channels; and thus all the pans of the field, and the furrows of the palms are flushed, twice in the day.—Of this word *russ* is the name of the Kasîm oasis er-Russ. The *jet* was flooded twice a week; and this trefoil, grown to a foot high, may be cut every fifteen days [as at Damascus]; —the soil was mere sand. The eyyâl wrought sheltered in the bower, as we have seen, in the sultry afternoons and heard tales, till vespers. Then one of them cried to prayers; the rest ran to wash, and commonly they bathed themselves in the well. It was a wonder then to see them not doubt to leap down, one upon the neck of another, from an height of thirty feet! to the water; and they plashed and swam sometime in that narrow room: they clambered up again, like lizards, holding by their fingers and toes in the joints of the stone-work. After they had prayed together, the young men laboured abroad again till the sun was setting; when they prayed, and their supper was brought to them, from the town. Supper is the chief meal in Arabia; and here it was a plentiful warm mess of sod wheaten stuff, good for hungry men.

The work-day ended with the sun, the rest is *keyif:* only

after a long hour must they say the last prayers. The lads of the garden (without coffee or tobacco) sing the evening time away; or run chasing each other like colts through the dim desert. On moonlight nights they played to the next palm-yards; and ofttimes all the eyyâl came again with loud singing and beating the tambûr. The ruder merrymake of the young Arab servants and husbandmen was without villany; and they kept this round for two or three hours: or else all sitting down in a ring together at the kasr gate, the Shuggery entertained his fellows with some new tales of marvellous adventures.

In every oasis are many date-kinds. The most at Aneyza are the *rótb* or 'moist' (good for plain diet), of the palm-kind which is called the *es-Shúkra*, or Shuggera, of that Wéshm oasis. They have besides a dry kind, both cool and sweet, which is carried as sweetmeat in their caravan journeys. Only the date-palm is planted in Arabia: the *dôm*, or branched nut-palm, is a wilding [in the Hejâz and Tehâma],—in sites of old settlements, where the ground-water is near; and in some low desert valleys. The nut's woody rind (thrice the bigness of a goose's egg) is eaten; and dry it has the taste of ginger-bread.—When later in the year I was in Bombay, I found a young man of Shuggera at the Arab stables: we walked through the suburbs together, and I showed him some cocoa-nut palms,—"Ye have none such, I said, in Nejd!" "Nay, he responded austerely, not these: there is no *báraka* with them!"—a word spoken in the (eternal) Semitic meaning, "All is vanity which is not bread."

The fruit-stalks hanged already—with full clusters of green berries—in the crowns of the female palms: the promise was of an abundant harvest, which is mostly seen after the scarcity and destruction of a locust-year. Every cluster, which had inclosed in it a spray of the male blossom, was lapped about with a wisp of dry forage; and this defended the sets from early flights of locusts. The Nejd husbandmen is every year a loser by the former and latter locusts, which are bred in the land; besides what clouds of them are drifted over him by the winds from he knows not whither. This year there were few hitherto and weak flights; but sometimes with the smooth wind that follows the sun-rising the flickering *jarâd* drove in upon us: and then the lads, with palm branches of a spear's length, ran hooting in the orchard and brushed them out of the trees and clover. The fluttering insects rising before them with a *whir-r-r!* were borne forth to the Nefûd. The good lads took up the bodies of the slain crying, "They are good and fat;" and ran to the arbour to toast them. If I were there, they invited me to the feast: one morrow, because the hakîm said nay, none any more desired

to eat; but they cast out their scorched locusts on the sand, in the sun, where the flies devoured them.—"The jarâd, I said, devour the Beduw, and the Beduw devour the jarâd!"—words which seemed oracles to that simple audience; and Sâlih repeated Khalîl's proverb in the town.

The poor field labourers of Rasheyd's garden were my friends: ere the third day they had forgiven me my alien religion, saying they thought it might be as good as their own; and they would I might live always with them. Ay, quoth the honest well-driver, "The Nasâra are of a godly religion, only they acknowledge not the Rasûl; for they say, *Mohammed is a Beduwy* [I thought the poor soul shot not wide from the mark,—Mohammedism is Arabism in religion]: there is no other fault in them; and I heard the sheykhs saying this, in the town."—Some days a dull 'bewitched' lad laboured here, whom the rest mocked as *Kahtâny*—another word of reproach among them [as much as *man-eater*], because he was from Khubbera. Other two were not honest, for they rifled my bags in the night time in Rasheyd's kasr: they stole sugar—the good Kenneyny's gift; and so outrageously! that they had made an end of the loaf in few days. A younger son of Rasheyd had a hand in their villany. The lads were soon after dismissed; and we heard they had been beaten by the Emir Aly.

—It was past ten o'clock one of these nights, and dim moonlight, when Ibrahîm and Fâhd were ready with the last load of corn:—then came Ibrahîm and said to me, "We are now going home to stay in the town; and the jeneyny will be forsaken." This was a weary tiding of ungenerous Arabs two hours before midnight when I was about to sleep!—"What shall I do?"—"Go with us; and we will set thee down at the Kenneyny's palm-ground, or at his house."—"His jeneyny is open and not inhabited; and you know that I may not return to the town: Zâmil sent me here."—"Ullah curse both thee and Zâmil! thou goest with us: come! or I will shoot thee with a pistol! [They now laid my things upon an ass.]—Drive on Fâhd!—Come! Khalîl, here are thieves; and we durst not leave thee in the jeneyny alone."—"Why then in Kenneyny's outlying ground?"—"By Ullah! we will forsake thee in the midst of the Nefûd!"—"If you had warned me to-day, I had sent word to Zâmil, and to Kenneyny: now I must remain here—at least till the morning." Then the slave snatched my mantle; and in that he struck me on the face: he caught up a heavy stone, and drew back to hurl this against my head. I knew the dastardly heart of these wretches,—the most kinds of savage men are not so ignoble!—that his wilful stone-

cast might cost me one of my eyes; and it might cost my life, if I the Nasrâny lifted a hand upon one of the Moslemîn! Here were no witnesses of age; and doubtless they had concerted their villany beforehand. Whilst I felt secretly in the bags for my pistol, lest I should see anything worse, I spoke to the lubber Fáhd, 'that he should remember his father's honour.' A younger son of Rasheyd—the sugar-thief, braved about the Nasrâny with injuries; and, ere I was aware in the dark, Ibrahîm struck me from behind a second time with his fist, upon the face and neck. In this by chance there came to us a young man, from the next plantation. He was a patient of mine; and hearing how the matter stood, he said to them, "Will ye carry him away by night? and we know not whither! Let Khalîl remain here at least till the morning." Ibrahîm, seeing I should now be even with him, sought words to excuse his violence: the slave pretended falsely, that the Nasrâny had snibbed him (a Moslem) saying *Laanat Ullah aleyk*, "The curse of God be upon thee!"—And he cried, "Were we here in Egypt, I had slain thee!"—Haply he would visit upon the Nasrâny the outrages of the Suez Canal!

An Aneyza caravan was now journing from Bosra; and in it rode the sire Rasheyd. Sâlih was called away the next forenoon by a Meteyry; a man wont to ride post for the foreign merchants to the north. But in his last coming down he lost their budget and his own thelûl; for he was resting a day in the Meteyr menzil, when they were surprised by the murderous ghrazzu of Kahtân. He told us, that the forefiders of the kâfily were come in; and the caravan—which had lodged last night at *Zilfy*, would arrive at midday. This messenger of good tidings, who had sped from the town, hied by us like a roebuck: I sat breathless under the sultry clouded heaven, and wondered at his light running. Ibrahîm said, "This Beduwy is nimble, because of the camel milk which is yet in his bones!"—The caravan [of more than 200 camels] was fifteen days out from Bosra; they had rested every noon-day under awnings.

—The day of the coming again of a great caravan is a day of feasting in the town. The returned-home are visited by friends and acquaintances in their houses; where an afternoon guest-meal is served. Rasheyd now sat solemnly in that great clay beyt, which he had built for himself and the heirs of his body; where he received also the friendly visitation of Zâmil. He had brought down seventeen loads (three tons nearly) of clothing, from his son at Kuweyt, to sell in Aneyza, for a debt of his—

3000 reals—which he must pay to the heirs of a friend deceased, *el-Kâthy*. His old servants in this plantation went hastily to Aneyza, to kiss the master's hand: and ere evening portions were sent out to them from his family supper.

I heard the story of Rasheyd from our well-driver. The Arabs covet to have many children; and when his merchandise prospered, this new man bought him wives; and 'had the most years his four women in child at once: and soon after they were delivered he put out the babes to suck, so that his hareem might conceive again: since forty years he wrought thus.'—"Rasheyd's children should be an hundred then, or more! but how many has he?" The poor well-driver was somewhat amazed at my putting him to the count; and he answered simply, "But many of the babes die." The sire, by this butcherly husbandry in his good days, was now father of a flock; and, beside his sons, there were numbered to him fifteen daughters.—In his great Aneyza household were more than thirty persons.

The third morrow came Rasheyd himself, riding upon a (Mesopotamian) white ass, from the town, to view his date trees in Nejd. The old multiplier alighted solemnly and ruffling in his holiday attire, a gay yellow gown, and silken kerchief of Bagdad lapped about his pilled skull. He bore in his belt—as a wayfarer come from his long journey—a kiddamîyyah and a horse-pistol; or it might be (since none go armed at home) the old Tom-fool had armed himself because of the Nasrâny! He was a comely person of good stature, and very swarthy: his old eyes were painted. He roamed on his toes in the garden walks, like the hoopoes, to see his palms and his vetches. Rasheyd came after an hour to the arbour, where I sat—he had not yet saluted the kafir; and sitting down, 'Was I (he asked) that Nasrâny?—he had heard of me.' I made the old tradesman some tea; and it did his sorry heart good to heap in the fenjeyn my egg-great morsels of sugar.—I regaled him thus as oft as he came hither; and I heard the old worldling said at home, 'That Khalîl is an honest person; and wellah had made him tea with much sugar.'

He said, to soothe my weariness, 'It would not be long, please Ullah, till I might depart with a kâfily.' Then he put off his gay garments, and went abroad again in his shirt and cotton cap.—He returned to the arbour in the hot noon; and sitting down the old man stripped himself; and having only the tunic upon his knee, he began to purge his butcher's skin from the plague of Egypt accrued in the caravan voyage. Before the half afternoon he wandered again in the garden, and communed with the workmen like a poor man of their condition. Rasheyd

looked narrowly upon every one of their tools, and he wrought somewhat himself; and began to cleanse the stinking bed of the pool. Coming again thirsty, he went to drink of my girby, which was hanging to the air upon a palm branch; and untying the neck he drank his draught from the mouth, like any poor camel-driver or Beduwy.—The maintenance of this outlying possession cost him yearly 200 reals; the greater part was for camel labour. The fruits were not yet fully so much worth.

No worldly prosperity, nor his much converse abroad, could gentilize Rasheyd's ignoble understanding; he was a Wahâby after the straitest Nejd fanaticism. A son of this Come-up-from-the-shambles was, we saw, the Occidental traveller! Another son, he who had been the merchant in Aden, came down with him in the caravan: he opened a shop in the sûk, and began selling those camel-loads of clothing stuffs. The most buyers in the town were now Meteyr tribesmen; and one of these "locusts" was so light-handed, that he filched a mantle of Rasheyd's goods, worth 10s., for which the old man made fare and chided with his sons. That son arrived one day from the town, to ask the hakîm's counsel; he was a vile and deceitful person, full of Asiatic fawning promises. 'He would visit Aden again (for my sake); and sail in the same ship with me. He left a wife there, and a little son; he had obtained that his boy was registered a British subject: if I would, he would accompany me to India.'—I sojourned in his father's plantation; and they had not made me coffee.

—'What, said some one sitting in Rasheyd's hall (in the town), could bring a Nasrâny from the magnific cities of Europa into this poor and barren soil of Nejd?' The old merchant responded, "I know the manners of them! this is a Frenjy, and very likely a poor man who has hired out his wife, to win money against his coming home; for, trust me, they do so all of them."—The tale was whispered by his young sons in the jeneyny: and one afternoon the Shuggery asked me of it before them all, and added, "But I could not believe it." "Such imaginations, I exclaimed, could only harbour in the dunghill heart of a churl; and be uttered by a slave!" He whispered, "Khalîl speak not so openly, for here sits his son (the sugar-thief)! and the boy is a tale-bearer."—When the Shuggery had excused himself, I asked, "Are ye guiltless of such disorders?" He answered, "There are adulteries and fornication among them, secretly."

We should think their hareem less modest than precious. The Arabs are jealous and dissolute; and every Moslem woman, since she may be divorced with a word, fears to raise even a

wondering cogitation in such matter. Many poor hareem could not be persuaded by their nearest friends, who had called the hakîm, to fold down so much of the face-cloth from their temples as to show me their blear eyes. A poor young creature of the people was disobedient to her mother, sooner than discover a painful swelling below the knee. Even aged negro women [here they too go veiled], that were wall-eyed with ophthalmia, would not discover their black foreheads in hope of some relief. And they have pitifully answered for themselves, 'If it be not the Lord's will here, yet should they receive their sight—where miserable mankind hope to inherit that good which they have lacked in this world!—*f' il-jínna* in the paradise.' Yehŷa's wife was prudent therein also: for when she had asked her old lord, she with a modest conveyance through the side-long large sleeves of the woman's garment, showed her painful swollen knees to the hakîm. This is their strange fashion of clothing: the woman's sleeves in Kasîm are so wonderfully wide, that if an arm be raised the gown hangs open to the knee. One must go therefore with heedfulness of her poor garment, holding the sleeves gathered under her arms; but poor townswomen that labour abroad and Beduin housewives are often surprised by unseemly accidents. Hareem alone will sit thus in the sultry heat; and cover themselves at the approach of strangers.

The days were long till the setting out of the samn caravan: Zâmil had delayed the town expedition, with Meteyr, against the intruded Kahtân, until the coming home of the great northern kâfily. The caravan for Mecca would not set out till that contention were determined. To this palm ground, two and a half miles from Aneyza, there came none of my acquaintance to visit the Nasrâny. Their friendship is like the voice of a bird upon the spray: if a rumour frighten her she will return no more. I had no tidings of Bessâm or of Kenneyny! Only from time to time some sick persons resorted hither, to seek counsel of the hakîm; who told me the Kenneyny sent them or Zâmil, saying, "In Khalîl's hand is a *báraka;* and it may be that the Lord will relieve thee."

The small-pox was nearly at an end in the town. Sâlih had lost a fair boy, a grief which he bore with the manly short sorrow of the Moslemîn. A young daughter of Kenneyny died; and it was unknown to him, three days!—till he enquired for her: then they of his household and his friends said to him, "The Lord has taken the child; and yesterday we laid her in the grave."—But Abdullah blamed them with a sorrowful severity; "Oh! wherefore, he said, did ye not tell me?"—at least he

would have seen her dead face. It pained me also that I was not called,—I might have been a means to save her.

I asked Sâlih to lend me some book to read: and he brought me the next day from Aneyza a great volume, in red leather, full of holy legends and dog-eared, that was, he said, "of the much reading therein of the hareem." Many of the townswomen can read in the Wahâby countries; and nearly all the children are put to learn their letters: and when a child, as they say, "is grown to a sword's length," he is taught the prayers. Sâlih lent me also a bundle of the brave Arabic gazette; now some months old, but new in these parts of the world, and they had been brought down in the caravan. Therein I read of the jehâd: Sâlih watched me as I spelled forth, and at last he enquired, 'Were I now satisfied?—the Sultàn [of el-Islam] is broken.' Sâlih's wooden head was full of divining malice; and he looked that this should please me well. He found himself, in the gazette of Stambûl, so many [political, military and European] strange words, that he could not always read with understanding.

—I read to the company, how 'the Engleys sent medicines and physicians, at their proper cost, to cure the sick and wounded Moslems; besides clothing and food, and money: and that many wealthy persons had given out of their private purses very great sums' [which to the self-seeking misery of the Arabs appear to be beyond belief]! and I said to them. "Well, what think ye? those were thankworthy deeds? were not they good to the Moslemîn?" *Answer:* "We thank them not; may Ullah confound them, and all kafirs! but we give God thanks, who has moved the heathen to succour el-Islam."

When I had been more than three weeks in this desolation, I wrote on a leaf of paper, *katálny et-taab wa ej-jû'a*, 'I am slain with weariness and hunger'; and sent these words to Kenneyny.—I hoped ere long to remove, with Zâmil's allowance, to some of the friends' grounds; were it Bessàm's jeneyny, on the north-east part of the town [there is the *black stone*, mentioned by some of their ancient poets, and 'whereof, they say, Aneyza itself is named']; or the palms of the good father Yahŷa, so kind to my guiltless cause. My message was delivered: and at sunrise on the morrow came Abdullah's serving lad, who brought girdle-bread and butter, with a skin of butter-milk; and his master's word bidding me be of good comfort; and they (the friends) would ere long be able to provide for my departure.—I could not obtain a little butter-

milk (the wine of this languishing country) from the town. Sâlih answered, 'That though some hareem might be secretly milk-sellers in Aneyza, yet could not he, nor any of his household, have an hand in procuring it for me.' Some poor families of Meteyr came to pitch by the water-pits of abandoned stubbles nigh us; and I went out to seek a little milk of them for dates or medicines. Their women wondered to see the (English) colour of the stranger's hair; and said one to another, "Is this a grey-haired man, that has tinged his beard with saffron?"—"Nay, thou mayest see it is his nature; this is certainly a red-man, *min ha'l shottût*, from those rivers (of Mesopotamia); and have we not seen folk there of this hue?—but where, O man, is thy béled?"

The sheukh of Meteyr were now in Aneyza, to consult finally with Zâmil and the sheykhs for the common warfare. The Kahtân thought themselves secure, in the khála, that no townsfolk would ride against them in this burning season; and as for el-Meteyr, they set little by them as adversaries.—Zâmil sent word to those who had thelûls in the town, to be ready to mount with him on the morrow. He had "written" for this expedition "six hundred" thelûls. The ghrazzu of the confederate Beduw was "three hundred thelûls, and two hundred (led) horses."

The day after el-Meteyr set forward at mid-afternoon. But Zâmil did not ride in one company with his nomad friends: the Beduins, say the townspeople, are altogether deceitful—as we have seen in the defeat of Saûd the Waháby. And I heard that some felony of the Aarab had been suffered two years before by Aneyza! It is only Ibn Rashîd, riding among the rajajîl and villagers, who may foray in assurance with his subject Beduw.

Zâmil rode out the next day, with "more than a thousand" of the town: and they say, "When Zâmil mounts, Aneyza is confident." He left Aly to govern at home: and the shops in the sûk were shut; there would be no more buying or selling, till the expedition came home again. The morning market is not held, nor is any butcher's meat killed in these days. Although so many were in the field with Zâmil, yet 'the streets, said Sâlih, seemed full of people, so that you should not miss them!' I enquired, "And what if anyone opens his dokan—?" *Answer:* "The emir Aly would send to shut it: but if he persisted, such an one would be called before the emir, and beaten:" only small general shops need not be closed, which are held by any old broken men or widows.

The Emir writes the names of those who are to ride in a

ghrazzu; they are mostly the younger men of households able to maintain a thelûl. Military service falls upon the substantial citizens—since there can be no warfaring a-foot in the khála: we hear not that the Waháby, poor in all military discipline, had ever foot soldiers. The popular sort that remain at home, mind their daily labour; and they are a guard for the town. The Emir's sergeant summons all whose names have been enrolled to mount with Zâmil (on the morrow). Two men ride upon a warfaring thelûl; the radîf is commonly a brother, a cousin, or client [often a Beduwy] or servant of the owner.—If one who was called be hindered, he may send another upon his dromedary with a backrider. If he be not found in the muster with the Emir, and have sent none in his room, it may be overlooked in a principal person; but, in such case, any of the lesser citizens might be compelled. Zâmil was an easy man to excuse them who excused themselves; for if one said, "Wellah, Sir, for such and such causes, I cannot ride," the Emir commonly answered him, "Stay then."

It was falsely reported that the Kenneyny was in the expedition. The infirm man sent his two thelûls with riders (which may be found among the poor townsmen and Beduins). None of Rasheyd's sons were in the field: Sâlih said, "We have two cousins that have ridden for us all."—A kinsman of Zâmil, who was with him, afterward told me their strength was 800 men, and the Meteyr were 300. Some said, that Aneyza sent 200 thelûls, that is 400 riders; others said 500 men.—We may conjecture that Zâmil called for 300 thelûls of the town; and there went forth 200, with 400 men, which were about a third of all the grown male citizens; and of Meteyr rode nearly 150 tribesmen. With the town were not above 20 led mares, of sheykhly persons. Kahtân were reckoned (in their double-seeing wise) 800 men; perhaps they were as many as 400, but (as southern Aarab) possessing few firearms. They had many horses, and were rich in great cattle: it was reported, 'Their mares were 150'; but say they had 70 horses.

The townsmen rode in three troops, with the ensigns of the three great wards of Aneyza; but the town banners are five or six, when there is warfare at home.

Early in the afternoon I heard this parley in the garden, between Fáhd and a poor Meteyry,—who having no thelûl could not follow with his tribesmen. *Fáhd:* "By this they are well in the way! and please Ullah they will bring back the heads of them."—"Please Ullah! the Lord is bountiful! and kill the children from two years old and upward; and the hareem shall

lament!" I said to them, "Hold your mouths, kafirs! and worse than kafirs." *The Beduwy:* "But the Kahtân killed our children—they killed even women!" The Meteyr were come in to encamp nigh the town walls; and two small menzils of theirs were now our neighbours. These southern Aarab were such as other Beduw. I heard in their mouths the same nomad Arabic; yet I could discern that they were of foreign dîras. I saw their girbies suspended in cane-stick trivets. Some of them came to me for medicines: they seemed not to be hospitable; they saw me tolerated by Zâmil, and were not fanatical.

In these parts the town-dwellers name themselves to the Aarab, and are named of them again, *el-Moslemîn*,—a word used like *Cristiani* in the priests'-countries of Europe; first to distinguish the human generation, and then in an illiberal straitness of the religious sense. One day I saw camels feeding towards the Wady; and in the hope of drinking milk I adventured barefoot to them, over Rasheyd's stubbles and the glowing sand: and hailed the herdsmen! The weleds stood still; and when I came to them they said, after a little astonishment, "The nagas, O man, are not in milk nor, billah, our own: these be the town camels; and we are herding them for the *Moslemîn*." One said, "Auh! be'st thou the hakîm? wilt thou give me a medicine?—And if thou come to our booths when the cattle are watered, I will milk for thee mine own nâga; and I have but her: were our cattle here, the Beduins would milk for thee daily."—The long day passed; then another, which seemed without end; and a third was to me as three days: it had been told me, 'that my friends were all in the ghrazzu,'—and now Aly reigned in the town! Sâlih bade me be easy; but fair words in the Arabs are not to trust: they think it pious to persuade a man to his rest.

Tidings of this foray came to Boreyda, and messengers rode out to warn the Kahtân. Zâmil made no secret of the town warfare, which was not slackness in such a politic man, but his long-suffering prudence. 'He would give the enemies time, said Sâlih, to sue for peace':—how unlike the hawks of er-Riâth and Jebel Shammar!

—The Kahtân were lately at *el-'Ayûn;* and the ghrazzu held thither. But in the way Zâmil heard that their menzils were upon *ed-Dellamîeh*, a water between the mountain Sâk and er-Russ. The town rode all that day and much of the night also. By the next afternoon they were nigh er-Russ; and alighted to rest, and pitched their (canvas) tents and (carpet) awnings. Now they heard that the enemy was upon the wells

Dŏkhany, a march to the southward. As they rode on the morrow they met bye and bye with the Meteyr; and they all alighted together at noon.—The scouts of Meteyr brought them word, that they had seen the booths of the Aarab, upon *Dŏkhany!* and so many they could be none other than the Kahtân; who might be taken at unawares!—The young litterates of Aneyza boasted one to another at the coffee fires, "We shall fight then to-morrow upon the old field of *Jebel Kezâz*, by *Dŏkhany;* where the Tubb'a (lord the king, signeur) of el-Yémen fought against the *Wâilyîn* (sons of Wâil, that is the Annezy), —*Koleyb, sheykh Rabî'a;* and with them B. Temîm and Keys" [Kahtân against Ishmael:—that was little before the héjra]. The berg Kezâz is 'an hour' from the bed of the Wady er-Rummah.

Zâmil and the town set forward on the morrow, when the stars were yet shining: the Meteyr had mounted a while before them, and Dŏkhany was at little distance. In this quarrel it was the Beduins which should fall upon their capital foemen; and Zâmil would be at hand to support them. The town fetched a compass to envelope Kahtân from the southward.

Meteyr came upon their enemies as the day lightened: the Kahtân ran from the beyts, with their arms, sheykhs leapt upon their mares; and the people encouraged themselves with shouting. Then seeing they were beset by Meteyr they contemned them, and cried, *jàb-hum Ullah*, "A godsend!"—but this was a day of reckoning upon both parts to the dreary death. The Meteyr had "two hundred" mares under them; but they were of the less esteemed northern brood. The *Kahatîn* in the beginning were sixty horse-riders. Then thirty more horsemen joined them from another great menzil of theirs pitched at little distance. The Kahtân were now more than the ghrazzu of Meteyr, who finally gave ground.

—Then first the Kahtân looked about them; and were ware of the town bands coming on! The Kahatîn, of whom not many were fallen, shouted one to another, in suspense of heart, "Eigh! is it Ibn Rashîd?—but no! for Ibn Rashîd rides with one bârak: but these ride like townsfolk.—Ullah! they are *hâthr!*"—Now as the town approached some knew them, and cried, "These be the Kusmân!—they are the *Zuâmil* (Zamils, or the people of Zâmil)." When they saw it was so, they hasted to save their milch-camels.

—Zâmil, yet distant, seeing Beduin horsemen driving off the camels, exclaimed, "Are not these the *Moslemîn* [those of our part]?" "Nay! answered him a sheykh of Meteyr (who came riding with the town to be a shower of the way in the khála),

they are billah el-Kahtân!" The town cavaliers were too few to gallop out against them. And now the Kahtân giving themselves to save the great cattle forsook their menzil: where they left booths, household stuff, and wives and children in the power of their foemen.

The horsemen of Meteyr pursued the flying Kahtân; who turned once more and repulsed them: then the Aneyza cavaliers sallied to sustain their friends. The rest of the Meteyr, who alighted, ran in to spoil the enemies' tents.—And he and he, whose house-wives were lately pierced by the spears of Kahtân, or whose babes those fiend-like men slew, did now the like by their foemen; they thrust through as many hareem, and slit the throats of their little ones before the mothers' faces, crying to them, "Oh, wherefore did your men so with our little ones that other day!" Some frantic women ran on the spoilers with tent-staves; and the Meteyries, with weapons in their hands, and in the tempest of their blood, spared them not at all.—Thus there perished five or six wives, and as many children of Kahtân.

In their most tribulation a woman hid her husband's silver, 600 reals [that was very much for any Beduwy]! in a girby; and stript off her blue smock—all they wear besides the haggu on their hunger-starved bodies: and hanging the water-skin on her shoulder, she set her little son to ride upon the other. Then she ran from her tent with a lamentable cry, *weyléy, weylêy!* woe is me! and fled naked through the tumult of the enemies. The Meteyr, who saw it, supposed that one of the people had spoiled the woman, and thought shame to follow her; yet some called to her, to fling down that she bore on her shoulder: but she, playing the mad woman, cried out, 'She was undone!—was it not enough to strip a sheykh's daughter? and would they have even this water, which she carried for the life of her child!' Others shouted, to let the woman pass: and she fled fast, and went by them all;—and saved her good-man's fortune, with this cost of his wife's modesty.

There fell thirty men of Kahtân,—the most were slain in the flight; and of Meteyr ten.—These returned to bury their dead: but the human charity is here unknown to heap a little earth over the dead foemen!

A woman messenger came in from the flying Kahtân, to Zâmil. The town now alighted at the wells (where they would rear up the awnings and drink coffee): she sought safe conduct for some of their sheykhs, to come and speak with him; which Zâmil granted.—Then the men returned and kissing him as suppliants, they entreated him, 'since their flocks, and the tents

and stuff, were now (as he might see) in the hands of Meteyr, to suffer them to come to the water, that they might drink and not perish.' They had sweated for their lives, and that summer's day was one of greatest heat; and having no girbies, they must suffer, in flying through the desert, an extremity of thirst. But who might trust to words of Beduin enemies! and therefore they bound themselves with a solemn oath,—*Aleyk âhad Ullah wa amân Ullah, in mâ akhûnak! el-khàyin yakhûnhu Ullah*—"The covenant of the Lord be with thee, and His peace! I will not surely betray thee! who betrayeth, the Lord shall him betray."

Such was the defeat of the intruded Kahtân, lately formidable even to Ibn Rashîd. [Ibn Saûd had set upon them last summer here at Dókhany! but the Kahtân repulsed the decayed Wahâby!]—This good success was ascribed to the fortune of Zâmil: the townsmen had made no use of their weapons. The Meteyr sent messengers from the field to Ibn Rashîd, with a gift of two mares out of the booty of Kahtân.—Even Boreyda would be glad, that the malignant strange tribesmen were cast out of the country.—Many Kahtân perished in their flight through the khála: even lighter wounds, in that extremity of weariness and thirst, became mortal. They fled southward three days, lest their old foes, hearing of their calamity, should fall upon them: we heard, that some Ateyba had met with them, and taken "two hundred" of the saved milch camels. Certain of them who came in to el-Ethellah said, that they were destroyed and had lost 'an hundred men':—so dearly they bought the time past [now two full years] of their playing the wolf in Nejd!

When I asked what would become of the Kahtân? the Shuggery answered, "The Beduw are hounds,—that die not; and these are sheyatîn. They will find twenty shifts; and after a year or two be in good plight again."—"What can they do now?"—"They will milk the nâgas for food, and sell some camels in the villages, to buy themselves dates and cooking vessels. And they will not be long-time lodged on the ground, without shelter from the sun: for the hareem will shear the cattle that remain to them, and spin day and night; and in few weeks set up their new woven booths! besides the other Kahtân in the south will help them."—We heard after this, that the defeated Kahtân had made peace with the Ateybân; and reconciled themselves with Ibn Saûd! But how might they thus assure themselves? had the Kahtân promised to be confederate with them against Ibn Rashîd?

—Hayzàn was fallen! their young Absalom; 'a young man of a thievish false nature,' said his Beduin foes: it was he who

threatened me, last year, in a guest-chamber at Hâyil: Hayzàn was slain for that Meteyry sheykh, who lately fell by his hand in the north. A sheykhly kinsman of the dead sought him in the battle: they ran together; and Hayzàn was borne through the body with a deadly wide wound. The young man was very robust for a Beduwy, and his strong hand had not swerved; but his lance-thrust was fended by a shirt of mail which his foeman wore privily under his cotton tunic. That Meteyry was a manly rider upon a good horse, and after Hayzàn, he bore down other five sheykhs.—When the fortune of the day was determined by the coming of "the Zuâmil," he with his brother and his son, yet a stripling [principal sheykhs' sons soon become horsemen, and ride with their elders to the field], and a few of his Aarab, made prize of eighty milch camels! In that day he had been struck by lances and shot in the breast, eleven times; but the dints pierced not his "Davidian" shirt of antique chain work. They say, that the stroke of a gun-shot leaves upon the body fenced by such harness, only a grievous bruise.

A brother of Hayzàn, Terkey, was fallen; and their sheykhly sister. She was stripped, and thrust through with a spear!—because Kahtân had stripped and slain a Meteyry sheykh's daughter. The old Kahtân sheykh—father of these evil-starred brethren, hardly escaped upon a thelûl. Hayzân, mortally wounded, was stayed up in the saddle, in the flight, till evening; and when they came to the next *golbân* (south of Dókhany) the young sheykh gave up the ghost: and his companions cast his warm body into one of those well-pits.

In the Kahtân camp was found a poor foreigner,—a young Móghreby derwish! who committed himself to the charity of the townspeople. In the last pilgrimage he came to Mecca; and had afterward joined himself to a returning kâfily of Kusmân, hoping to go up from their country to el-Irâk. But as they marched he was lost in that immense wilderness: and some wandering Kahtân found him,—what sweetness to be found, in such extreme case, by the hand of God's providence! Yet the Kahtân who saved him, not regarding the religious bounty of the desert, made the young Moor their thrall; and constrained him to keep sheep: and as often as they approached any village they bound him, that he should not escape them.—They had so dealt with me, and worse, if (which I once purposed) I had journeyed with some of them.—The returning "Moslemîn" brought the young Moghreby with them to Aneyza, where he remained a guest in the town, until they might send him for-

ward. He had been with Kahtân since the winter, and said with simplicity, "I knew not that life, but they made me a Beduwy, and wellah I am become a Beduwy."—And in truth if one live any time with the Aarab, he will have all his life after a feeling of the desert.

—The fifth evening we saw a nomad horseman on the brow of the Nefûd, who descended to the booths: that was the first of them who returned from the warfare. Zâmil and the town came again on the morrow; and we heard them, riding home under our horizon, more than two hours, with a warlike beating of tambûrs; they arrived, in three troops, under their banners. All the Beduins came not yet: there was a wrangling among them—it is ever so, in the division of the booty. A Beduwy will challenge his own wheresoever he find it; and as Meteyr had been lately "taken" in the north by Kahtân, many a man lighted on his cattle again, in the hand of a tribesman. The same afternoon we saw sheep driven in: they were few, and the most of them had been their own. Those who now returned from the battle brought heavy tidings,—six men were fallen of the menzils nigh us! that were thirty households. As they heard it, the house-wives of the dead ran forth wailing, and overthrew their widowed booths. The Beduins removed when the morrow lightened, and returned to the khála.—This was the calamity of Kahtân! and there was peace between Boreyda and Aneyza.

Now in Aneyza the jemamîl made ready their gear; for the samn kâfily was soon to set out for Mecca. The *zemmel*, bearing camels, were fetched in from the nomads; and we saw them daily roaming at pasture in the Nefûd about us. A caravan departed in these days with dates and corn for Medina.

Zâmil and Kenneyny rode out one day to the Wady together, where Zâmil has a possession; and they proposed to return by Rasheyd's plantation, to visit Khalîl. But in the hot noon they napped under the palms: Abdullah woke quaking with ague! and they rode the next way home.

One evening there came a company of young patricians from Aneyza; to see some sheep of theirs, which the Beduin herds had brought in, with a disease in the fleece. The gallants stripped off gay kerchiefs and mantles; and standing in the well-troughs, they themselves washed their beasts. When it was night, they lay down on the Nefûd sand to sleep, before the shepherds' tents. Some of them were of the fanatical Bessàms; and with these came a younger son of the good Abdullah. The lad saluted me affectuously from his father; who sent me

word, 'that the kâfily would set out for Mecca shortly; and I should ride with Abd-er-Rahmàn (his elder son)'; I had languished now six weeks in Rasheyd's plantation.

Ere they departed on the morrow, one of the young fanatical Bessàms said to me:—"Oh that thou wouldst believe in Mohammed! Khalîl, is it true, that ye are daily looking for the coming again of the Messîh, from heaven? and if Aysa (Jesus) bid thee then believe on Mohammed, wilt thou obey him, and be a Moslem? But I am sure that the Lord Aysa will so command thee! I would that he may come quickly; and we shall see it!"—The same day there visited us the two young men of Rasheyd's kindred that had ridden in the ghrazzu: they were very swarty, and plainly of the servile blood. One of them, who had been an Ageyly in Damascus, told me that he lately bought a horse of perfect form and strength in el-Yémen, for five hundred reals; and he hoped to sell him in es-Sham for as much again. Coffee was prepared for any who visited the jeneyny, by the young sons of Rasheyd; and in these days—the last in June—they brought cool clusters of white grapes, which were ripening in the vine.

The great sheykh of Meteyr also visited me: he was sent by Zâmil. Though under the middle age, he began to have the dropsy, and could not suffer a little fatigue: the infirm man came riding softly upon a carpet, which was bound in his thelûl-saddle. The *istiska* is better known as a horse sickness among them: he knew not what ailed him,—have not all men a good understanding of the diseases and nurture of their cattle rather than of themselves and their children! he received my word with a heavy-heart. The horse sweats much, and is not less than man impatient of thirst: and the beginning of this evil may be, in both, a surfeit of cold water in a chilled skin. When he heard his malady would be long he said, "Yâ Khalîl! wilt thou not go with us? *henna rahîl*, the Aarab journey to-morrow (to their summer dîra, in the north): thou shalt lodge in my booth; and they will serve thee well. We will milk for thee: and when thou hast cured me I will also reward thee."—"Have patience in God!"—"I know that the blessing is from Ullah; but come Khalîl: thou wilt be in surety with us; and I will send thee again to Aneyza, or if it like thee better to Kuweyt or to Bosra."—"I am shortly to set out with the samn caravan."—"Well, that will be—we heard it now in the town—the ninth day from to-day; come with us, and I will send thee ere that day: thereto I plight my faith."—It had been pleasant, in this stagnant heat, to breathe the air of the khála and be free again, among the Aarab; and regaled with

léban I might recover strength. I sent therefore to ask counsel of the Kenneyny: and my friend wrote again that I could adventure with them. But the time was short, and I durst not trust in the Beduin faith.

I had passed many days of those few years whose sum is our human life, in Arabia; and was now at the midst of the Peninsula. A month!—and I might be come again to European shipping. From hence to the coast may be counted 450 desert miles, a voyage of at least twenty great marches in the uneasy camel-saddle, in the midsummer flame of the sun; which is a suffering even to the homeborn Arabs. Also my bodily languor was such now, that I might not long sit upright; besides I foresaw a final danger, since I must needs leave the Mecca kâfily at a last station before the (forbidden) city. There was come upon me besides a great disquietude: for one day twelve months before, as I entered a booth (in Wady Thirba), in the noon heat, when the Nomads slumber, I had been bitten by their greyhound, in the knee. I washed the wound; which in a few days was healed, but a red button remained; which now (justly at the year's end) broke, and became an ulcer; then many like ulcers rose upon the lower limbs (and one on the wrist of the left hand).—Ah! what horror, to die like a rabid hound in a hostile land.

The friends Kenneyny and Bessàm purchased a thelûl, in the Friday market, for my riding down to Jidda, where the beast, they thought, might fetch as much as they gave; and if no, one of their kinsmen, who was to come up from Jidda in the returning kâfily would ride home upon her.—I received then a letter from the good Bessàm: 'All (he wrote) is ready; but because of the uncivil mind [Wahâby malice] of the people he would not now be able to send me in his son's company! I must excuse it. But they had provided that I should ride in the company of Sleymàn el-Kenneyny [*v.* p. 351], to whom I might look for that which was needful [water, cooking, and the noon shelter] by the way.'—He ended in requesting me to send back a little quinine: and above his seal was written—"God's blessing be with all the faithful Moslemîn."

I sent to Zâmil asking that it might be permitted me to come one day to town, to purchase somewhat for the journey, and bid my friends farewell: but my small request could not be vouchsafed,—so much of the Wahâby misery is in the good people of Aneyza.

The husbandmen of the garden—kind as the poor are kind, when they went into Aneyza on Fridays, purchased

necessary things for me: the butcher's family showed me no hospitable service.—Hàmed el-Yehŷa came one of these last evenings, to visit me, riding upon his mare. This first of my returning friends—a little glozing in his words, excused himself, that he had not sooner come to see me. The hakîm being now about to depart, he would have medicines for his mother, who sent me his saddlebag-ful of a sort of ginger cakes (which they prepare for the caravan journeys), and scorched gobbets of fresh meat, that will last good a month. Hàmed was a manly young franklin with fresh looks, the son of his mother —but also the son of his father, of great strength, of an easy affectuous nature, inclined to be gentle and liberal: his beard was not yet begun to spring. The old mare was his own: to be a horseman also belongeth to nobility. He came well clad, as when these townsmen ride abroad; his brave silken kerchief was girded with the head-band and perfumed with attar of rose, from Mecca. The young cavalier led a foal with him, which he told me he found tied in a Kahtân booth: Hàmed brought the colt home; and said, excusing himself, 'that it had otherwise perished!' The colt now ran playing after the dry mare, as if she were his kindly dam. The mare had adopted the strange foal! and wreathing back her neck she gazed for him, and snorted softly with affection.

We supped together; and Hàmed told of their meeting with the Kahtân. He rode upon his mare, armed with a (Frankish) double gun; but complained to me that one on horseback could not re-load. This was, I answered, their loose riding upon a pad (*maârakka*); I bade him use stirrups, and he held it a good counsel.—Such was the dust of the battle, that Hàmed could not number the Kahtân tents, which he supposed might be 300. The Mecca caravans pass by Dókhany; but this year he said we should shun it, because of the fetor of the unburied carcases (of Kahtân). I enquired, if the kâfily marched through all the day's heat!—"Nay, for then the (molten) samn might leak through the butter-skins." He thought we should journey by night, for fear of Kahtân; and that our kâfily would be joined at er-Russ with the butter convoy descending from Boreyda. He sat on another hour with me, in the moonlight: Hàmed would not, he protested, that our friendship were so soon divided,—after my departure we might yet write one to the other. So mounting again; he said, 'he would ride out to the gathering place of the kâfily to bid me God-speed, on the day of our departure':—but I met with him no more.

It is the custom in these countries [*v.* Vol. I. p. 4], that all who are to journey in a kâfily should assemble at a certain place, without the town: where being mustered by the vigil of the day of their departure; when the sun is risen they will set forth.

CHAPTER XVI.

SET OUT FROM EL-KASÎM, WITH THE BUTTER CARAVAN FOR MECCA.

Abdullah el-Kenneyny—a last farewell. Sleymàn, a merchant-carrier in the kâfily. The camp at 'Auhellàn. An emir el-kâfily. *The setting-out. Noon halt. Afternoon march. The evening station. Er-Russ. The Abàn mountains. Ibrahîm, the emir. Simûm wind. The last desert villages. A watering. Beduin rafiks.* —Are not these deserts watered by the monsoon rains ? *An alarm. Caravaners and Beduins. The landscape seyls to the W. er-Rummah. Camels and cameleers. 'Afîf, a well-station. Signs of hunters. Caravan paths to Mecca.* Wady Jerrîr. *Mountain landmarks,* Thúlm *and* Khâl. *Water tasting of alum. The Harrat el-Kisshub. Thirst in the caravan. Sleymàn's opinion of English shippers. A pleasant watering-place.* El-Moy: *cries in the evening menzil.* Er-Rukkaba. *Beduins.* Sh'aara *watering.* Harrat 'Ashîry. Er-Rî'a. Es-Seyl [*Kurn el-Menâzil*]. *Head of the W. el-Humth. New aspect of Arabia. The caravaners about to enter Mecca take the ihràm. The Hathèyl. The* ashràf *descend from Mohammed. Arrive at the 'Ayn (ez-Zeyma).* Mecca is a city of the Tehâma. *The Nasrâny leaves the Nejd caravan, at the station before Mecca; and is assailed by a nomad sherîf.*

On the morrow, when the sun was setting, there came a messenger for me, from Abdullah el-Kenneyny; with the thelûl upon which I should ride to Jidda. We mounted; and Rasheyd's labourers who had left their day's toil, and the poor slave woman, approached to take my hand; and they blessed me as we rode forth. We held over to the Kenneyny's plantation: where I heard I should pass the morrow. The way was not two miles; but we arrived, after the short twilight, in the dark: there my rafîk forsook me; and I lay down in that lonely palm ground to sleep, by the well side.

At the sun-rising I saw Abdullah el-Kenneyny! who arrived riding upon an ass, before the great heat. A moment later came Abdullah el-Bessàm, on foot: "Ah! Khalîl, said he, taking my hand, we are abashed, for the things thou hast suffered, and that it should have been here! but thou knowest we were overborne by this foolish people." Kenneyny asked for more of that remedy which was good for his mother's eyes; and I distributed to them my medicines. Now came

Hàmed es-Sâfy; and these friends sat on with me till the sun was half an hour high, when they rose to return to breakfast, saying they would see me later. In the afternoon came es-Sâfy again; who would perfect his writing of English words.—None of my other friends and acquaintance came to visit the excommunicated Nasrâny.

The good Kenneyny arrived again riding upon the ass, in the cooling of the afternoon, with his son Mohammed. He was feeble to-day, as one who is spent in body and spirit; and I saw him almost trembling, whilst he sat to talk with me: and the child playing and babbling about us, Abdullah bade him be still, for he could not bear it. I entreated him to forget whatsoever inquietude my coming to Aneyza had caused him: he made no answer.

It was now evening; and Sleymàn arrived, upon a thelûl, with his little son. He was riding-by to the caravan menzil, and would speak the last words with his kinsman, who lent him money for this traffic. Abdullah called to him, to set down the child; and take up Khalîl and his bags.—I mounted with Sleymàn; and we rode through a breach of the town wall, which bounded Kenneyny's tillage. Abdullah walked thus far with us; and here we drew bridle to take leave of him: I gave hearty thanks, with the Semitic blessings; and bade this gentle and beneficent son of Temîm a long farewell. He stood sad and silent: the infirm man's mortal spirit was cut off (Cruel stars!) from that Future, wherefore he had travailed—and which we should see! [Three months later Abdullah el-Kenneyny went down in the pilgrimage to Mecca: and returned, by sea, to Bosra. But his strength failed him; and he sought in vain a better air at *Abu Shahr*, on the Persian Coast.—In the summer of the third year after, Sleymàn a younger son of Abdullah el-Bessàm, wrote to me, from Jidda; "Poor el-Kenneyny died some months ago, to our grief, at Bosra: he was a good man and very popular."]

We went on riding an hour or two in that hollow roadway worn in the Nefûd, by which I had once journeyed in the night-time in the way to Khubbera. It was dark when we came to the caravan menzil; where Sleymàn hailed his drivers, that had arrived before us, with the loads. They brought us to our place in the camp; which, for every fellowship, is where they have alighted and couched their camels. Here was a coffee fire, and I saw Sleymàn's goat-skins of samn (which were twenty-four or one ton nearly) laid by in order: four of them, each of fifteen sah (of el-Kasîm), are a camel's

burden, worth thirty reals, for which they looked to receive sixty in Mecca.—Many persons from Aneyza were passing this last night in the camp with their outfaring friends and brethren. This assembling place of the Mecca kâfily is by the outlying palms '*Auhellàn ;* where are said to be certain *ancient caves hewn in the sand-rock !* I only then heard of it, and time was not left me to search out the truth in the matter.

—But now first I learned, that no one in the caravan was going to Jidda ! they were all for Mecca. Abdullah el-Kenneyny had charged Sleymàn ; and the good Bessàm had charged his son (*Abd-er-Rahmàn*) for me, that at the station next before Mecca [whether in Wady Laymûn, or the Seyl] they should seek an '*adamy*, to convey me (without entering the *hadûd* or sacred limit) to Jidda.—The good Kenneyny, who had never ridden on pilgrimage, could not know the way ; and his perspicuous mind did not foresee my final peril, in that passage.

In our butter kâfily were 170 camels,—bearing nearly 80 tons of samn—and seventy men, of whom forty rode on thelûls, —the rest were drivers. We were sorted in small companies ; every master with his friends and hired servants. In each fellowship is carried a tent or awning, for a shelter over their heads at the noon stations, and to shadow the samn,—that is molten in the goat-skins (*jerm* pl. *jerûm*) in the hot hours : the *jerûm* must be thickly smeared within with date syrup. Each skinful, the best part of an hundredweight, is suspended by a loop (made fast at the two ends) from the saddle-tree. Sometimes a jerm bursts in the caravan journeys, and the precious humour is poured out like water upon the dust of the waste : somewhiles the bearing-camels thrust by acacia trees, and jerms are pricked and ripped by the thorny boughs. It was well that there rode a botcher in the kâfily ; who in the evening station amended the daily accidents to butter-skins and girbies.—All this samn, worth more than £2000 in Mecca, had been taken up, since the spring, in their traffic with the Beduw : the Aneyza merchants store it for the time in marble troughs.

There is an emir, named by Zâmil, over such a great town caravan : he is one of the princely kin ; and receives for every camel a real.—El-Kenneyny had obtained a letter from Zâmil, commending me to the emir ; and charging him to provide for my safety, when I should leave the kâfily "at the Ayn."—We sat on chatting about the coffee fire, till we were weary ; and then lay down to sleep there, on the Nefûd sand.

Rising with the dawn, there was yet time to drink coffee. The emir and some young Aneyza tradesmen in Mecca, that

would return with the kâfily, had remained all night in the town: they would overtake us riding upon their fleet *'omanîas*. [The thelûls of the Gulf province 'Omân or 'Amân' are of great force and stature; but less patient of famine and thirst than some lesser kinds. A good 'omanîa, worth 50 to 70 reals at Aneyza, may hardly be bought in the pilgrim season at Mecca—where they are much esteemed—for 150 reals.] When the sun was up the caravaners loaded, and set forward. We soon after fell into the Wady er-Rummah; in which we journeyed till two hours before noon: and alighted on a shaeb, *es-Shibbebîeh*, to rest out the midday heat (*yugŷilûn*). In that place are some winter granges of Aneyza, of ruinous clay building, with high-walled yards. They are inhabited by well-drivers' families, from the autumn seed time till the early harvest. Here we drew brackish water, and filled our girbies. The day's sultry heat was great; and I found under the awnings 105° F. Principal persons have canvas tents made Beduin-wise, others have awnings of Bagdad carpets. I saw but one or two round tents—bargains from the coast, and a few ragged tilts of hair-cloth [that I heard were of the Kahtân booty!] in poorer fellowships.—Sleymân el-Kenneyny's six loads of samn were partly Abdullah's: he was a jemmâl, and the beasts were his own.

It might be three o'clock ere they removed,—and the hot sun was going down from the meridian: the signal is made with a great shout of the Emir's servant, ES-SHÎ-ÎL! In the next instant all awnings are struck, the camels are led-in and couched, the caravaners carry out the heavy butter-skins; and it is a running labour, with heaving above their strength, to load on their beasts, before the kâfily is moving: for the thelûl riders are presently setting forth; and who is unready will be left in the hindward. The emir's servant stands like a shepherd before the kâfily—spreading his arms to withhold the foremost! till the rest shall be come up; or, running round, he cries out on the disobedient. Now they march; and—for the fear of the desert—the companies journey nigh together. Our path southward was in the Wady Rummah, which is a wide plain of firmer sand in the Nefûd. The Abàn mountains are in sight to the westward, covered with haze. [The Abànát may be seen, lifted up in the morning twilight, from the dunes about Aneyza.] At sun-setting we alighted by other outlying granges—that are of er-Russ, *el-Hajnowwy*, without the Wady: we were there nearly abreast of Khubbera.

Their tents are not pitched at night; but in each company the awning is now a sitting carpet under the stars; and it will be later for the master to lie on. One in every fellowship who is

cook goes out to gather sticks for fuel; another leads away the beasts to browse, for the short half-hour which rests till it is dark night. With Sleymàn went three drivers: the first of them, a poor townsman of Aneyza, played the cook in our company; another was a Beduwy.—After an hour, the supper dish (of seethed wheaten stuff) is set before us. Having eaten, we sip coffee: they sit somewhile to chat and smoke tobacco; and then wrapt in our cloaks we lie down on the sand, to sleep out the short hours which remain till toward sunrising.

An hour before the dawn we heard shouted, 'THE REMOVE!' The people rise in haste; the smouldering watch-fires are blown to a flame, and more sticks are cast on to give us light: there is a harsh hubbub of men labouring; and the ruckling and braying of a multitude of camels. Yet a minute or two, and all is up: riders are mounted; and they which remain afoot look busily about them on the dim earth, that nothing be left.—They drive forth; and a new day's march begins; to last through the long heat till evening. After three hours journeying, in the desert plain, we passed before er-Russ;—whose villagers, two generations ago, spared not to fell their palm stems for a breastwork, and manfully resisted all the assaults of Ibrahîm Pasha's army. The Emir sent a thelûl rider to the place for tidings: who returned with word, that the samn caravaners of er-Russ were gone down with the Boreyda kâfily, which had passed-by them two days before. Er-Russ (which they say is greater than Khubbera) appears as three oases lying north and south, not far asunder. In the first, *er-Ruéytha*, is the town; in the second, *er-Rafŷa*, a village and high watch-tower showing above the palms; the third and least is called *Shinàny*. Er-Russ is the last settlement southward and gate of el-Kasîm proper.—We are here at the border of the Nefûd; and bye and bye the plain is harsh gravel under our feet: we reenter that granitic and basaltic middle region of Arabia, *which lasts from the mountains of Shammar to Mecca*. The corn grounds of er-Russ are in the Wâdy er-Rummah; their palms are above.

I saw the Abànát—now half a day distant westward, to be a low jebel coast, such as Ajja, trending south. There are two mountains one behind other; and the bed of the Wâdy (there of no great width) lies betwixt them. The northern is named *el-Eswad*, and oftener *el-Esmar*, the brown and swart coloured; and the southerly, which is higher, *el-Ahmar*, the red mountain: this is perhaps granite; and that basaltic.

We came at noon to *Umm Tŷeh*, other outlying granges of er-Russ, and inhabited; where some of us, riding-in to water,

found a plot of growing tobacco! The men of Aneyza returned laughing, to tell of this adventure in the caravan menzil: for it was high noon, and the kâfily halted yonder.—From this *mogŷil* we rose early; and journeyed forth through a plain wilderness full of basaltic and grey-red granite bergs [such as we have seen in the Harb and Shammar dîras westward]. Finally when the sun was descending, with ruddy yellow light behind the Abàn mountains, we halted to encamp.

Zâmil's letter, commending me to *Ibrahîm*, the young caravan emir, was brought to me by a client of the Bessàm to-day. Ibrahîm—he succeeded his father, who till lately had been emir of the town caravans—a sister's son of Zâmil, was a manly young sheykh of twenty years, of a gallant countenance; and like Zâmil in his youth, though not of like parts: a smiling dissembler, confident and self-minded; and the Waháby rust was in his soul. Such are the most young franklins in the free oases, always masking as it were in holiday apparel: but upon any turn of fortune, you find them haply to be sordid and iniquitous Arabs. Ibrahîm receiving Zamil's letter from my hand, put it hastily into his bosom unopened; for he would read what his uncle wrote to him concerning the Nasrâny bye and bye in a corner! He showed me daily pleasant looks; and sometimes as we journeyed, seeing me drooping in the saddle, he would ride to me, and put his new-kindled galliûn in my hand: and some days, he bade me come to sup with him, in the evening menzil. The young tradesmen that returned to Mecca, where they had shops, and a few of the master-caravaners mounted on thelûls, rode with Ibrahîm, in advance of the marching kâfily: now and then they alighted to kindle a fire of sticks, and make coffee. I rode, with less fatigue, among our burden camels.—Ibrahîm told me, laughing, that he first heard of me in Kuweyt (where he then arrived with a caravan), —'That there was come a Nasrâny to Hâyil, *tûlahu thelàthy armâh*, three spears' length (they said) of stature! for certain days the stranger had not spoken! after that he found a mine for Ibn Rashîd, and then another!'—We lodged this night under the berg *el-Kîr*, little short of the peak *Jebel Kezâz*,—Dókhany being an hour distant, at our right hand; where are shallow water pits, and some ground-work of old building.

We journeyed on the morrow with the same high country about us, beset with bergs of basaltic traps and granite. [The steppe rises continually from el-Kasîm to et-Tâyif.] We came early to the brackish pits *er-Rukka*; and drew and replenished our girbies: this thick well-water was full of old wafted drop-

pings of the nomads' cattle; but who will not drink in the desert, the water of the desert, must perish. Here is a four-square clay kella, with high walls and corner towers, built by those of er-Russ, for shelter when they come hither to dig gun-salt,—wherewith the soil is always infected about old water stations. We drank and rested out an hour, but with little refreshment: for the simûm—the hot land wind—was blowing, as the breath of an oven; which is so light and emptied of oxygen, that it cannot fill the chest or freshen the blood; and there comes upon man and cattle a faintness of heart.—I felt some relief in breathing through a wetted sponge.

Remounting we left *Jebel Úmmry* at the right hand, a mountain landmark of basalt which is long in sight.—I wondered seeing before us three men in the khàla! they were wood-cutters from *Therrîeh*, a desert village few hours distant to the westward; and thereby the Aneyza caravans pass some years. Not many miles north of Therrîeh is another village, Miskeh: these are poor corn settlements, without palms,—Miskeh is the greater, where are hardly fifty houses. West of Therrîeh is a hamlet, *Thorèyih*, in the mountain *Shâba*. The people of these villages are of mixed kindred from el-Kasîm, and of the nomads, and of negro blood: others say they are old colonies of Heteym. An 'Ateyby sheykh, *Múthkir*, who rode rafîk in our caravan [his tribesmen are the Aarab of this vast wilderness], said, "those villagers are descended from Múthur." The nomads about them are sometimes Meteyr, sometimes Harb (intruded from the westward), sometimes 'Ateybân; but formerly those migrated Annezy were their neighbours that are now in the Syrian desert. [*v.* p. 400.]—Far to the eastward are other three desert villages, *es-Shaara*, *Doàdamy* and *Goayîeh*, which lie in the Haj way from Shuggera: the inhabitants are *Beny Zeyd*; and, it is said, 'their jid was a Solubby!'—Passing always through the same plain wilderness encumbered with plutonic bergs and mountains, we alighted at evening under the peak *Ferjeyn*; where also I saw some old ground-courses, of great wild stones.

On the morrow we journeyed through the same high steppe, full of sharp rocks, bergs and jebâl, of trap and granite. At noon we felt no more the fiery heat of yesterday; and I read in the aneroid that we were come to an altitude of nearly five thousand feet! where the bright summer air was light and refreshing. Now on our left hand are the mountains *Minnîeh*, at our right a considerable mountain of granite, *Tokhfa*. Our *mogýil* was by the watering *el-Ghról*, in hollow ground amidst trap mountains: that soil is green with growth

of harsh desert bushes; and here are two-fathom *golbân* of the ancients, well steyned. The water, which is sweet and light, is the only good and wholesome to drink in all this way, of fifteen journeys, between el-Kasîm and the Mecca country. —A day eastward from hence is a mountain, *Gabbily;* whose rocks are said to be hewn in strange manner.

This high wilderness is the best wild pasture land that I have seen in Arabia: the bushes are few, but it is a 'white country' overgrown with the desert grass, *nussy*.—What may be the cause that this Arabian desolation should smile more than other desolations of like soil, not far off? I enquired of the Ateyba men who rode in the kâfily with Múthkir; and they answered, *that this wilderness is sprinkled in the season by yearly showers*.—Is it not therefore because the land lies in the border of the monsoon or tropical rains? which fall heavily in the early autumn, and commonly last five or six weeks at et-Tâyif. Everywhere we see some wild growth of acacias, signs doubtless of ground-water not far under: and yet in so vast a land-breadth (of three hundred miles) there is no settlement! [This may be because the water is seldom or never sweet.] Of late years the land, lying so open to the inroads of Ibn Rashîd, has been partly abandoned by the Aarab; and the forsaken water-pits are choked, for lack of cleansing.—After the watering, we journeyed till evening: and alighted in a place called *es-She'ab*, near the basalt mountain and water *Kabshân*. The land-height is all one since yesterday.

The fifth morning we journeyed in the same high country, full of bergs, mostly granitic; and often of strange forms, as the granite rock is spread sheet-wise and even dome-wise and scale-wise: a basalt berg with a strange vein in it called 'the wolf's path' is a landmark by the way. Ere noon we crossed traces of a great ghrazzu; which was that late foray, they said, of Ibn Rashîd against 'Ateyba. [*v.* p. 427]—Ere noon there was an alarm! and the kâfily halted: some thought they had seen Aarab. All looked to their arms; many fired-off their long guns to load afresh; the weary drivers on foot, braving with their spears, began to leap and dance: the companies drew together; and the caravan advanced in better order. Sleymân, who among the first had plucked off his gun-case, rode now with lighted matchlock in his lap, cursing and grinding the teeth with malevolence. The like did the most of them; for this is the caravan fanaticism, to cry to heaven for the perdition of their natural enemies!—the human wolves of the desert. Ibrahîm sent out scouts to descry the hovering foes: who bye and bye returned with word that they found them to be

but desert trees! Then we heard it shouted, by the Emir's servant, 'To advance freely!' At our noon menzil we were still at the height of 4550 feet.—We rode in the afternoon through the like plain desert, full of standing hay, but most desolate: the basalt rocks now exceed the granites. And already two or three desert plants appeared, which were new to my eyes,—the modest blossoms of another climate: we saw no signs of human occupation. When the sun was setting they alighted in a place called *Umm Meshe'aib*; the altitude is 4500 feet. We passed to-day the highest ground of the great middle desert.—In the beginning of the twilight a meteor shone brightly about us for a moment, with a beautiful blue light; and then drooping in the sky broke into many lesser stars.

I found Múthkir in all the menzils under Ibrahîm's awning: for he alighted with the emir. The Beduin sheykh rode with us to safe-guard the caravan in all encounters with his ('Ateyba) tribesmen: and he and his two or three followers were as eyes to us in the khála.—Nevertheless the Kasîm caravaners, continually passing the main deserts from their youth, are themselves expert in land-craft. There was one among us, Sâlih (the only Arabian that I have seen cumbered with a wen in the throat), who had passed this way to and from Mecca, he thought, almost an hundred times,—that were more than four years, or fifty thousand miles of desert journeys: and he had ridden and gone not less in the north between his Kasîm town and the Gulf and river provinces. Sâlih could tell the name of every considerable rock which is seen by the long wayside. They know their paths, but not the vast wilderness beyond the landmarks.

How pleasant is the easy humour of all Beduins! in comparison with the harsher temper of townsfolk: I was bye and bye friends with Múthkir. When we spoke of the traces of Ibn Rashîd's foray, he said, "Thou hast been at Hâyil, and art a mudowwy: eigh! Khalîl, could'st thou not in some wise quit us from Ibn Rashîd—*el-Hâchim!* and we would billah reward thee: it is he who afflicts 'Ateyba." He said further, "In the [north] parts from whence we be come there are none our friends, but only Aneyza": and when I enquired, Were his Aarab good folk? he answered "Eigh!—such as the people of Aneyza." Then he asked, 'If he visited me in my béled, what things would I give him?—a mare and a maiden to wife?'—"And what wilt thou give me, Múthkir, when I alight at thy beyt?" At this word the Beduin was troubled, because his black booth of ragged hair-cloth was not very far off; so he answered, he would give me a bint, and she would be a fair one, to wife.—"But I have

given thee a mare, Múthkir."—"Well, Khalîl, I will give thee a camel. We go to Mekky, and thou to Jidda; and then whither wilt thou go?"—"To India, it may please Ullah."—Ibrahîm said, 'He had a mind to visit India with me; would I wait for him at Jidda? till his coming down again in the Haj—after four months!'

We removed an hour before dawn; and the light showed a landscape more open before us, with many acacia trees. Of all the wells hitherto there are none so deep as four fathoms: this land, said Múthkir, is full of *golbân* and waterpits of the Aarab. When it rains, he told me, the seyls die shortly in the soil; but if in any year it rain a flood, the whole steppe seyls down (westward) to the Wady er-Rummah. The country is full of cattle-paths,—it may be partly made by the wild goats and gazelles. Leaving on our right hand the cragged *J. She'aba*, wherein "are many bedûn," we passed by a tent like granite landmark, *Wareysîeh;* and came to lodge at noon between black basaltic mountains, full of peaks and of seyl strands;—on this side was *Thul'aan en-Nîr*, and on that *She'ar*.

At each midday halt the town camels are loosed out to pasture. The weary brutes roam in the desert, but hardly take anything into their parched mouths: they crop only a few mouthfuls by the way in the early morning, whilst the night coolness is yet upon the ground. The great brutes, that go fainting under their loads, sweat greatly, and for thirst continue nearly without eating till seventeen days be ended; when they are discharged at Mecca. But these beasts from Nejd suffer anew in the stagnant air of the Tehâma; where they have but few days to rest: so they endure, almost without refreshment; till they arrive again very feeble at Aneyza. Our hardened drivers [all Arabs will—somewhat faint-heartedly—bemoan the aching life of this world!] told me with groans, that their travail in the journey was very sore; one of them rode in the morning and two walked; in the afternoon one walked and two rode. The march of the Kasîm caravaners is not like the slowpaced procession of the Syrian Haj; for they drive strenuously in the summer heat, from water to water. The great desert waterings are far asunder; and they must arrive ere the fourth day, or the beasts would faint.

The caravaners, after three days, were all beside their short Semitic patience; they cry out upon their beasts with the passionate voices of men in despair. The drivers beat forward the lingering cattle, and go on goading them with the heel of their spears, execrating, lamenting and yelling with words of evil augury, *Yâ mâl et-ṭeyr—hut!* eigh! thou carrion for crows, *Yâ mâl*

eth-thubbah, eigh ! butcher's meat : if any stay an instant, to crop a stalk, they cry, *Yâ mâl ej-jû'a*, O thou hunger's own ! *Yelaan Ullah abu hâ 'l ras*, or *hâ 'l ḳalb* or *hâ 'l hulk*, May the Lord confound the father of thy head, of thy heart, of thy long halse. —Drivers of camels must have their eyes continually upon the loaded beasts : for a camel coming to any sandy place is likely to fall on his knees to wallow there, and ease his itching skin ; —and then all must go to wreck ! They discern not their food by sight alone, but in smelling ; also a camel will halt at any white stone or bleached *jella*, as if it were some blanched bone,—which if they may find at anytime they take it up in their mouth, and champ somewhile with a melancholy air ; and that is " for the saltiness ", say the Arabs. The caravaners in the march are each day of more waspish humour and fewer words ; there is naught said now but with great *by-gods :* and the drivers, whose mouths are bitter with thirst, will hardly answer each other with other than crabbed and vaunting speech ; as ' I am the son of my father ! I the brother of my little sister ! ' ' Am I the slave of thy father (that I should serve or obey thee) ? ' And an angry soul will cry out on his neighbour, *Ullah la yubârak fîk, la yujîb 'lak el-kheyr*, ' The Lord bless thee not, and send thee no good.'

The heat in our mid-day halt was 102° F. under the awnings, and rising early we made haste to come to the watering ; where we arrived two hours before the sunsetting. This is *'Afîf*, an ancient well of ten fathoms to the water, and steyned with dry building of the wild basalt blocks.—Sleymân, and the other master caravaners, had ridden out before the approaching kâfily, with their tackle ; each one contending to arrive before oth r at the well's mouth, and occupy places for the watering. When we rode-in they stood there already by their gear ; which is a thick stake pight in the ground, and made fast with stones : the head is a fork, and in that they mount their draw-reel, *maḥal*,— as the nomads use at any deep golbân, where they could not else draw water. The cord is drawn by two men running out backward ; a third standing at the well-brink receives the full bucket, as it comes up ; and runs to empty it into the camel trough,—a leather or carpet-piece spread upon a hollow, which they have scraped with stick or stone and their hands in the hard gravel soil. [Vol. I. p. 382.] When so many camels must be watered at a single *jelîb*, there is a great ado of men drawing with all their might and chanting in cadence, like the Beduw. I went to drink at the camel troughs, but they bade me beware ; ' I might chance to slip in the mire, and fall over the well brink,' which, without kerb, [as in all desert golbân] is even with the soil. The well-

drawers' task is not therefore without peril; and they are weary. At their last coming down, an unhappy man missed his footing,—and fell in! He was hastily taken up—for Arabs in the sight of such mischiefs are of a sudden and generous humanity! and many are wont from their youth to go down in all manner of wells [*v.* Vol. I. p. 138, 506: Vol. II. p. 435]:—His back was broken: and when the caravan departed, the sick man's friends laid him upon a camel; but he died in the march.—To the first at the well succeeded other drawers; and they were not all sped in three hours. This ancient well-mouth is mounded round with earth once cast up in the digging: thus the waterers, who run backward, draw easily; and the sinking sludge returns not to infect the well.

By that well side, I saw the first token of human life in this vast wilderness,—the fresh ashes of a hunters' fire! whereby lay the greatest pair of gazelle horns that I have seen at any time. The men doubtless were Solubba; and some in the kâfily had seen their asses' footprints to-day. It is a marvel even to the Arabs, how these human solitaries can live by their shooting, in the khála. The Solubby may bear besides his long matchlock only a little water; but their custom is to drink a fill of water or mereesy two hours before dawn: and then setting out, they are not athirst till noon. I now learned to do the like; and that early draught sustained me until we halted at midday, though in the meanwhile my companions had drunk thrice. —They would hardly reach me the bowl, when they poured out for themselves to drink; and then it was with grudges and cursing: if Sleymàn were out of hearing, they would even deny the Nasrâny altogether. Sleymàn, who was not good, said, "We all suffer by the way, I cannot amend it, and these are Arabs: Abdullah would find no better, were he here with his beard, (himself). See you this boy, Khalîl? he is one from the streets of Aneyza: that other (a Beduwy lad, of Annezy in the North) has slain, they say, his own father; and he (the cook) yonder! is a poor follower from the town: wellah, if I chided them, they would forsake me at the next halt!"—It were breath lost to seek to drink water in another fellowship: one day I rode by a townsman who alighted to drink; and ere he put up the bowl I asked him to pour out a little for me also. His wife had been a patient of mine, and haply he thought I might remember his debt for medicines; for hastily tying up again the neck of his girby, he affected not to know me. When I called him by name!—he could no longer refuse; but undoing the mouth of the skin, he poured me out a little of the desert water, saying, 'Such is the road and the toil, that no man remembers other; but the word is *imshy hâl-ak!* help thyself forward."—A nig-

gard of his girby is called *Bîa'a el-má*, Water-seller, by his angry neighbours. My thelûl was of little stature, wooden and weak: in walking she could not keep pace with the rest; and I had much ado to drive her forward. The beast, said Sleymàn, was hide-bound; he would make scotches in her side, when they were come down to Mecca.

I found here the night air, at the coolest, 72° F.; the deep well-water being then 79° F. The land-height is 4600 feet: there were flies and gnats about the water.—The cattle were drenched again towards morning: then we were ready to set forward, but no signal was given. The sun rose; and a little after we heard a welcome shout of the emir's servant, *El-yôm nej-î-î-îm!* We shall abide here to-day.

—There are two paths for the kâfilies going down from el-Kasîm to Mecca; the west derb with more and better waterings, —in which the butter caravan of Boreyda and er-Russ were journeying before us—is called *es-Sultâny*, the 'highway.' The middle derb, wherein we marched, is held by convoys that would pass expeditely: it is far between waterings, and there is the less likelihood of strife with Aarab summering upon any of them.—The caravaners durst not adventure to water their camels, in presence of the (fickle) Beduw: in such hap they may require the nomads to remove, who on their part will listen to the bidding of townsfolk with very evil mind. But if the Beduw be strong in number, the townspeople must make a shift to draw in haste with arms in their hands: and drive-on their half-refreshed beasts to the next cattle-pits, which in this wilderness are mostly bitter.—There is a third path, east of us, *derb Wady Sbeya*, with few and small *maweyrids;* which is trodden by flying companies of thelûl riders. Last year the good Abdullah el-Bessàm, returning home by that way from Jidda, found the well-pit choked, when he came to one of those disused waterings, *Jelîb ibn Haddîf;* and he with his fellowship laboured a day to clear it. The several derbs lie mostwhat so nigh together, that we might view their landmarks upon both sides.

'Afîf, where we rested, is an hollow ground like el-Ghrôl, encompassed by low basaltic mountains. I saw the rude basalt stones of this well's mouth in the desert, encrusted white, and deeply scored by the Nomads' soft ropes! Hereabout grows great plenty of that tall joint-grass (*thurrm*), which we have seen upon the Syrian Haj road. The fasting camels were driven out to pasture; and the 'Ateyba Beduins, companions of Múthkir, went up into the *mergab*—which was the next height of basalt—to keep watch. Great was the day's heat upon the

kerchiefed heads of them who herded the camels; for the sun which may be borne in journeying, that is whilst we are passing through the air, is intolerable even to Nomads who stand still: our Beduin hind sighed to me, "Oh! this sun!" which broiled his shallow brains. Towards evening a sign being made from the mergab! the caravan camels were hastily driven in. The scouts had descried *zôl*, as they supposed, of some Aarab: but not long after they could distinguish them to be four Solubbies, riding on asses.

We set forward from 'Afîf before the new day. When the sun came up we had left the low mountain train of *Aṭula* on our left hand; and the wilderness in advance appeared more open: it is overgrown with hay; and yet, Múthkir tells me, they have better pastures! The mountains are now few: instead of bergs and peaks, we see but rocks.—I was riding in the van; and a great white gazelle-buck stood up in his lair before us: The *thobby*, which was thickgrown as a great he-goat, after a few steps stood still, to gaze on this unwonted procession of men and camels; then he ran slowly from us. The well-mounted young gallants did off their gun-leathers; and pricked after the quarry on their crop-eared thelûls, which run jetting the long necks like birds:—to return when they were weary, from a vain pursuit! Desert hares started everywhere as we passed and ran to cower under the next bushes,—the pretty tips yet betraying them of their most long ears.

For two days southward this desert land is called *es-Shiffa*, which is counted three days wide; others say 'Es-Shiffa lies between er-Russ and 'Afîf; and all beyond is *el-Ḥázzam*, for two and a half journeys:' Múthkir holds that the Házzam and the Shiffa are one. In all this vast land-breadth I had not seen the furrow of a seyl!—Our mountain marks are now *Mérdumma*, on the left; and at our right hand three conical bergs together, *Methàlitha*. *Jebel es-Sh'eyb*, which appears beyond, lies upon the *derb es-Sultâny*: there is good water [this is *Gadyta* of the old itineraries,—*v. Die alte Georg. Arabiens;* wherein we find mentioned also *Dathyna*, that is the water-pits *Dafîna;* and *Ḳoba*, which is *Goba*, a good watering]: *J. Meshaf* stands before us. Our *mogîl* was between the mountains *'Ajjilla* and *eth-Th'al;* the site is called *Shebrûm*, a bottom ground with acacia trees, and where grows great plenty of a low prickly herb, with purple blossoms, of the same name. In this neighbourhood are cattle-pits of the Aarab, *Sh'brâmy*.

Here at the midst of the Sheffa is an head, says Múthkir (though it be little apparent), of *Wady Jerrîr*. This is the main affluent from the east country of the Wady er-Rummah;

that in some of their ancient poems is feigned to say; 'My side valleys give me to drink sip-wise; there is but Wady Jerrîr which allays my thirst,'—words that seem to witness of the (here) tropical rains! In the course of this valley, which is north-westward, are many water-holes of the Beduw. Some interpret *Rummah* 'old fretted rope' [which might be said of its much winding].—We journeyed again towards evening: the landscape is become an open plain about us; and the last mountain northward is vanished below our horizon.—Where we lodged at the sunset I found the land height to be 4100 feet.

We removed not before dawn: at sunrise I observed the same altitude, and again at mid-day; when the air under the awnings was 107° F. This open district is called *ed-D'aika*, which they interpret 'plain without bergs of mixed earth and good pasture.' Eastward we saw a far-off jebel; and the head of a solitary mountain, *Khâl*, before us. Later we passed between the *Seffua* and *'Aridân* mountains and *Thennîjib*, which is a landmark and watering-place upon the derb es-Sultâny.—Near the sunsetting we rode over a wide ground crusted with salt; and the caravan alighted beyond.

Arriving where he would encamp, the emir draws bridle and, smiting her neck, hisses to his dromedary to kneel; and the great infirm creature, with groans and bowing again the knees, will make some turns like a hound ere her couching down.—Strange is the centaur-like gaunt figure of the Arab dromedary rider regarded from the backward; for under the mantled man appears—as they were his demesurate pair of straddling (camel) legs. The master caravaners ride-in after the emir to take their menzils,—having a care that the lodgings shall be disposed in circuit: then the burden camels are driven up to their places and unloaded. The unruly camel yields to kneel, being caught by the beard: if a couched camel resist, rolling and braying, lay hold on the cartilage of his nose, and he will be all tame. We may think there is peril of his teeth, Arabs know there is none; for the great brute is of mild nature, though he show no affection to mankind. Beduins gather sappy plants and thrust them into their camels' jaws,—which I have done also a thousand times; and never heard that anyone was bitten. [I have once—in Sinai—seen a muzzled camel.] Though they snap at each other in the march it is but a feint: a grown camel has not the upper front teeth.

Our morrow's course—the tenth from Aneyza—was toward the flat-topped and black (basaltic) conical Jebel Khâl; and a swelling three-headed (granitic) mountain *Thúlm*.—The Nejd

pilgrims cry out joyfully in their journey, when they see these jebâl, 'that, thanks be to God, they are now at the midway!' In the midst is the *maweyrid Shurrma*, where we alighted three hours before mid-day: here are cattle pits, but of so bitter water, that the Kusmàn could not drink. "We shall come, they said, to another watering to-morrow." There was little left in their girbies. I chose to drink here, enforcing myself to swallow the noisome bever, rather than strive with Sleymàn's drivers: the taste was like alum. But the cooks filled up some flagging skins of 'Afîf water; and thus mingled it might serve they thought, to boil the suppers. The three shallow pits [one is choked], with water at a fathom, are dry-steyned. In the midst of our watering, the wells were drawn dry; and the rest of the thirsting camels were driven up an hour later to drink, when the water was risen in them again. The land-height is the same as in our yesterday's march.

Journeying from Shurrma, we began to cross salty bottoms; and were approaching that great vulcanic country, the *Harrat el-Kisshub*. We pass wide-lying miry grounds, encrusted with subbakha; and white as it were with hoarfrost: at other times we rode over black plutonic gravel; and I thought I saw clear pebbles shining amongst the stones. In this desert landscape, of one height and aspect, are many *sammar* (acacia) trees: but the most were sere, and I saw none grown to timber.—A coast loomed behind Khâl: "Look! Khalîl, said my companions, yonder is the Harrat el-Kisshub!" a haze dimmed the Harra mountains, which I soon perceived to be crater-hills, *hilliân*. In this march I rode by certain round shallow pits, a foot deep,

but wide as the beginning of water-holes; and lying in pairs together. I hailed one of the kâfily as he trotted by; who responded, when I showed him the place, "Here they have taken out gold!" I asked Múthkir of it in the evening: "Ay Khalîl, he answered, we find many *rasûm*, 'traces,' in our dîra,—they are of the *auellîn*."

On the morrow we removed very early to come this day to water. When the light began to spring, I saw that our course lay even with the Harra border, some miles distant. The lower parts were shrouded in the morning haze, where above I saw the tops of crater hills. The derb es-Sultâny lies for a day

and a half over this lava field. We coast it; which is better for the camels' soles, that are worn to the quick in a long voyage. [Múthkir tells me, the lavas of the *Harrat Terr'a*, which joins to the Kisshub, are so sharp that only asses may pass them: and therein are villages and palms of 'Ateyba Aarab.] A foot-sore beast must be discharged; and his load parted among them will break the backs of the other camels. Some Nejd caravaners are so much in dread of this accident, that in the halts they cure their camels' worn feet with urine.—Might not the camels be shod with leather? there is a stave in the moallakát [LEBEID, 23] which seems to show that such shoes were used by the (more ingenious) ancient Arabians.

Betwixt us and the lava country is the hard blackish crusted mire of yesterday; a flat without herb or stone, without footprint, and white with *subbakha:* tongues of this salty land stretch back eastward beyond our path. A little before noon we first saw footprints of nomad cattle, from the Harra-ward;—where-under is a good watering, in face of us. In the mid-day halt our thirst was great: the people had nothing to drink, save of that sour and black water from Shurrma; and we could not come to the wells, till nightfall, or early on the morrow. I found the heat of the air under the awnings 107° F.; and the simûm was blowing. In the caravan fellowships they eat dates in the mogŷil, and what little burghrol or temmn may be left over from their suppers. Masters and drivers sit at meat together; but to-day none could eat for thirst. I went to the awnings of Ibrahîm and Bessàm—each of them carried as many as ten girbies—to seek a fenjeyn of coffee or of water. The young men granted these sips of water and no more; for such are Arabians on the journey: I saw they had yet many full waterskins!

That nooning was short, because of the people's thirst,—and the water yet distant. As we rode forth I turned and saw my companions drinking covertly! besides they had drunk their fills in my absence, after protesting to me that there was not any; and I had thirsted all day. I thought, might I drink this once, I could suffer till the morning. I called to the fellows to pour me out a little; 'we were rafîks, and this was the will of Abdullah el-Kenneyny': but they denied me with horrible cursing; and Sleymàn made merchant's ears. I alighted, for 'need hath no peer,' and returned to take it whether they would or no. The Beduwy, wagging his club and beginning to dance, would maintain their unworthy purpose: but Sleymàn (who feared strife) bade them then pour out for Khalîl. —It was sweet water from 'Afîf, which they had kept back and hidden this second day from the Nasrâny: they had yet to

drink of it twice in the afternoon march.—Sleymàn was under the middle age, of little stature, of a sickly nature, with some sparkles of cheerful malice, and disposed to fanaticism. I had been banished from Aneyza, and among these townsmen were many of the Wahâby sort; but the most saluted me in the long marches with a friendly word, "How fares Khalîl, art thou over weary? well! we shall be soon at our journey's end." Once only I had heard an injurious word; that was in the evening rest at 'Afîf, when crossing in the dark towards Ibrahîm and Múthkir I lighted on some strange fellowship, and stumbled at the butter skins. "Whither O kafir," cried their hostile voices; but others called to them 'to hold their mouths!—and pass by, mind them not Khalîl.'

Sleymàn told me he had sometime to do with the English shippers, on the Gulf: "they were good people, and better than the Turks. Trust thy goods, quoth he, to the Engleys; for they will save thee harmless, if anything should be damaged or lost. But as for Turkish shipping, you must give to the labourers, and again ere they will receive your goods aboard; besides the officer looks for his fee, and the seamen will embezzle somewhat on the ship's voyage: but with the English you shall find right dealing and good order. And yet by Ullah, if any Engleys take service with the Osmully, they become bribe-catchers, and are worse than the Turks!"—The brazen sun, in the afternoon march, was covered with clouds: and when we had ridden in these heavenly shadows three hours, leaving the mountains *el-Kamîm* and *Hakràn* behind our backs, I saw some stir in the head of our kâfily; and thelûl-riders parted at a gallop! They hastened forward to seek some cattle-pits, lying not far beside the way. When they came to the place, every man leapt down in a water-hole, to fill his girby; where they stood up to their middles in the slimy water: each thirsty soul immediately swallowed his bowlful; and only then they stayed to consider that the water was mawkish!

This is *Hazzeym es-Seyd*, a grove of acacia trees,—very beautiful in the empty khála! and here are many cattle-pits of a fathom and a half, to the water; which rises of the rain.—Now we looked back, and saw the kâfily heading hither! the thirsty drivers had forsaken their path. Ibrahîm, when the camels were driven in, gave the word to encamp. That water was welcome more than wholesome;—the most were troubled with diarrhoea in the night. I felt no harm;—nor yesterday, after drinking the Shurrma water: which made me remember with thankful mind, that in these years spent in countries, where in a manner all suffer, I had never sickened.

In the night-time Ibrahîm sent some thelûl-riders to spy out that water before us, where we had hoped to arrive yesterday; and bring word if any Aarab were lodged upon it.—The sun rose and we yet rested in this pleasant site. And some went out with their long matchlocks amongst the thorny green trees, to shoot at doves [which haunt the *maweyrids*, but are seldom seen flying in the khála]: but by the counsel of Múthkir, Ibrahîm sent bye and bye to forbid any more firing of guns; for the sound might draw enemies upon us.—When the sun was half an hour high, we saw our scouts returning; who rode in with tidings, that they had seen only few Beduw at the water, which were 'Ateybàn; and had spoken with one they found in the desert, who invited them to come and drink milk. We remained still in our places; and the awnings were set up.—A nâga fàtir (worn out she camel) was slaughtered; and distributed among the fellowships, that had purchased the portions of meat. Three or four such slaughter-beasts were driven down in the kâfily: and in this sort the weary caravaners taste flesh-meat, every few days.

The caravan removed at noon: the salt flats reaching back to the vulcanic coast, lay always before us; and to the left the desert horizon. We passed on between the low *J. Hakràn* and the skirts of the Harra. At sunset the caravan entered a cragged bay in an outflow of the Harra: that lava rock is heavy and basaltic. Here is a watering place of many wells,—*el-Moy*, or *el-Moy She'ab*, or *Ameah Hakràn*, a principal *maurid* of the Aarab.

The Beduins were departed: yet we alighted in the twilight somewhat short of the place; for 'the country in these months is full of thieves.' But every fellowship sent one to the wells with a girby, to fetch them to drink. The caravaners now encamped in a smaller circuit, for the fear of the desert: the coffee and cooking fires were kindled; it was presently dark night, and watches were set. In each company one wakes for the rest; and they make three watches till dawn. If any pass by the dim fire-lights, or one is seen approaching, a dozen cruel throats cry out together, *Min hâtha*, 'Who is there, who?' And all the fellowships within hearing shout hideously again, *Ethbah-hu!* kill-kill him! So the beginning of the night is full of their calling and cursing; since some will cross hither and thither, to visit their friends. When I went through the camp to seek Ibrahîm and Múthkir, and the son of Bessàm; huge were the outcries, *Ethbah-hu!—Min hu hâtha?* the answer is *Ana sahib*, It is I, a friend; or *Tâyib. mâ fî shey*, It is well, there is nothing.—Sleymàn tells me, that in

their yearly pilgrimage caravan, in which is carried much merchandise and silver, they keep these night watches in all the long way of the desert.

At break of day the Kusmàn, with arms in their hands! drove the camels to water: and their labour was soon sped, for the wells were many. The kâfily departed two hours after the sunrise, the thirteenth from Aneyza. We had not met with mankind since el-Kasîm! but now a few Beduins appeared driving their cattle to water. The same steppe is about us: many heads of quartz, like glistering white heaps, are seen in this soil. We passed by a *dar*, or old worn camping-ground of the Aarab; and cattle-pits of bitter water. The high coast of the Harrat el-Kisshub trends continually with our march; I could see in it green acacias, and drift-sand banked up high from the desert: the crater-hills appeared dimly through the sunny haze. [These great lavas have overflowed plutonic rocks:—those of Kheybar and the 'Aueyrid a soil of sandstones.] The salt-flats yet lie between our caravan path and the Harra.—Such is the squalid landscape which we see in going down from Nejd to Mecca! The height of all this wilderness is 4200 feet nearly.

We halted at high noon, sun-beaten and in haste to rear-up the awnings. A Beduwy came riding to us from the wilderness upon his thelûl. The man, who was a friendly 'Ateyby, brought word that the kâfily of Boreyda was at the water *Marràn*, under the Harra yonder.—The simûm rose, in our afternoon march, and blustered from the westward. At the sun's going down we alighted for the night: but some in the caravan, hearing that cattle-pits were not far off, rode out to fill their girbies: they returned empty, for the water was bitter and tasted, they told us, of sulphur.

On the morrow, we saw everywhere traces of the Nomads. The height of the desert soil is that which I have found daily for a hundred miles behind us. Our path lies through a belt of country, *er-Rukkaba*, which the Arabs say 'is the highest in all the way, where there always meets them a cold air,'—when they come up from the (tropical) Tehâma. Notwithstanding their opinion I found the altitude at noon and before sunset no more than 4300 feet. The heat was lighter, and we look here upon a new and greener aspect of the desert; this high plain reaches south-eastward to et-Tâyif. Each day, when the sun as we journeyed was most hot over our heads, I nodded in the saddle and swooned for an hour or two: but looking up this noonday methought I saw by the sun that we were returning

backward! I thought, in those painful moments, it was a sunstroke; or that the fatigues of Arabian travel had at length troubled my understanding: but the bitter sweat on my forehead was presently turned to a dew of comfort, in the cogitation, that we were past the summer tropic; and the northing of the sun must reverse our bearings. I saw in the offing a great mountain bank, eastward, *J. Hatthon*, of the *B'goom* Aarab; and beyond is the village *Túrraba:* under the mountain are, they say, some ancient ruins. West of our path stands the black basaltic jebel, *Néfur et-Tarîk*. The Harra has vanished from our sight: before us lies the water *Mehàditha*.—This night was fresher than other: the altitude being nearly 4600 feet. At dawn I found 73° F. and chill water in the sweating girbies.

The morrow's journey lay yet over the Rukkaba, always an open plain: the height increases in the next hours to nearly five thousand feet. I saw the acacia bushes cropped close, and trodden round in the sand—by the beautiful feet of gazelles! At our mogŷil the heat under the awnings was 102° F.—In the evening march we saw sheep flocks of the Aarab; and naked children keeping them. The little Beduins—nut-brown skinned under the scourge of the southern sun—were of slender growth. We espied their camels before us: the herdsmen approached to enquire tidings; and a horseman, who sat upon his mare's bare chine, thrust boldly in among us. We saw now their black booths: these Aarab were *Sheyabîn*, of 'Ateyba. The sun was low; and turning a little aside from the nomad menzil we alighted to encamp.—And there presently came over to us some of the nomad women, who asked to buy clothing of the caravaners: but the Kusmàn said it was but to spy out our encampment, and where they might pilfer something in the night. Their keen eyes noted my whiter skin; and they asked quickly "Who he?—who is that stranger with you?"

On the morrow we journeyed in the midst of the nomad flocks—here all white fleeces. In this (now tropical) desert, I saw some solitary tall plants of a jointed and ribbed flowering cactus, *el-ghrullathî*, which is a cattle-medicine: the Aarab smear it in the nostrils of their sick camels. The soil is sand and gravel of the crystalline rocks.—Two hours before noon we rode by the head of another basaltic lava stream; and met camels of the same Sheyabîn breasting up from the maweyrid *Sh'aara*, lying nigh before us. These 'Ateyba camels are brown coloured, with a few blackish ones among them; and all of little stature: the herdsmen were free and well-spoken weleds.—Riding by a worsted booth standing alone, I saw only a Beduin wife and her child that sat within, and said *Salaam!*

she answered again with a cheerful "Welcome—welcome."—In approaching nomads, our caravaners—ever in distrust of the desert folk—unsling their long guns, draw off the leathers, blow the matches; and ride with the weapons ready on their knees.

Before us is a solitary black jebel, *Biss*, which is perhaps of basalt.—And now we see again the main Harra; that we are approaching, to water at Sh'aara. Múthkir tells me, 'the great Harrat el-Kisshub is of a round figure [some say, It is one to two days to go over]; and that the Kisshub is not solitary, but a member of the train of Harras between Mecca and Medina: the Kisshub and the Ahràr el-Medina are not widely separated.' There met us a slender Beduin lad coming up after the cattle; and beautiful was the face of that young waterer, in his Mecca tunic of blue!—but to Northern eyes it is the woman's colour: the black locks hanged down dishevelled upon his man-maidenly shoulders. "Hoy, weled! (cries our rude Annezy driver, who as a Beduwy hated all Beduw not his tribesfolk).—I say fellows, is this one a male or a female?" The poor weled's heart swelled with a vehement disdain; his ingenuous eyes looked fiercely upon us, and almost he burst out to weep.—Sh'aara, where we now arrived, is a bay in the Harra that is here called *A'ashiry*. The end of the lava, thirty feet in height, I found to overlie granite rock,—which is whitish, slacked, and crumbling, with the suffered heat: the head of lava has stayed at the edge of the granite reef. Sh'aara is a sh'aeb or seyl-strand which they reckon to the *Wady Adzîz* and *Wady el-'Agîg*. Here are many narrow-mouthed wells of the ancients, and dry-steyned with lava stones; but some are choked. We heard from the Aarab that the Boreyda caravan watered here last noon: since yesterday the desert paths are one. I found the altitude, 4900 feet.

The caravaners passed this night under arms. Our slumbers were full of shouted alarms, and the firing of matchlocks; so that we lay in jeopardy of our own shot, till the morning. If any Beduin thief were taken they would hale him to the Emir's tent; and his punishment, they told me, would be "to beat him to death." Almost daily there is somewhat missed in the kâfily; and very likely when we mounted ere day it was left behind upon the dark earth.—In the next menzil the owner, standing up in his place, will shout, through his hollow hands, 'that he has lost such a thing; which if anyone have found, let him now restore it, and remember Ullah.'

Some of the Beduins came to us in the morning; who as soon as they eyed me, enquired very earnestly what man I were. Our caravaners asked them of the price of samn

in Mecca. When we removed, after watering again the camels, a Beduin pressed hardily through the kâfily: he was ill clad as the best of them, but of comely carriage beside the harsh conditions of drudging townsfolk. Our bold-tongued Annezy driver cursed the father that begat him, and bade him stand off! but the 'Ateyby drew out his cutlass to the half and, with a smile of the Beduin urbanity, went on among them: he was not afraid of townlings in his own dîra. We journeyed again: and the coast of the Harra appeared riding high upon the plain at our right hand. We found a child herding lambs, who had no clothes, but a girdle of leathern thongs. [Afterward I saw hareem wearing the like over their smocks: it may be a South Arabian guise of the *haggu*.] The child wept that he and his lambs were overtaken by so great a company of strangers: but stoutly gathering his little flock, he drove aside and turned his blubbered cheeks from us.

Here we passed beyond the large and pleasant plains of Nejd; and entered a craggy mountain region of traps and basalts, *er-Rî'a*, where the altitude is nearly 5000 feet. [*Rî'a* we have seen to signify a gap and wild passage in the jebel,—I find no like word in our lowland language.] In the Rî'a grow certain gnarled bushes, *nèbba*, which I had seen last in the limestone hills of Syria: and we passed by the blackened sites of (Mecca) charcoal burners. Further in this strait we rode by cairns: some of them, which show a rude building, might be sepulchres of principal persons in old time,—the Rî'a is a passage betwixt great regions. If I asked any in the caravan, What be these heaps? they answered, "Works of the kafirs that were in the land before the Moslemîn:—how Khalîl! were they not of thy people?" Others said, "They are of the Beny Helál."

From this passage we ascended to the left, by a steep scyl, encumbered with rocks and acacia trees. Not much above, is a narrow brow; where I saw a cairn, and courses of old dry building; and read under my cloak the altitude 5500 feet, which is the greatest in all the road. There sat Ibrahîm with his companions; and the emir's servant stood telling the camels—passing one by one, which he noted in a paper; for upon every camel (as said) is levied a real. Few steps further the way descended again, by another torrent.—I looked in vain for ancient scored inscriptions: here are but hard traps and grey-red granite, with basalt veins.

The aspect of this country is direful. We were descending to Mecca—now not far off—and I knew not by what adventure I

should live or might die on the morrow: there was not anyone of much regard in all the caravan company. Sleymân's good-will was mostwhat of the thought, that he must answer for the Nasrâny, to his kinsman Abdullah. Abd-er-Rahmân was my friend in the kâfily,—in that he obeyed his good father: he was amiable in himself; and his was not a vulgar mind, but *mesquin*. I felt by his answers to-day, that he was full of care in my behalf.

It was noon when we came forth upon a high soil, straitened betwixt mountains, like a broad upland wady. This ground, from which the Nejd caravans go down in a march or two short stages, to Mecca, is called *es-Seyl:* I found the height to be 5060 feet.—The great Wady el-Humth whereunto seyls the Harb country on both sides, and the Harras between Mecca and Tebûk, is said to spring from the Wady Laymûn [*v.* Vol. I. p. 174], which lies a little below, on the right hand: the altitude considered, this is not impossible.

We have passed from Nejd; and here is another nature of Arabia! We rode a mile in the narrow *Seyl* plain, by thickets of rushy grass, of man's height! with much growth of peppermint [*v.* p. 399]; and on little leas,—for this herbage is browsed by the caravan camels which pass-by daily between Mecca and Tâyif. Now the kâfily halted, and we alighted: digging here with their hands they find at a span deep the pure rain water. From hence I heard to be but a march to Tâyif: and some prudent and honest persons in the kâfily persuaded me to go thither, saying, 'It was likely we should find some Mecca cameleers ascending to et-Tâyif, and they would commit me to them,—so I might arrive at et-Tâyif this night; and they heard the Sherîf (of Mecca) was now at et-Tâyif: and when I should be come thither, if I asked it of the Sherîf, he would send me down safely to Jidda.'

—What pleasure to visit Tâyif! the Eden of Mecca, with sweet and cool air, and running water; where are gardens of roses, and vineyards and orchards. But these excellencies are magnified in the common speech, for I heard some of the Kusmân saying, 'They tell wonders of et-Tâyif!—well, we have been there; and one will find it to be less than the report.' —The maladies of Arabia had increased in me by the way; the lower limbs were already full of the ulcers, that are called *hub* or *bîzr* or *bethra et-támr*, 'the date button,' on the Persian Gulf coast [because they rise commonly near the time of date harvest]. The boil, which is like the Aleppo button, is known in many parts of the Arabic world,—in Barbary, in

Egypt (' Nile sores ') ; and in India (' Delhi boil ') : it is everywhere ascribed to the drinking of unwholesome water. The flat sores may be washed with carbolic acid, and anointed with fish oil ; but the evil will run its course, there is no remedy : the time with me was nearly five months.—Sores springing of themselves are common among the Beduw. [*Comp.* also Deut. xxviii. 35.] For such it seemed better to descend immediately to Jidda ; also I rolled in my heart, that which I had read of (old) Mecca Sherîfs : besides, were it well for me to go to et-Tâyif, why had not el-Bessàm—who had praised to me the goodness of the late Sherîf—given me such counsel at Aneyza ? Now there sat a new Sherîf : he is also Emir of Mecca ; and I could not know that he would be just to a Nasrâny.

The Kusmàn were busy here to bathe themselves, and put off their secular clothing : and it was time, for the tunics of the drivers and masters were already of a rusty leaden hue, by their daily lifting the loads of butterskins.—Sitting at the water-holes, each one helped other, pouring full bowls over his neighbour's head. And then, every man taking from his bundle two or three yards of new calico or towel stuff, they girded themselves. This is the *ihràm*, or pilgrims' loin-cloth, which covers them to the knee ; and a lap may be cast over the shoulder. They are henceforth bare-headed and half-naked ; and in this guise must every soul enter the sacred precincts : but if one be of the town or garrison, it is his duty only after a certain absence. In the men of our Nejd caravan, a company of butter-chandlers, that descend yearly with this merchandise, could be no fresh transports of heart. They see but fatigues before them in the Holy City ; and I heard some say, ' that the heat now in Mekky [with clouded simûm weather] would be intolerable ' : they are all day in the sûks, to sell their wares ; and in the sultry nights they taste no refreshing, until they be come again hither. The fellowships would lodge in hired chambers : those few persons in the caravan who were tradesmen in the City would go home ; and so would the son of Bessàm : his good father had a house in town ; and an old slave-woman was left there, to keep it.

This is a worn camping-ground of many generations of pilgrims and caravaners ; and in summer the noon station of passengers between the Holy City and et-Tâyif. Foul rákhams were hawking up and down ; and I thought I saw mortar clods in this desert place, and some old substruction of brick building !—My Aneyza friends tell me, that this is the old station *Kurn el-menâzil ;* which they interpret of the inter-

lacing stays of the ancient booths, standing many together in little space. I went barefoot upon the pleasant sward in the mid-day sun,—which at this height is temperate; for what sweetness it is, after years passed in droughty countries, to tread again upon the green sod! Only the Nasrâny remained clad among them; yet none of the Kusmàn barked upon me: they were themselves about to arrive at Mecca; and I might seem to them a friend, in comparison with the malignant Beduin people of this country [*el-Haṭhèyl*].

I found Bessàm's son, girded only in the ihràm, sitting under his awning. "Khalîl, quoth he, yonder—by good fortune! are some cameleers from et-Tâyif: I have spoken with one of them; and the man—who is known—is willing to convey thee to Jidda."—"And who do I see with them?"—"They are *Jáwwa*. [Java pilgrims so much despised by the Arabians: for the Malay faces seem to them hardly human! I have heard Amm Mohammed say at Kheybar, 'Though I were to spend my lifetime in the *Béled ej-Jáwwa*, I could not—! wellah I could not wive with any of their hareem.' Those religious strangers had been at Tâyif, to visit the Sherîf; and the time was at hand of their going-up, in the 'little pilgrimage,' to Medina.] Khalîl, the adventure is from Ullah: wellah I am in doubt if we may find anyone at *el-'Ayn*, to accompany thee to the coast. And I must leave the kâfily ere the next halt; for we (the young companions with Ibrahîm) will ride this night to Mecca; and not to-morrow in the sun, because we are bare-headed. Shall we send for Sleymàn, and call the cameleer?—but, Khalîl, agree with him quickly; for we are about to depart, and will leave thee here."

—That cameleer was a young man of wretched aspect! one of the multitude of pack-beast carriers of the Arabic countries, whose sordid lives are consumed with daily misery of slender fare and broken nights on the road. In his wooden head seemed to harbour no better than the wit of a camel, so barrenly he spoke. *Abd-er-Rahmàn:* "And from the 'Ayn carry this passenger to Jidda, by the Wâdy Fâtima."—"I will carry him by Mecca, it is the nigher way." *Abd-er-Rahmàn, and Sleymàn:* "Nay, nay! but by the Wâdy.—Abd-er-Rahmàn added; This one goes not to Mecca,"—words which he spoke with a fanatical strangeness, that betrayed my life; and thereto Sleymàn rolled his head! So that the dull cameleer began to imagine there must be somewhat amiss!—he gaped on him who should be his charge, and wondered to see me so white a man! I cut short the words of such tepid friends: I would ride from the 'Ayn in one course to Jidda, whereas the drudge asked many days. The camels of this country are feeble, and of not

much greater stature than horses. Such camels move the Nejd men's derision: they say, the Mecca cameleers' march is *mîthil, en-nimml*, 'at the ants' pace.'

That jemmâl departed malcontent, and often regarding me, whom he saw to be unlike any of the kinds of pilgrims. [As he went he asked in our kâfily, what man I were; and some answered him, of their natural malice and treachery, *A Nasrâny!* When he heard that, the fellow said '*Wullah-Bullah*, he would not have conveyed me,—no, not for an hundred reals'!] "Khalîl, there was a good occasion, but thou hast let it pass!" quoth Abd-er-Rahmàn.—"And is it to such a pitiful fellow you would commend my life, one that could not shield me from an insult,—is this the man of your confidence? one whom I find to be unknown to all here: I might as well ride alone to Jidda." *Sleymàn*: "Khalîl, wheresoever you ride in these parts, they will know by your saddle-frame that you are come from the east [Middle Nejd]."—And likewise the camel-furnitures of these lowland Mecca caravaners seemed to us to be of a strange ill fashion.

Whilst we were speaking Ibrahîm's servant shouted to remove! The now half-naked and bare-headed caravaners loaded hastily: riders mounted; and the Nejd kâfily set forward.—We were descending to Mecca! and some of the rude drivers *yulubbûn* [the devout cry of the pilgrims at Arafât]; that is, looking to heaven they say aloud *Lubbeyk! Lubbeyk!* 'to do Thy will, to do Thy will (O Lord)!' This was not a cheerful song in my ears: my life was also in doubt for those worse than unwary words of the son of Bessàm. Such tidings spread apace and kindle the cruel flame of fanaticism; yet I hoped, as we had set out before them, that we should arrive at the 'Ayn ere that unlucky Mecca jemmâl. I asked our Annezy driver, why he craked so? And he—"Auh! how fares Khalîl? to-morrow we shall be in Mekky! and thus we cry, because our voyage is almost ended,—Lubbeyk-lubbeyk!"

The iḥràm or pilgrims' loin-cloth remains doubtless from the antique religions of the Kaaba. I have found a tradition among Beduins, that a loin-cloth of stuff which they call *yémeny* was their ancient clothing.—Women entering the sacred borders are likewise to be girded with the iḥràm; but in the religion of Islam they cover themselves with a sheet-like veil. Even the soldiery riding in the (Syrian or Egyptian) Haj caravans, and the officers and the Pasha himself take the iḥràm: they enter the town like bathing men,—there is none excused. [The pilgrims must remain thus half-naked in Mecca certain days; and may not cover themselves by night! until their

turning again from Arafát.] At Mecca there is, nearly all months, a tropical heat: and perhaps the pilgrims suffer less from chills, even when the pilgrimage is made in winter, than from the sun poring upon their weak pates, wont to be covered with heavy coifs and turbans. But if the health of anyone may not bear it, the Lord is pitiful, it is remitted to him; and let him sacrifice a sheep at Mecca.

I saw another in our kâfily who had not taken the ihràm,—a sickly young trader, lately returned from Bosra, to visit his Kasîm home; and now he went down, with a little merchandise, to Mecca. The young man had learned, in fifteen years' sojourning in the north, to despise Nejd, "Are they not (he laughed to me) a fanatic and foolish people? ha-ha! they wear no shoes, and are like the Beduins. I am a stranger, Khalîl, as thou art, and have not put on the ihràm, I might take cold; and it is but to kill a sheep at Mekky." I perceived in his illiberal nicety and lying, and his clay visage, that he was not of the ingenuous blood. He had brought down a strange piece of merchandise in our kâfily, a white ass of Mesopotamia: and looked to have a double price for her in Mecca,—where, as in other cities of the Arabic East, the ass is a riding-beast for grave and considerable persons. [*confer* Judg. v. 10.] I said to Abd-er-Rahmàn, who was weakly, "And why hast thou taken the ihràm?" He answered, 'that if he felt the worse by the way, he would put on his clothing again; and sacrifice a sheep in Mecca.'—These are not pilgrims who visit the sacred city: they perform only the ordinary devotion at the Kaaba; and then they will clothe themselves, to go about their affairs.

From the Seyl we descend continually in a stony valley-bed betwixt black plutonic mountains, and half a mile wide: it is a vast seyl-bottom of grit and rolling stones, with a few acacia trees. This landscape brought the Scandinavian *fjelde*, earlier well-known to me, to my remembrance. The carcase of the planet is alike, everywhere: it is but the outward clothing that is diverse,—the gift of the sun and rain. They know none other name for this iron valley than *Wady es-Seyl*. In all yonder horrid mountains are *Aarab Haṭhèyl* [gentile pl. *el-Heṭheylân*],—an ancient name; and it is said of them in the country, "they are a lineage by themselves, and not of kindred with the neighbour tribes." When Mecca and Tâyif cameleers meet with strangers coming down from Nejd, they will commonly warn them with such passing words, "*Ware the Haṭhèyl! they are robbers.*"—The valley way was trodden down by camels' feet! The Boreyda caravan had passed before us with two hundred

camels,—but here I saw the footprints of a thousand! I knew not that this is the Mecca highway to Tâyif, where there go-by many trains of camels daily. When the sun was setting we alighted—our last menzil—among the great stones of the torrent-valley. The height was now only 3700 feet.

—It had been provided by the good Bessàm, in case none other could be found at the station before Mecca, that his own man (who served his son Abd-er-Rahmàn by the way) should ride down with me to Jidda. Abd-er-Rahmàn now called this servant; but the fellow, who had said "Ay-ay" daily in our long voyage, now answered with *lilla*, 'nay-nay—thus the Arabs do commonly fail you at the time!—He would ride, quoth he, with the rest to Mecca.' Abd-er-Rahmàn was much displeased and troubled; his man's answer confounded us. "Why then didst thou promise to ride with Khalîl? go now, I entreat thee, said he; and Khalîl's payment is ready: thou canst not say nay." Likewise Ibrahîm the Emir persuaded the man;—but he had no authority to compel him. The fellow answered shortly, "I am free, and I go not to Jidda!" and so he left us. Then Ibrahîm sent for another in the kâfily, a poor man of good understanding: and when he came he bade him ride with Khalîl to Jidda; but he beginning to excuse himself, they said, "Nothing hastens thee, for a day or two, to be at Mecca; only set a price,—and no nay!" He asked five reals; and with this slender assurance they dismissed him: "Let me, I said, bind the man, by paying him earnest-money." Ibrahîm answered, "There is no need to-night;—in the morning!" I knew then in my heart that this was a brittle covenant; and had learned to put no trust in the evening promises of Arabs.—"Yâ Múthkir! let one of your Beduins ride with me to Jidda."—"Well, Khalîl, if that might help thee; but they know not the way." Ibrahîm, Abd-er-Rahmân and the young companions were to mount presently, after supper, and ride to Mecca,—and then they would abandon me in this sinister passage. I understood later, that they had deferred riding till the morning light:—which came all too soon! And then we set forward.

It needed not that I should await that Promiser of overnight; who had no thoughts of fulfilling Ibrahîm and Abd-er-Rahmàn's words,—and they knew this. Though to-day was the seventeenth of our long marches from Aneyza; yet, in the sameness of the landscape, it seemed to me, until yesterday, when we passed es-Sh'aara, as if we had stood still.—The caravan would be at Mecca by mid-day: I must leave them now in an hour, and nothing was provided.

We passed by a few Beduins who were moving upward:

light-bodied, black-skinned and hungry looking wretches: their poor stuff was loaded upon the little camels of this country. I saw the desolate valley-sides hoary with standing hay—these mountains lie under the autumn (moonsoon) rains—and among the steep rocks were mountain sheep of the nomads; all white fleeces, and of other kind than the great sheep in Nejd. Now in the midst of the wady we passed through a grove of a tree-like strange canker weed (*el-'esha*), full of green puff-leaves! the leafy bubbles, big as grape-shot, hang in noisome-looking clusters, and enclose a roll of seed. This herb is of no service, they say, to man or cattle; but the country people gather the sap, and sell it, for a medicine, to the Persian pilgrims; and the Beduins make charcoal of the light stems for their gunpowder. There met us a train of passengers, ascending to Tâyif, who had set out this night from Mecca. The hareem were seated in litters, like bedsteads with an awning, charged as a houdah upon camel-back: they seemed much better to ride-in than the side cradles of Syria.

I was now to pass a circuit in whose pretended divine law is no refuge for the alien; whose people shut up the ways of the common earth; and where any felon of theirs in comparison with a Nasrâny is one of the people of Ullah. I had looked to my pistol in the night; and taken store of loose shot about me; since I had no thought of assenting to a fond religion. If my hard adventure were to break through barbarous opposition; there lay thirty leagues before me, to pass upon this wooden thelûl, to the coast; by unknown paths, in valleys inhabited by *ashrâf* [sherîfs], the seed of Mohammed.—I would follow down the seyl-strands, which must needs lead out upon the seabord. But I had no food nor water; and there was no strength left in me.—Ibrahîm who trotted by, gazed wistfully under my kerchief; and wondered (like a heartless Arab) to see me ride with tranquillity. He enquired, "How I did? and quoth he, seest thou yonder bent of the Wâdy? when we arrive there, we shall be in sight of *'Ayn ez-Zeyma*."—"And wilt thou then provide for me, as may befall?"—"Ay, Khalîl;" and he rode further: I saw not Abd-er-Rahmân! he was in the van with the companions.

The thelûl of one who was riding a little before me fell on a stone, and put a limb out of joint,—an accident which is without remedy! Then the next riders made lots hastily for the meat; and dismounting, they ran-in to cut the fallen beast's throat: and began with their knives to hack the not fully dead carcase. In this haste and straitness, they carved the flesh in the skin; and every weary man hied with what gore-dropping gobbet

his hand had gotten, to hang it at his saddle bow ; and that should be their supper-meat at Mecca ! they re-mounted immediately, and hastened forward. Between the fall of the thelûl, and an end of their butchery, the caravan camels had not marched above two hundred paces !—Now I saw the clay banks of 'Ayn ez-Zeyma ! green with thúra ;—and where, I thought, in few minutes, my body might be likewise made a bloody spectacle. We rode over a banked channel in which a spring is led from one to the other valley-side. Besides the fields of corn, here are but few orchards ; and a dozen stems of sickly palms ; the rest were dead for fault of watering : the people of the hamlet are Hathèyl. I read the altitude, under my cloak, 2780 feet.

Here is not the Hejâz, but the Tehâma ; and, according to all Arabians, *Mecca is a city of the Tehâma.* Mecca is closed in by mountains, which pertain to this which we should call a middle region ; nevertheless the heads of those lowland jebâl (whose border may be seen from the sea) reach not to the brow of Nejd. [At el-Héjr, we found all that to be called Tehâma which lies W. of the Aueyrid, although at first 3000 feet high, and encumbered with mountains : *v.* Vol. I. p. 417.]

In the (southern) valley-side stands a great clay kella, now ruinous ; which was a fort of the old Wahâbies, to keep this gate of Nejd : and here I saw a first coffee-station *Kahwa* (vulg. *Gahwa*) of the Mecca country. This hospice is but a shelter of rude clay walling and posts, with a loose thatch of palm branches cast up.—Therein sat Ibrahîm and the thelûl riders of our kâfily ; when I arrived tardily, with the loaded camels. Sleymàn el-Kenneyny coming forth led up my riding-beast by the bridle to this open inn. The Kusmàn called *Khalîl !* and I alighted ; but Abd-er-Rahmàn met me with a careful face.—I heard a savage voice within say, " *He shall be a Moslem :* " and saw it was some man of the country,—who drew out his bright *khánjar !* " Nay ! answered the Kusmàn, nay ! not so." I went in, and sat down by Ibrahîm : and Abd-er-Rahmàn whispered to me, " It is a godsend, that we have found one here who is from our house at Jidda ! for this young man, *Abd-el-Azîz*, is a nephew of my father. He was going up, with a load of carpets, to et-Tâyif ; but I have engaged him to return with thee to Jidda : only give him a present,—three reals. Khalîl, it has been difficult !—for some in the Kahwa would make trouble : they heard last night of the coming of a Nasrâny ; but by good adventure a principal slave of the Sherîf is here, who has made all well for you. Come with me and thank him : and we (of the kâfily) must depart immediately. "—I found a venerable negro sitting on the ground ; who rose to

take me by the hand: his name was *Ma'abûb*. Ibrahîm, Sleymàn, and the rest of the Kusmàn now went out to mount their thelûls; when I looked again they had ridden away. The son of Bessàm remained with me, who cried, "Mount! and Abd-el-Azîz mount behind Khalîl!"—"Let me first fill the girby." "There is water lower in the valley, only mount." "Mount, man!" I said; and as he was up I struck-on the thelûl: but there was no spirit in the jaded beast, when a short trot had saved me.

I heard a voice of ill augury behind us, "Dismount, dismount!—Let me alone I say, and I will kill the kafir." I looked round, and saw him of the knife very nigh upon us; who with the blade in his hand, now laid hold on the bridle.—"Ho! Jew, come down! ho! Nasrâny (yells this fiend); I say down!" I was for moving on; and but my dromedary was weak I had then overthrown him, and outgone that danger. Other persons were coming,—"*Nôkh, nôkh!* cries Abd-er-Rahmàn, make her kneel and alight! Khalîl." This I did without show of reluctance. He of the knife approached me, with teeth set fast, "to slay, he hissed, the Yahûdy-Nasrâny"; but the servitor of the sherîf, who hastened to us, entreated him to hold his hand.—I whispered then to the son of Bessàm, "Go call back some of the kâfily with their guns; and let see if the guest of Aneyza may not pass. Can these arrest me in a public way, without the *hadûd?*" (borders of the sacred township). But he whispered, "Only say, Khalîl, thou art a Moslem, it is but a word, to appease them; and to-morrow thou wilt be at Jidda: thou thyself seest—! and wellah I am in dread that some of these will kill thee."—"If it please God I will pass, whether they will or no." "Eigh Khalîl! said he in that demiss voice of the Arabs, when the tide is turning against them, what can I do? I must ride after the kâfily; look! I am left behind."—He mounted without more; and forsook his father's friend among murderers.

A throng of loitering Mecca cameleers, that (after their night march) were here resting-out the hot hours, had come from the Kahwa, with some idle persons of the hamlet, to see this novelty. They gathered in a row before me, about thirty together, clad in tunics of blue cotton. I saw the butcherly sword-knife, with metal scabbard, of the country, *jambîeh*, shining in all their greasy leathern girdles. Those Mecca faces were black as the hues of the damned, in the day of doom: the men stood silent, and holding their swarthy hands to their weapons.

The servitor of the Sherîf (who was infirm and old), went back out of the sun, to sit down. And after this short respite the mad wretch came with his knife again and his cry, 'that he would slay the Yahûdy-Nasrâny'; and I remained standing silently.

The villain was a sherîf; for thus I had heard Maabûb name him: these persons of the seed of Mohammed 'are not to be spoken against,' and have a privilege, in the public opinion, above the common lot of mankind. The Mecca cameleers seemed not to encourage him; but much less were they on my part. [The sherîf was a nomad: his fellows in this violence were one or two thievish Hathèylies of the hamlet; and a camel driver, his rafîk, who was a Beduwy. His purpose and theirs was, having murdered the kafir—a deed also of "religious" merit! to possess the thelûl, and my things.]

When he came thus with his knife, and saw me stand still, with a hand in my bosom, he stayed with wonder and discouragement. Commonly among three Arabians is one mediator; their spirits are soon spent, and indifferent bystanders incline to lenity and good counsel: I waited therefore that some would open his mouth on my behalf!—but there was no man. I looked in the scelerat's eyes; and totter-headed, as are so many poor nomads, he might not abide it; but, heaving up his khánjar, he fetched a great breath (he was infirm, as are not few in that barren life, at the middle age) and made feints with the weapon at my chest; so with a sigh he brought down his arm and drew it to him again. Then he lifted the knife and measured his stroke: he was an undergrown man; and watching his eyes I hoped to parry the stab on my left arm,—though I stood but faintly on my feet, I might strike him away with the other hand; and when wounded justly defend myself with my pistol, and break through them. Maabûb had risen, and came lamely again in haste; and drew away the robber sherîf: and holding him by the hand, "What is this, he said, sherîf Sâlem? you promised me to do nothing by violence! Remember Jidda bombarded!—and that was for the blood of some of this stranger's people; take heed what thou doest. They are the Engleys, who for one that is slain of them send great battleships; and beat down a city. And thinkest thou our lord the Sherîf would spare thee, a bringer of these troubles upon him? —Do thou nothing against the life of this person, who is guilty of no crime, neither was he found within the precincts of Mecca. —No! sherîf Sâlem, for *Hasseyn* (the Sherîf Emir of Mecca) our master's sake. Is the stranger a Nasrâny? he never denied it: be there not Nasâra at Jidda?"

Maabûb made him promise peace. Nevertheless the wolvish nomad sherîf was not so, with a word, to be disappointed of his prey: for when the old negro went back to his shelter, he approached anew with the knife; and swore by Ullah that now would he murder the Nasrâny. Maabûb seeing that, cried to

him, to remember his right mind! and the bystanders made as though they would hinder him. Sâlem being no longer countenanced by them, and his spirits beginning to faint—so God gives to the shrewd cow a short horn—suffered himself to be persuaded. But leaping to the thelûl, which was all he levelled at, "At least, cries he, this is *nâhab*, rapine!" He flung down my coverlet from the saddle, and began to lift the great bags. Then one of his companions snatched my headband and kerchief; but others blamed him. A light-footed Hathèyly ran to his house with the coverlet; others (from the backward) plucked at my mantle: the Mecca cameleers stood still in this hurly-burly. I took all in patience; and having no more need, here under the tropic, I let go my cloak also. Maabûb came limping again towards us. He took my saddle-bags to himself; and dragging them apart, made me now sit by him. Sâlem repenting—when he saw the booty gone from him—that he had not killed the stranger, drew his knife anew; and made toward me, with hard-set (but halting) resolution appearing in his squalid visage, and crying out, that he would put to death the Yahûdy-Nasrâny: but now the bystanders withheld him. *Maabûb:* "I tell thee, Sherîf Sâlem, that if thou have any cause against this stranger, it must be laid before our lord the Sherîf; thou may'st do nothing violently."—"Oh! but this is one who would have stolen through our lord's country."—"Thou canst accuse him; he must in any wise go before our lord Hasseyn. I commit him to thee Sâlem, *teslîm*, in trust: bring him safely to Hasseyn, at et-Tâyif." The rest about us assenting to Maabûb's reasons, Sâlem yielded,—saying, "I hope it may please the Sherîf to hang this Nasrâny, or cut off his head; and that he will bestow upon me the thelûl."—Notwithstanding the fatigue and danger of returning on my steps, it seemed to make some amends that I should visit et-Tâyif.

CHAPTER XVII.

TÂYIF. THE SHERÎF, EMIR OF MECCA.

Maabûb and Sâlem. The Nasrâny captive. Troubled day at the 'Ayn. Night journey with caravaners. Return to es-Seyl. The Seyl station. The Nasrâny assailed again. A Mecca pilgrimage. An unworthy Bessâm. A former acquaintance. 'Okatz. The path beyond to et-Tâyif. Night journey. Alight at a sherif's cottage near Tâyif. Poor women of the blood of Mohammed. Aspect of et-Tâyif. The town. The Nasrâny is guest of a Turkish officer. Evening audience of the Sherîf. Sherîf Hasseyn, Emir of Mecca. The Sherîf's brother Abdillah. Turkish officers' coffee-club. A bethel stone. Zeyd, a Bîshy. Harb villages and kindreds. Sâlem brings again his booty. A Turkish dinner. "What meat is for the health." Three bethels. Mid-day shelter in an orchard.

Thus, Maabûb who had appeased the storm, committed me to the wolf! He made the thieves bring the things that they had snatched from me; but they were so nimble that all could not be recovered. The great bags were laid again upon the weary thelûl, which was led back with us; and the throng of camel-men dispersed to the Kahwa shadows and their old repose. —Maabûb left me with the mad sherîf! and I knew not whither he went.

Sâlem, rolling his wooden head with the soberness of a robber bound over to keep the peace, said now, 'It were best to lock up my bags.' He found a storehouse, at the Kahwa sheds; and laid them in there, and fastened the door, leaving me to sit on the threshold: the shadow of the lintel was as much as might cover my head from the noonday sun.—He eyed me wistfully. "Well, Sâlem (I said), how now? I hope we may yet be friends." "Wellah, quoth he—after a silence, I thought to have slain thee to-day!"—The ungracious nomad hated my life, because of the booty; for afterward he showed himself to be little curious of my religion! Sâlem called me now more friendly, "Khalîl, Khalîl!" and not Nasrâny.

—He left me awhile; and there came young men of the place to gaze on the Nasrâny, as if it were some perilous beast

that had been taken in the toils. "Akhs!—look at him! this is he, who had almost slipped through our hands. What think ye?—he will be hanged? or will they cut his throat?—Auh! come and see! here he sits, Ullah curse his father!—Thou cursed one! akhs! was it thus thou wouldst steal through the béled of the Moslemîn?" Some asked me, "And if any of us came to the land of the Nasâra, would your people put us to death with torments?"—Such being their opinion of us, they in comparison showed me a forbearance and humanity! After them came one saying, he heard I was a hakîm; and could I cure his old wound? I bade him return at evening and I would dress it. "Thou wilt not be here then!" cries the savage wretch,—with what meaning I could not tell. Whatsoever I answered, they said it was not so; "for thou art a kafir, the son of a hound, and dost lie." It did their hearts good to gainsay the Nasrâny; and in so doing it seemed to them they confuted his pestilent religion.

I was a passenger, I told them, with a general passport of the Sultan's government. One who came then from the Kahwa cried out, 'that he would know whether I were verily from the part of the Dowla, or a Muskôvy',—the man was like one who had been a soldier: I let him have my papers; and he went away with them: but soon returning the fellow said, 'I lied like a false Nasrâny, the writings were not such as I affirmed.' Then the ruffian—for this was all his drift—demanded with flagrant eyes, 'Had I money?'—a perilous word! so many of them are made robbers by misery, the Mother of misdeed.—When Sâlem came again they questioned me continually of the thelûl; greedily desiring that this might become their booty. I answered shortly, 'It is the Bessàms'.'—'He says *el-Bessàm!* are not the Bessàm great merchants? and wellah *melûk*, like the princes, at Jidda!'

—Sâlem, who was returning from a visit to Mecca, had heard by adventure at the Kahwa station, of the coming down of a Nasrâny: at first I thought he had it from some in the Boreyda caravan. "It was not from them of Boreyda, he answered,—Ullah confound all the Kusmàn! that bring us kafirs: and billah last year we turned back the Boreyda kâfily from this place."—The Kasîm kâfilies sometimes, and commonly the caravans from Ibn Rashîd's country, pass down to Mecca by the Wady Laymûn. I supposed that Sâlem had some charge here; and he pretended, 'that the oversight of the station had been committed to him by the Sherîf.'—Sâlem was a nomad sherîf going home to his menzil: but he would not that I

should call him Beduwy. I have since found the nomad sherîfs take it very hardly if any name them Beduw; and much less would the ashràf that are settled in villages be named *fellahín*. Such plain speech is too blunt in their noble hearing: a nomad sherîf told me this friendly,—"It is not well, he said, for they are ashràf."

Now Sâlem bade me rise, and led to an arbour of boughs, in whose shadow some of the camel-men were slumbering out the hot mid-day. Still was the air in this Tehâma valley, and I could not put off my cloak, which covered the pistol; yet I felt no extreme heat. When Sâlem and the rest were sleeping, a poor old woman crept in; who had somewhat to say to me, for she asked aloud, 'Could I speak Hindy?' Perhaps she was a bondservant going up with a Mecca family to et-Tâyif,—the Harameyn are full of Moslems of the Hindostany speech: it might be she was of India. [In the Nejd quarter of Jidda is a spital of such poor Indian creatures.] Some negro bondsmen, that returned from their field labour, came about the door to look in upon me: I said to them, 'Who robbed you from your friends, and your own land?—I am an Engleysy, and had we met with them that carried you over the sea, we had set you free, and given you palms in a béled of ours.' The poor black men answered in such Arabic as they could, 'They had heard tell of it;' and they began to chat between them in their African language.—One of the light sleepers startled! and sat up; and rolling his eyes he swore by Ullah, 'He had lost through the Engleys, that took and burned a ship of his partners.' I told them we had a treaty with the Sooltân to suppress slavery. 'I lied, responded more than one ferocious voice; when, Nasrâny, did the Sooltân forbid slavery?' 'Nay, he may speak the truth, said another; for the Nasâra lie not.'—'But he lies!' exclaimed he of the burned ship.—'By this you may know if I lie;—when I come to Jidda, bring a bondman to my Konsulato: and let thy bondservant say he would be free, and he shall be free indeed!'—'Dog! cries the fellow, thou liar!—*are there not thousands of slaves at Jidda, that every day are bought and sold?* wherefore, thou dog! be they not all made free? if thou sayest sooth:' and he ground the teeth, and shook his villain hands in my face.

Sâlem wakened late, when the most had departed: only a few simple persons loitered before our door; and some were bold to enter. He rose up full of angry words against them. 'Away with you! he cries, Ullah curse you all together; Old woman, long is thy tongue—what! should a concubine make

talk:—and up, go forth, thou slave! Ullah curse thy father! shall a bondman come in hither?'—This holy seed of Mohammed had leave to curse the poor lay people. But he showed now a fair-weather countenance to me his prisoner: perhaps the sweet sleep had helped his madman's brains. Sâlem even sent for a little milk for me (which they will sell here, so nigh the city): but he made me pay for it excessively; besides a real for a bottle of hay, not worth sixpence, which they strewed down to my thelûl and their camels. Dry grass from the valley-sides above, twisted rope-wise (as we see in the Neapolitan country), is sold at this station to the cameleers.

It was now mid-afternoon: an ancient man entered; and he spoke long and earnestly with Sâlem. He allowed it just to take a kafir's life, but perilous: 'the booty also was good he said, but to take it were perilous; ay, all this, quoth the honest grey-beard, striking my camel-bags with his stick, is *tóm'a* (pelf). But thou Sâlem bring him before Hasseyn, and put not thyself in danger.' *Sâlem:* "Ay wellah, it is all tóm'a; but what is the most tóm'a of all?—is it not the Nasrâny's face? look on him! is not this tóm'a?" I rallied the old man (who was perhaps an Hathèyly of the hamlet, or a sherîf) for his opinion, 'that the Nasâra are God's adversaries.' His wits were not nimble; and he listened a moment to my words,—then he answered soberly, "I can have no dealings with a kafir, except thou repent:" so he turned from me, and said to Sâlem, "Eigh! how plausible be these Nasrânies! but beware of them, Sâlem! I will tell thee a thing,—it was in the Egyptian times. There came hither a hakîm with the soldiery: wellah Sâlem, I found him sitting in one of the orchards yonder!—*Salaam aleyk!* quoth he, and I unwittingly answered, *Aleykom es-salaam!*—afterward I heard he was a Nasrâny! akhs!—but this is certain, that one Moslem may chase ten Nasâra, or a score of them; which is ofttimes seen, and even an hundred together; and Sâlem it is *íthin* (by the permission of) *Ullah!*" "Well, I hope Hasseyn will bestow on me the thelûl!" was Sâlem's nomad-like answer.

—Seeing some loads of India rice, for Tâyif, that were set down before the Kahwa, I found an argument to the capacity of the rude camel-men; and touching them with my stick enquired, "What sacks be these? and the letters on them? if any of you (ignorant persons) could read letters? Shall I tell you?—this is rice of the Engleys, in sacks of the Engleys; and the marks are words of the Engleys. Ye go well clad!—though only hareem wear this blue colour in the north! but what tunics are these?—I tell you, the cotton on your backs was

spun and wove in mills of the Engleys. Ye have not considered that ye are fed in part and clothed by the Engleys!" Some contradicted; the most found that I said well. Such talk helped to drive the time, disarmed their insolence, and damped the murderous mind in Sâlem. But what that miscreant rolled in his lunatic spirit concerning me I could not tell: I had caught some suspicion that they would murder me in this place. If I asked of our going to Tâyif, his head might turn, and I should see his knife again; and I knew not what were become of Maabûb.—They count thirty hours from hence to et-Tâyif, for their ant-paced camel trains: it seemed unlikely that such a hyena could so long abstain from blood.

Late in the day he came to me with Maabûb and Abd-el-Azîz; who had rested in another part of the kahwa!—surely if there had been right worth in them (there was none in Abd-el-Azîz), they had not left me alone in this case. Maabûb told me, I should depart at evening with the caravan men; and so he left me again. Then Sâlem, with a mock zeal, would have an inventory taken of my goods—and see the spoil! he called some of the unlettered cameleers to be witnesses. I drew out all that was in my bags, and cast it before them: but "*El-f'lûs, el-f'lûs!* cries Sâlem with ferocious insistance, thy money! thy money! that there may be afterward no question, —show it all to me, Nasrâny!"—"Well, reach me that medicine box; and here, I said, are my few reals wrapped in a cloth!"

The camel-men gathered sticks; and made watch fires: they took flour and water, and kneaded dough, and baked *'abûd* under the ashes; for it was toward evening. At length I saw this daylight almost spent: then the men rose, and lifted the loads upon their beasts. These town caravaners' camels march in a train, all tied, as in Syria.—My bags also were laid upon the Bessâm's thelûl: and Sâlem made me mount with his companion, *Fheyd*, the Beduin, or half-Beduin master of these camels.—"Mount in the shidâd! Khalîl Nasrâny." [But thus the radîf might stab me from the backward, in the night!] I said, I would sit back-rider; and was too weary to maintain myself in the saddle. My words prevailed! for all Arabs tender the infirmity of human life,—even in their enemies. Yet Sâlem was a perilous coxcomb; for if anyone reviled the Nasrâny in his hearing, he made me cats' eyes and felt for his knife again.

In this wise we departed; and the Nasrâny would be hanged, as they supposed, by just judgment of the Sherîf, at et-Tâyif: all night we should pace upward to the height of the Seyl. Fheyd was in the saddle; and the villain, in his superstition,

was adread of the *Nasrâny!* Though malignant, and yet more greedy, there remained a human kindness in him; for understanding that I was thirsty he dismounted, and went to his camels to fetch me water. Though I heard he was of the Nomads, and his manners were such, yet he spoke nearly that bastard Arabic of the great government towns, Damascus, Bagdad, Mecca. But unreasonable was his impatience, because I a weary man could not strike forward the jaded thelûl to his liking,—he thought that the Nasrâny lingered to escape from them!

A little before us marched some Mecca passengers to et-Tâyif, with camel-litters. That convoy was a man's household: the goodman, swarthy as the people of India and under the middle age, was a wealthy merchant in Mecca. He went beside his hareem on foot, in his white tunic only and turban; to stretch his tawny limbs—which were very well made—and breathe himself in the mountain air. [The heat in Mecca was such, that a young Turkish army surgeon, whom I saw at et-Tâyif, told me he had marked there, in these days, 46° C.] Our train of nine camels drew slowly by them: but when the smooth Mecca merchant heard that the stranger riding with the camel-men was a Nasrâny, he cried, "Akhs! a Nasrâny in these parts!" and with the horrid inurbanity of their (jealous) religion, he added, "Ullah curse his father!" and stared on me with a face worthy of the koran!

The caravan men rode on their pack-beasts eating their poor suppers, of the bread they had made. Sâlem, who lay stretched nomad-wise on a camel, reached me a piece, as I went by him; which beginning to eat I bade him remember, "that from henceforth there was bread and salt between us,—and see, I said, that thou art not false, Sâlem."—"Nay, wellah, I am not *khayin*, no Khalîl." The sickly wretch suffered old visceral pains, which may have been a cause of his splenetic humour.—He bye and bye blamed my nodding; and bade me sit fast. "Awake, Khalîl! and look up! Close not thine eyes all this night!—I tell thee thou mayest not slumber a moment; these are perilous passages and full of thieves,—the Hathèyi! that steal on sleepers: awake! thou must not sleep." The camels now marched more slowly; for the drivers lay slumbering upon their loads: thus we passed upward through the weary night. Fheyd left riding with me at midnight, when he went to stretch himself on the back of one of his train of nine camels; and a driver lad succeeded him. Thus these unhappy men slumber two nights in three: and yawn out the daylight hours,—which are too hot for their loaded beasts—at the 'Ayn station or at the Seyl.

The camels march on of themselves, at the ants' pace.—"Khalîl! quoth the driver lad, who now sat in my saddle, beware of thieves!" Towards morning, we both nodded and slumbered, and the thelûl wandering from the path carried us under a thorny acacia:—happy I was, in these often adventures of night-travelling in Arabia, never to have hurt an eye! My tunic was rent!—I waked; and looking round saw one on foot come nigh behind us.—"What is that?" quoth the strange man, and leaping up he snatched at the worsted girdle which I wore in riding! I shook my fellow-rider awake, and struck on the thelûl; and asked the raw lad, 'If that man were one of the cameleers?'—"Didst thou not see him among them? but this is a thief and would have thy money." The jaded thelûl trotted a few paces and stayed. The man was presently nigh behind me again: his purpose might be to pull me down; but were he an Hathèyly or what else, I could not tell. If I struck him, and the fellow was a cameleer, would they not say, 'that the Nasrâny had beaten a Moslem?' He would not go back; and the lad in the saddle was heavy with sleep. I found no better rede than to show him my pistol—but I took this for an extreme ill fortune: so he went his way.—I heard we should rest at the rising of the morning star: the planet was an hour high, and the day dawning when we reached the Seyl ground; where I alighted with Sâlem, under the spreading boughs of a great old acacia tree.

There are many such menzil trees and shadows of rocks, in that open station, where is no Kahwa: we lay down to slumber, and bye and bye the sun rose. The sun comes up with heat in this latitude; and the sleeper must shift his place, as the shadows wear round. "Khalîl (quoth the tormentor) what is this much slumbering?—but the thing that thou hast at thy breast, what is it? show it all to me."—"I have showed you all in my saddle-bags; it is infamous to search a man's person."—"Aha! said a hoarse voice behind me, he has a pistol; and he would have shot at me last night."—It was a great mishap, that this wretch should be one of the cameleers; and the persons about me were of such hardened malice in their wayworn lives, that I could not waken in them any honourable human sense. *Sâlem:* "Show me, without more, all that thou hast with thee there (in thy bosom)!"—There came about us more than a dozen cameleers.

The mad sherîf had the knife again in his hand! and his old gall rising, "Show me all that thou hast, cries he, and leave nothing; or now will I kill thee."—Where was Maabûb? whom

I had not seen since yester-evening: in him was the faintness and ineptitude of Arab friends.—"Remember the bread and salt which we have eaten together, Sâlem!"—"Show it all to me, or now by Ullah I will slay thee with this knife." More by-standers gathered from the shadowing places: some of them cried out, "Let us hack him in morsels, the cursed one! what hinders?—fellows, let us hack him in morsels!"—"Have patience a moment, and send these away." Sâlem, lifting his knife, cried, "Except thou show me all at the instant, I will slay thee!" But rising and a little retiring from them I said, "Let none think to take away my pistol!"—which I drew from my bosom.

What should I do now? the world was before me; I thought, Shall I fire, if the miscreants come upon me; and no shot amiss? I might in the first horror reload,—my thelûl was at hand: and if I could break away from more than a score of persons, what then?—repass the Rî'a, and seek Sh'aara again? where 'Ateybân often come-in to water; which failing I might ride at adventure: and though I met with no man in the wilderness, in two or three days, it were easier to end thus than to be presently rent in pieces. I stood between my jaded thelûl, that could not have saved her rider, and the sordid crew of camel-men advancing, to close me in: they had no fire-arms.—Fheyd approached, and I gave back pace for pace: he opened his arms to embrace me!—there was but a moment, I must slay him, or render the weapon, my only defence; and my life would be at the discretion of these wretches.—I bade him come forward boldly. There was not time to shake out the shot, the pistol was yet suspended from my neck, by a strong lace: I offered the butt to his hands. —Fheyd seized the weapon! they were now in assurance of their lives and the booty: he snatched the cord and burst it. Then came his companion Sâlem; and they spoiled me of all that I had; and first my aneroid came into their brutish hands; then my purse, that the black-hearted Siruân had long worn in his Turkish bosom at Kheybar.—Sâlem feeling no reals therein gave it over to his confederate Fheyd; to whom fell also my pocket thermometer: which when they found to be but a toy of wood and glass, he restored it to me again, protesting with nefarious solemnity, that other than this he had nothing of mine! Then these robbers sat down to divide the prey in their hands. The lookers-on showed a cruel countenance still; and reviling and threatening me, seemed to await Sâlem's rising, to begin 'hewing in pieces the Nasrâny.'

Sâlem and his confederate Fheyd were the most dangerous

Arabs that I have met with; for the natural humanity of the Arabians was corrupted in them, by the strong contagion of the government towns.—I saw how impudently the robber sherîf attributed all the best of the stealth to himself! Sâlem turned over the pistol-machine in his hand: such Turks' tools he had seen before at Mecca. But as he numbered the ends of the bullets in the chambers, the miscreant was dismayed; and thanked his God, which had delivered him from these six deaths! He considered the perilous instrument, and gazed on me; and seemed to balance in his heart, whether he should not prove its shooting against the Nasrâny. "Akhs—akhs! cried some hard hostile voices, look how he carried this pistol to kill the Moslemîn! Come now and we will hew him piecemeal:—how those accursed Nasrânies are full of wicked wiles!—O thou! how many Moslems hast thou killed with that pistol?" "My friends, I have not fired it in the land of the Arabs.—Sâlem, remember 'Ayn ez-Zeyma! thou camest with a knife to kill me, but did I turn it against thee? Render therefore thanks to Ullah! and remember the bread and the salt, Sâlem."

—He bade his drudge Fheyd, shoot off the pistol; and I dreaded he might make me his mark. Fheyd fired the first shots in the air: the chambers had been loaded nearly two years; but one after another they were shot off,—and that was with a wonderful resonance! in this silent place of rocks. Sâlem said, rising, "Leave one of them!" This last shot he reserved for me; and I felt it miserable to die here by their barbarous hands without defence. "Fheyd, he said again, is all sure?—and one remains?"

Sâlem glared upon me, and perhaps had indignation, that I did not say, *dakhîlak:* the tranquillity of the kafir troubled him. When he was weary, he went to sit down and called me, "Sit, quoth he, beside me."—"You hear the savage words of these persons; remember, Sâlem, you must answer for me to the Sherîf."—"The Sherîf will hang thee, Nasrâny! Ullah curse the Yahûd and Nasarâ." Some of the camel-men said, "Thou wast safe in thine own country, thou mightest have continued there; but since thou art come into the land of the Moslemîn, God has delivered thee into our hands to die:—so perish all the Nasâra! and be burned in hell with your father, Sheytân." "Look! I said to them, good fellows—for the most fault is your ignorance, ye think I shall be hanged to-morrow: but what if the Sherîf esteem me more than you all, who revile me to-day! If you deal cruelly with me, you will be called to an account. Believe my words! Hasseyn will receive me as one of the ullema; but with you men of the

people, his subjects, he will deal without regard." "Thou shalt be hanged, they cried again, O thou cursed one!" and after this they dispersed to their several halting places.

—Soon afterward there came over to us the Mecca burgess; who now had alighted under some trees at little distance. From this smooth personage, a flower of merchants in the holy city —though I appealed to his better mind, that he should speak to Sâlem, I could not draw a human word; and he abstained from evil. He gazed his fill; and forsook me to go again to his hareem. I watched him depart, and the robber sherîf was upbraiding me, that I had "hidden" the things and my pistol! —in this I received a shock! and became numbed to the world: I sat in a swoon and felt that my body rocked and shivered; and thought now, they had mortally wounded me with a knife, or shot! for I could not hear, I saw light thick and confusedly. But coming slowly to myself, so soon as I might see ground I saw there no blood: I felt a numbness and deadness at the nape of the neck. Afterward I knew that Fheyd had inhumanly struck me there with his driving-stick,—and again, with all his force.

I looked up and found them sitting by me. I said faintly, "Why have you done this?" *Fheyd:* "Because thou didst withhold the pistol." "Is the pistol mine or thine? I might have shot thee dead! but I remembered the mercy of Ullah." A caravaner sat by us eating,—one that ceased not to rail against me: he was the man who assailed me in the night, and had brought so much mischief upon me. I suddenly caught his hand with the bread; and putting some in my mouth, I said to him, "Enough, man! there is bread and salt between us." The wretch allowed it, and said not another word. I have never found any but Sâlem a truce-breaker of the bread and salt,—but he was of the spirituality.

—There came one riding to us on an ass! it was Abd-el-Azîz! He and Maabûb had heard the shots, as they sat resting at some distance yonder! For they, who were journeying together to et-Tâyif, had arrived here in the night-time; and I was not aware of it. Maabûb now sent this young man (unworthy of the name of Bessàm) to know what the shots meant, and what were become of the Nasrâny,—whether he yet lived? Abd-el-Azîz seeing the pistol in Sâlem's hands and his prisoner alive, asked, 'Wherefore had he taken away the man's pistol?' I said to him, "You see how these ignorant men threaten me: speak some word to them for thine uncle Abdullah's sake." But he, with sour fanatical looks; "Am I a Frenjy?"—and mounting again, he rode out of sight.

After these haps; Sâlem having now the spoil in his hands, and fearing to lose it again at et-Tâyif, had a mind to send me down to Jidda, on the Bessàm's thelûl.—"Ha! Khalîl, we are become brothers; Khalîl, are we not now good friends? there is nothing more betwixt us. What sayest thou? wilt thou then that we send thee to Jidda, and I myself ride with thee on the thelûl?"—But I answered, "I go to visit the Sherîf, at Tâyif; and you to accuse me there, and clear yourselves before him; at Jidda you would be put in prison." Some bystanders cried, "Let him go to et-Tâyif."

—A messenger returned from Maabûb, bidding Sâlem, Khalîl and Fheyd come to him. As we went I looked back, and saw Fheyd busy to rifle my camel-bags!—after that he followed us. The young Bessàm was sitting under the shadow of some rocks with Maabûb.—"Are you men? quoth Maabûb, are you men? who have so dealt with this stranger!" I told him how they robbed me, and what I had suffered at their hands: I was yet (and long afterward) stunned by the blows on the neck. *Maabûb:* "Sherîf Sâlem, thou art to bring this stranger to our lord Hasseyn at et-Tâyif, and do him no wrong by the way. How canst thou rob and wound one who is committed to thy trust, like the worst Beduin thieves? but I think verily that none of the Beduw would do the like." *Sâlem:* "Is not this a Nasrâny? he might kill us all by the way; we did but take his pistol, because we were afraid." *Maabûb:* "Have you taken his silver from him and his other things, because ye were afraid?—I know thee, Sâlem! but thou wilt have to give account to our lord the Sherîf:"—so he dismissed us; and we returned to our place.

It came into my mind, bye and bye, to go again to Maabûb: the sand was as burning coals under my bare feet, so that after every few steps I must fall on my knees to taste a moment's relief.—Maabûb was Umbrella-bearer of the Sherîf; and an old faithful servitor of his brother, the late Sherîf. "Wherefore, I asked, had he so strangely forsaken me hitherto? Or how could he commit me to that murderous Sâlem! whom he himself called *a mad sherîf;* did he look to see me alive at Tâyif! —I am now without defence, at the next turn he may stab me; do thou therefore ride with me on the thelûl!"—"Khalîl, because of an infirmity [sarcocele] I cannot mount in a saddle." When I said, I would requite his pains, the worthy negro answered, "That be far from me! for it is my duty, which I owe to our lord, the Sherîf: but if thou have a remedy for my disease, I pray thee, remember me at et-Tâyif."—The young Bessàm had fever, with a daily crisis. It came on him at noon; and then

he who lately would not speak a word to shelter the Frenjy's life, with a puling voice (as they are craven and unmanly), besought me to succour him. I answered, 'At et-Tâyif!' Had he aided me at the first, for his good uncle's sake, I had not now been too faint to seek for remedies. I promised, if he would ride with me to-night, to give him a medicine to cut the fever, to-morrow: but Arabs put no trust in distant promises.

It drew to the mid-afternoon, when I heard we should remove; and then the foolish young Bessàm bade me rise and help to load the carpets on his camel. I did not deny him; but had not much strength; and Maabûb, blaming the rashness of the young man, would have me sit still in the shadow.—Maabûb rode seated on the load of carpets; and when the camel arose under him, the heavy old negro was nigh falling. Once more I asked him, not to forsake me; and to remember how many were the dark hours before us on the road.

I returned hastily to our menzil tree. The caravaners had departed; and the robber sherîf, who remained with the thelûl, was chafing at my delay: he mounted in the saddle, and I mounted again back-rider.—Sâlem had a new companion, who rode along with us, one Ibrahîm of Medina, lately landed at Jidda; and who would soon ride homeward in the 'little pilgrimage.' Ibrahîm hearing what countryman I was began to say, "That an Engleysy came in the vessel with him to Jidda;—who was wellah a good and perfect Moslem! yesterday he entered Mecca, and performed his devotion:—and this Engleysy that I tell you of, sherîf Sâlem, is now sojourning at Mecca, to visit the holy places."—Ibrahîm was one who lying under our awning tree, where he had arrived late, had many times disdained me, crying out despitefully, "Dog! dog! thou dog!" But as we rode he began to smile upon the Nasrâny betwixt friendly and fiendly: at last quoth he, "Thou wast at Hâyil; and dost thou not remember me?—I have spoken with thee there; and thou art Khalîl."—How strange are these meetings again in the immensity of empty Arabia! but there is much resort to Hâyil: and I had passed a long month there. The light-bodied Arabian will journey, upon his thelûl, at foot-pace, hundreds of leagues for no great purpose: and little more troubles him than the remembrance that he is absent from his household and children. "Thou hast known me then a long time in these countries; now say on before these strangers, if thou canst allege aught against me."—"Well none, but thy misreligion."

Ibrahîm rode upon a dromedary; his back-rider was an envenomed cameleer; who at every pause of their words shook

his stick at me: and when he walked he would sometimes leap two paces, as it were to run upon the kafir. There was a danger in Sâlem's seeing another do me wrong,—that in such he would not be out-done, and I might see his knife again: so I said to Ibrahîm (and stroked my beard), "By thy beard, man! and for our old acquaintance at Hâyil—!" Ibrahîm acknowledged the token; and began to show the Nasrâny a more friendly countenance. "Ibrahîm, did you hear that the Engleys are a bad people?" "Nay, *kullesh tâyib*, good every whit."—"Are they the Sultan's friends, or foes?"—"His friends: the Engleys help him in the wars." *Sâlem:* "Well Khalîl, let this pass; but tell me, what is the religion of the Nasâra? I thought surely it was some horrible thing!"—"Fear God and love thy neighbour, this is the Christian religion,—the way of Aysa bin-Miriam, from the Spirit of Ullah."—"Who is Aysa?—hast thou heard this name, Ibrahîm?"—"Ullah curse Aysa and the father of Aysa, cries Ibrahîm's radîf. Akhs! what have we to do with thy religion, Nasrâny?" Ibrahîm answered him very soberly, "But thou with this word makest thyself a kafir, blaspheming a prophet of the prophets of Ullah!" The cameleer answered, half-aghast, "The Lord be my refuge!—I knew not that Aysa was a prophet of the Lord!" "What think'st thou, Sâlem?"—"Wellah Khalîl, I cannot tell: but how sayest thou, *Spirit of Ullah!*—is this your kafir talk?"—"You may read it in the koran,—say, Ibrahîm?"—"Ay indeed, Khalîl."

There were many passengers in the way; some of whom bestowed on me an execration as we rode-by them, and Sâlem lent his doting ears to all their idle speech: his mind wavered at every new word.—"Do not listen to them, Sâlem, it is they who are the Nasâra!" He answered, like a Nomad, "Ay billah, they are Beduw and kafirs;—but such is their ignorance in these parts!" Ibrahîm's radîf could not wholly forget his malevolence; and Sâlem's brains were beginning again to unsettle: for when I said, "But of all this ye shall be better instructed to-morrow:" he cried out, "Thou liest like a false Nasrâny, the Sherîf will cut off thy head to-morrow, or hang thee:—and, Ibrahîm, I hope that our lord will recompense me with the thelûl."

We came to a seyl bed, of granite-grit, with some growth of pleasant herbs and peppermints; and where holes may be digged to the sweet water with the hands. Here the afternoon wayfarers to Tâyif alight, to drink and wash themselves to prayerward. [This site is said to be *'Okâtz*, the yearly parliament and vaunting place of the tribes of Arabia before Islâm: the

altitude is between 5000 and 6000 feet.] As we halted Abd-el-Aziz and Maabûb journeyed by us; and I went to ask the young Bessâm if he would ride with me to-night,—and I would reward him? He excused himself, because of the fever: but that did not hinder his riding upon an ass.—Sâlem was very busy-headed to know what I had spoken with them; and we remounted.

Now we ascended through strait places of rocks; and came upon a paved way, which lasts for some miles, with steps and passages opened by blasting!—this path had been lately made by Turkish engineers at the Government cost. After that we journeyed in a pleasant steppe which continues to et-Tâyif.

We had outmarched the slow caravan, and were now alone in the wilderness: Ibrahîm accompanied us,—I had a doubtful mind of him. They said they would ride forward: my wooden dromedary was cruelly beat and made to run; and that was to me an anguish.—Sâlem, had responded to some who asked the cause of our haste, as we outwent them on the path, 'that he would be rid of the Nasrâny:' he murmured savage words; so that I began to doubt whether these who rode with me were not accorded to murder the Nasrâny, when beyond sight. The spoilers had not left me so much as a penknife: at the Seyl I had secretly bound a stone in my kerchief, for a weapon.

At length the sun set: it is presently twilight; and Ibrahîm enquired of Sâlem, wherefore he rode thus, without ever slacking. *Sâlem:* "But let us outride them and sleep an hour at the midway, till the camels come by us.—Khalîl, awake thou and sleep not! (for I nodded on his back;) Auh! hold thine eyes open! this is a perilous way for thee:" but I slumbered on, and was often in danger of falling. Bye and bye looking up, I saw that he gazed back upon me! So he said more softly, "Sleepest thou, Khalîl Nasrâny?—what is this! when I told thee *no;* thou art not afraid!"—"Is not Ullah in every place?"—"Ay, wellah Khalîl." Such pious words are honeycombs to the Arabs, and their rude hearts are surprised with religion.—"Dreadest thou not to die!"—"I have not so lived, Moslêm, that I must fear to die." The wretch regarded me! and I beheld again his hardly human visage: the cheeks were scotched with three gashes upon a side! It is a custom in these parts, as in negro Africa; where by such marks men's tribes may be distinguished.

Pleasant is the summer evening air of this high wilderness. We passed by a watering-place amongst trees, and would have halted: but Ibrahîm answered not to our call!—he had outridden us in the gloom. Sâlem, notwithstanding the fair words which lately passed between them, now named him

"impudent fellow" and cursed him. "And who is the man, Sâlem? I thought surely he had been a friend of thine."—"What makes him my friend?—Sheytàn! I know of him only that he is from Medina."—Bye and bye we came up with him in the darkness; and Ibrahîm said, 'They had but ridden forward to pray. And here, quoth he, is a good place; let us alight and sup.' They had bread, and I had dates: we sat down to eat together. Only the radîf held aloof, fearing it might be unlawful to eat with a kafir: but when, at their bidding, he had partaken with us, even this man's malice abated.—I asked Ibrahîm, Did he know the Nejûmy family at Medina? "Well, he said, I know them,—they are but smiths."

We mounted and rode forward, through the open plain; and saw many glimpsing camp-fires of nomads. Sâlem was for turning aside to some of them; where, said he, we might drink a little milk. It had been dangerous for the kafir, and I was glad when we passed them by; although I desired to see the country Aarab.—We came at length to the manôkh or midway halting-place of passengers; in the dim night I could see some high clay building, and a thicket of trees. Not far off are other outlying granges and hamlets of et-Tâyif. We heard asses braying, and hounds barking in nomad menzils about us. We alighted and lay down here on the sand in our mantles; and slumbered two hours: and then the trains of caravan camels, slowly marching in the path, which is beaten hollow, came by us again: the cameleers lay asleep upon their loads. We remounted, and passing before them in the darkness we soon after lost the road: Ibrahîm said now, they would ride on to et-Tâyif, without sleeping; and we saw him no more.

In the grey of the morning I could see that we were come to orchard walls; and in the growing light enclosures of vines, and fig trees; but only few and unthriving stems of palms [which will not prosper at Tâyif, where both the soil and the water are sweet]. And now we fell into a road—a road in Arabia! I had not seen a road and green hedges since Damascus. We passed by a house or two built by the way-side; and no more such as the clay beyts of Arabia, but painted and glazed houses of Turkey. We were nigh et-Tâyif; and went before the villa of the late Sherîf, where he had in his life-time a pleasure-ground, with flowers! [The Sherîfs are commonly Stambûl bred men.]—The garden was already gone to decay.

Sâlem turned the thelûl into a field, upon our right hand; and we alighted and sat down to await the day. He left me to go and look about us; and I heard a bugle-call,—

Tâyif is a garrisoned place. When Sâlem returned he found me slumbering; and asked, if I were not afraid? We remounted and had ado to drive the dromedary over a lukewarm brook, running strongly. So we came to a hamlet of ashrâf, which stands a little before et-Tâyif; and drew bridle a moment ere the sunrising, at the beyt of a cousin of Sâlem.

He called to them within, by name!—none answered. The goodman was on a journey; and his wives could not come forth to us. But they, hearing Sâlem's voice, sent a boy, who bore in our things to the house; and we followed him. This poor home in the Mecca country was a small court of high clay walling; with a chamber or two, built under the walls. There we found two (sherîf) women; and they were workers of such worsted coverlets in yarns and colours as we have seen at Teyma. [Vol. I. p. 302.]—And it was a nomad household; for the hareem told me they lived in tents, some months of the year, and drank milk of the small cattle and camels. Nomad-like was also the bareness of the beyt, and their misery: for the goodman had left them naught save a little meal; of which they presently baked a cake of hardly four ounces, for the guests' breakfast. Their voices sounded hollow with hunger, and were broken with sighing; but the poor noble-women spoke to us with a constant womanly mildness: and I wondered at these courtly manners, which I had not seen hitherto in Arabia. They are the poor children of Mohammed. The Sultàn of Islam might reverently kiss the hand of the least sherîf; as his wont is to kiss the hand of the elder of the family of the Sherîfs of Mecca (who are his pensioners—and in a manner his captives), at Stambûl.

It had been agreed between us, that no word should be said of my alien religion. Sâlem spoke of me as a stranger he had met with in the way. It was new to me, in these jealous countries, to be entertained by two lone hareem. This pair of pensive women (an elder and younger) were sister-wives of one, whom we should esteem an indigent person. There was no coffee in that poor place; but at Sâlem's request they sent out to borrow of their neighbours: the boy returned with six or seven beans; and of these they boiled for us, in an earthen vessel (as coffee is made here), a thin mixture,—which we could not drink! When the sun was fairly risen, Sâlem said he would now go to the Sherîf's audience; and he left me.—I asked the elder hostess of the Sherîf. She responded, "Hasseyn is a good man, who has lived at Stambûl from his youth; and the best learned of all the learned men here: yet is he not fully

such as Abdullah (his brother), our last Sherîf, who died this year,—the Lord have him in His mercy! And he is not white as Abdullah; for his mother was a (Galla) bond-woman."—It seemed that the colour displeased them, for they repeated, "His mother was a bond-woman!—but Hasseyn is a good man and just; he has a good heart."

Long hours passed in this company of sighing (hunger-stricken) women; who having no household cares were busy, whilst I slumbered, with their worsted work.—It was toward high noon, when Sâlem entered. "Good tidings! 'nuncle Khalîl, quoth he: our lord the Sherîf sends thee to lodge in the house of a Tourk. Up! let us be going; and we have little further to ride." He bore out the bags himself, and laid them on my fainting thelûl; and we departed. From the next rising-ground I saw et-Tâyif! the aspect is gloomy, for all their building is of slate-coloured stone. At the entering of the town stands the white palace of the Sherîf, of two stories; and in face of it a new and loftier building with latticed balconies, and the roof full of chimneys, which is the palace of Abdillah Pasha, Hasseyn's brother. In the midst of the town appears a great and high building, like a prison; that is the soldiers' quarters.

—The town now before my eyes! after nigh two years' wandering in the deserts, was a wonderful vision. Beside our way I saw men blasting the (granite) rock for building-stone.—The site of Tâyif is in the border of the plutonic steppe, over which I had lately journeyed, a hundred leagues from el-Kasîm. I beheld also a black and cragged landscape, with low mountains, beyond the town. We fell again into the road from the Seyl, and passed that lukewarm brook; which flows from yonder monsoon mountains, and is one of the abounding springs which water this ancient oasis. The water-bearers—that wonted sight of Eastern towns! went up staggering from the stream, under their huge burdens of full goat-skins;—there are some of their mighty shoulders that can wield a camel load! Here a Turkish soldier met us, with rude smiles; and said, he came to lead me to the house where I should lodge. The man, a Syrian from the (Turkish) country about Antioch, was the military servant of an officer of the Sherîf: that officer at the Sherîf's bidding would receive me into his house.

The gate, where we entered, is called *Bab es-Seyl;* and within is the open place before the Sherîf's modest palace. The streets are rudely built, the better houses are daubed with plaster: and the aspect of the town, which is fully inhabited only in the summer months, is ruinous. The ways

are unpaved: and we see here the street dogs of Turkish countries. A servant from the Sherîf waited for me in the street, and led forward to a wicket gate: he bade me dismount,—and here, heaven be praised! he dismissed Sâlem. "I will bring thee presently, quoth the smiling servitor, a knife and a fork; also the Sherîf bids me ask, wouldst thou drink a little tea and sugar?"—these were gentle thoughts of the homely humanity of the Prince of Mecca!

Then the fainting thelûl, which had carried me more than four hundred and fifty miles without refreshment, was led away to the Sherîf's stables; and my bags were borne up the house stairs. The host, *Colonel Mohammed*, awaited me on the landing; and brought me into his chamber. The tunic was rent on my back, my mantle was old and torn; the hair was grown down under my kerchief to the shoulders, and the beard fallen and unkempt; I had bloodshot eyes, half blinded, and the scorched skin was cracked to the quick upon my face. A barber was sent for, and the bath made ready: and after a cup of tea, it cost the good colonel some pains to reduce me to the likeness of the civil multitude. Whilst the barber was doing, the stalwart Turkish official anointed my face with cooling ointments; and his hands were gentle as a woman's,—but I saw no breakfast in that hospice! After this he clad me, my weariness and faintness being such, like a block, in white cotton military attire; and set on my head a fez cap.

This worthy officer, whose name and style was *Mohammed Kheiry, Effendy, yâwer* (aide de camp) *es-Sherîf*, told me the Sherîf's service is better (being duly paid) than to serve the Dowla: he was *Bîm-bashy*, or captain of a thousand, in the imperial army. Colonel Mohammed was of the *Wilayat Konia* in Anatoly. He detested the corrupt officiality of Stambûl, and called them traitors; because in the late peace-making they had ceded provinces, which were the patrimony of Islam: the great embezzling Pashas, he exclaimed, betrayed the army. With stern military frankness he denounced their Byzantine vices, and the (alleged) drunkenness of the late Sultan!—In Colonel Mohammed's mouth was doubtless the common talk of Turkish officers in Mecca and et-Tâyif. But he spoke, with an honest pride, of the provincial life in his native country; where is maintained the homely simplicity of the old Turkish manners. He told me of his bringing up, and the charge of his good mother, "My son, speak nothing but the truth! abhor all manner of vicious living." He remembered from his childhood, 'when some had (but) broken into an orchard by night and stolen apples, how much talk was made of it'!

Such is said to be the primitive temper of those peoples!—And have here a little talk, told me by a true man,—the thing happened amongst Turkoman and Turkish peasants in his own village, nigh Antioch. "An old husbandman found a purse in his field; and it was heavy with silver. But he having no malice, hanged it on a pole, and went on crying down the village street, 'Did ye hear, my neighbours, who hast lost this purse here?' And when none answered, the poor old man delivered the strange purse to the Christian priest; bidding him keep it well until the owner should call for it."

—Heavy footfalls sounded on the stair; and there entered two Turkish officers. The first, a tall martial figure, the host's namesake and whom he called his brother, was the Sherîf's second aibe de camp; and the friends had been brothers in arms these twenty years. With him came a cavalry aga; an Albanian of a bony and terrible visage, which he used to rule his barbarous soldiery; but the poor man was milder than he seemed, and of very good heart. He boasted himself to be of the stock of Great "Alexander of the horns twain"; but was come in friendly wise to visit me, a neighbour of Europa. He spoke his mind—five or six words coming confusedly to the birth together, in a valiant shout: and when I could not find the sense; for he babbled some few terms that were in his remembrance of Ionian Italian and of the border Hellenes, he framed sounds, and made gestures! and looking stoutly, was pleased to seem to discourse with a stranger in foreign languages. The Captain (who knew not letters) would have me write his name too, *Mahmûd Aga el-Arnaûty, Abu Sammachaery* (of) *Praevaesa, Jûz-bashy.* Seven years he had served in these parts; but he understood not the words of the inglorious Arabs,—he gloried to be of the military service of the Sûltàn! though he seldom-times received his salary. This worthy was years before (he told me) a *kawàs* of the French Consulate in Corfu; where he had seen the English red frieze coats. "*Hî Angli—huh-huh!* the English (be right strong) quoth he. But the Albanians, *huh!*—the Albanians have a great heart!—heart makes the man!—makes him good to fight!—Aha; they have it strong and steadfast here!" and he smote the right hand upon his magnanimous breast. The good fellow looked hollow, and was in affliction: Colonel Mohammed told me his wife died suddenly of late; and that he was left alone with their children. —The other, Mohammed Aga, was a man curious to observe and hard to please, of polite understanding more than my host: he spoke Arabic smoothly and well for a Turk. In the last

months they had seen the Dowla almost destroyed in Europe: they told me, 'there was yet but a truce and no sure peace; that England was of their part, and had in these days sent an army by sea from India,—which passed by Jidda—an hundred thousand men!' Besides, the Nemsy (Austria) was for the Sûltàn; and they looked for new warfare.

Toward evening, after a Turkish meal with my host, there entered a kawàs of the Sherîf; who brought a change of clothing for me.—And when they had clad me as an Arab sheykh; Colonel Mohammed led me through the twilight street, to the Sherîf's audience: the ways were at this hour empty.

Some *Bîsha* guards stand on the palace stairs; and they made the reverence as we passed to the Sherîf's officer: other men-at-arms stand at the stairs' head. There is a waiting chamber; and my host left me, whilst he went forward to the Sherîf. But soon returning he brought me into the hall of audience; where the Sherîf Emir of Mecca sits daily at certain hours—in the time of his summer residence at et-Tâyif—much like a great Arabian sheykh among the *musheyikh*. Here the elders, and chief citizens, and strangers, and his kinsmen, are daily assembled with the Sherîf: for this is the mejlis, and coffee-parliament of an Arabian Prince; who is easy of access and of popular manners, as was Mohammed himself.

The great chamber was now void of guests: only the Sherîf sat there with his younger brother, Abdillah Pasha, a white man and strongly grown like a Turk, with the gentle Arabian manners. Hasseyn Pasha [the Sherîf bears this Ottoman title!] is a man of pleasant face, with a sober alacrity of the eyes and humane demeanour; and he speaks with a mild and cheerful voice: his age might be forty-five years. He seemed, as he sat, a manly tall personage of a brown colour; and large of breast and limb. The Sherîf was clad in the citizen-wise of the Ottoman towns, in a long blue *jubba* of pale woollen cloth. He sat upright on his diwan, like an European, with a comely sober countenance; and smoked tobacco in a pipe like the "old Turks." The simple earthen bowl was set in a saucer before him: his white jasmine stem was almost a spear's length.—He looked up pleasantly, and received me with a gracious gravity. A chair was set for me in face of he Sherîf: then Col. Mohammed withdrew, and a servitor rought me a cup of coffee.

The Sherîf enquired with a quiet voice, "Did I drink offee?" I said, "We deem this which grows in Arabia to be the best of all; and we believe that the coffee plant was brought into

Arabia from beyond the (Red) Sea."—" Ay, I think that it was from Abyssinia: are they not very great coffee-drinkers where you have been, in Nejd?" Then the Sherîf asked me of the aggression at 'Ayn ez-Zeyma; and of the new aggression at the Seyl. " It were enough, he said, to make any man afraid. [Alas! Hasseyn himself fell shortly, by the knife of an assassin,—it was the second year after, at Jidda: and with the same affectuous cheerfulness and equanimity with which he had lived, he breathed forth his innocent spirit; in the arms of a countryman of ours, Dr. Gregory Wortabet, then resident Ottoman Officer of Health for the Red Sea.]—But now you have arrived, he added kindly; and the jeopardy (of your long voyage) is past. Take your rest at Tâyif, and when you are refreshed I will send you down to the English Consul at Jidda." He asked, 'Had I never thought of visiting et-Tâyif?—it had been better, he added, if I were come hither at first from the Seyl; and he would have sent me to Jidda.' The good Sherîf said further, " Neither is this the only time that Europeans have been here; for—I think it was last year—there came one with the consul of Hollanda, to visit an inscription near the Seyl;—I will give charge that it may be shown to you, as you return." I answered, 'I knew of one (Burckhardt) who came hither in the time of the Egyptian warfare.'—The Sherîf looked upon me with a friendly astonishment! [from whence, he wondered, had I this knowledge of their home affairs?]—The then subtle Sherîf of Mecca, who was beguiled and dispatched by the old Albanian fox Mohammed Aly, might be grand uncle of this worthy Prince.

" And how, he asked, had I been able to live with the Beduw, and to tolerate their diet?—And found you the Beduw to be such as is reported of them [in the town romances], or fall they short of the popular opinion [of their magnanimity]?—Did you help at the watering? and draw up the buckets hand over hand—thus?" And with the Arabian hilarity the good Sherîf laid-by his demesurate pipe-stem; and he made himself the gestures of the nomad waterers! (which he had seen in an expedition). There is not I think a natural Arabian Prince—but it were some sour Wahâby—who might not have done the like; they are all pleasant men.—" I had not strength to lift with them." He responded, with a look of human kindness, " Ay, you have suffered much!"

He enquired then of my journey; and I answered of Medâin Sâlih, Teyma, Hâyil: he was much surprised to hear that I had passed a month—so long had been the tolerance of a tyrant!—in Ibn Rashîd's town. He asked me of

Mohammed ibn Rashîd, 'Did I take him for a good man? —plainly the Sherîf, notwithstanding the yearly presents which he receives from thence, thought not this of him: and when I answered a little beside his expectation, "He is a worthy man," Hasseyn was not satisfied. Then we spoke of Aneyza; and the Sherîf enquired of Zâmil, "Is he a good man?" Finally he asked, 'if the garments [his princely gift] in which I sat clad before him, pleased me?' and if my host showed me (which he seemed to distrust) a reasonable hospitality? Above an hour had passed; then Colonel Mohammed, who had been waiting without, came forward; and I rose to take my leave. The Sherîf spoke to my host, for me; and especially that I should walk freely in et-Tâyif, and without the walls; and visit all that I would.—Colonel Mohammed kissed the venerable hand of the Sherîf, and we departed.

We returned through the streets to the market-place; and went to sit on the benches before a coffee-house. This is the Turkish Officers' Club, where they come to drink coffee and the nargîly, and play at chess. We found a kaimakàm, a kâdy, a young army surgeon and other personages; who were sitting on the benches to wear out their evening hours, and discoursing with the civil gravity of Orientals. The coffee taverner served us with a smiling alacrity; and after salutations I became of those Ottoman benchers' acquaintance. The surgeon—a Stambûly—questioned me in the French language, which he spoke imperfectly, 'Were I a *medecin?*' and repeated to them with wonder, in Turkî, that I answered, *non!* for they heard-say I had professed the art, in my travels. But the kâdy responded, "Englishmen are thus by nature, they will not lie." The surgeon asked further, 'If I had any thought of visiting Mecca? He had read in the French language of some European who lived several years in Medina and Mecca!' —Now Maabûb went by: and seeing me, he came to salute us. "This is that worthy man! quoth Col. Mohammed, who saved your life at 'Ayn ez-Zeyma:—Maabûb, our lord the Sherîf is beholden to you for that good deed, and for the care you have spared us. Wellah if you had not been at the 'Ayn, Khalîl had been slain yesterday by that cursed Sâlem." *Maabûb:* "By good fortune I was at the 'Ayn, in time to save Khalîl from a sherîf mejnûn (madman); who would not let him pass by to Jidda."

—The young surgeon told me, 'He had seen that inscription of which the Sherîf made mention: the letters were all the same as in French! and he could read them plainly—HIPPOCRATES!' And afterward another told me, he could read the inscription,—it was PHILIP OF MACEDON!—These were spirits, only good

to be set to divinity studies: they wear the livery, but are aliens from the mind of Europe! A second military surgeon, who came in, said, 'et-Tâyif was too dry to be wholesome; and there was much fever here this year: a fetid marsh beyond the town, corrupted the night air.' They looked for the (tropical) rain to fall in the next moon; and this commonly lasts four, five or six weeks at et-Tâyif.—*Is not the border of the monsoon rain the just division between Arabia Felix and Arabia Deserta?* Notwithstanding the great altitude of the plain about Tâyif [nearly six thousand feet], snow is never seen here. The Turkish surgeons—of a somewhat light and disdainful humour—were contemned as "ignorants" by the military and townspeople! who with Oriental perversity are impatient of the slow and uncertain cures of medicine.—The Pasha, or military governor, of this province has his summer residence at et-Tâyif: his titular seat is Jidda.

We rose, and I went with the kâdy and my host, to visit a block lying before the man-of-law's house: they say it is an idol, *el-'Uzza*. I beheld by the light of their lanterns an untrimmed mass of scaly grey granite, without inscription (fig. p. 515),—one of the thousand crags of these mountains; and which haply lay here before the founding of et-Tâyif.—To rub and kiss the black stone built in the Kaaba wall, is even now Mohammedan religion: in like wise you may see poor devout men in the northern Arab countries throng to kiss the mahmal camel, returned from Mecca; and how they fervently rub their clothing on him. But the kâdy and Col. Mohammed told me, "There are some cursed ones in the town, who when they are sick will come hither by night to rub themselves secretly on this stone. The stones (they said further) were oracles, in the days of ignorance, and Sheytân spake out of them." [We read that in the ancient Kaaba were diverse idols; and amongst them the images of Jesu and Miriam. Mohammed when he re-entered Mecca, more than a conqueror, gave the word to destroy them all; and they are accounted, by the (fabulous) Arabic schoolmen, three hundred and sixty!—or one for every day in the year, which we have seen to signify no more than '*a great many*': *v.* Vol. I. p. 22 and 43, and Vol. II. p. 159.]

On the morrow the Sherîf sent one of his Bîshy guards, to attend me;—a Beny Sâlem (Harby) villager, of negro blood, from *Jebel el-Figgera*, between Medina and Yanb'a: *Zeyd* was his name, a worthy young man, who had some knowledge of letters. The Bîshy (negro) guard are not drawn only from Wâdy Bîsha, neither are all the villagers of that valley of

African blood; but the Bîshy soldiery are any likely fellows that come in and offer themselves to serve the Sherîf. Zeyd put off his jingling gunner's belt, and sword-knife; and lying down on the floor, Beduin-wise, he drew from his bosom a little book of devotion; and began to patter to himself, casting from time to time a pious eye upon me. And when I stayed to observe him; "Thou art good, quoth he, thou art not a kafir, and lackest but to learn the way unto Ullah." I asked him of his dîra and of his tribe. He said, "All the Harb country seyls to the Wady el-Humth." I asked, "And is the head of that great valley in the Wady Laymûn?" He answered, "It is likely." All the Harb may be divided, he told me, into Beny Sâlem and *Mosrûḥ*. I enquired of their settlements. *Zeyd:* "I will tell thee all that I know,—and thus the Sherîf bade me: the villages of Mosrûḥ are *Râbug, Kleys, el-Khereyby* (near Mecca), *es-Suergîeh*, and others, I have them not all in mind. But the Beny Sâlem villages, between el-Medina and Yanb'a, and in *Wâdy Ferr'a*,—a long valley, with Aarab *Beny 'Amr* and *el-'Ubbeda*, are these;—*el-Jedeyda, Umm-Theyàn, Kaif, el-Kissa, el-Âb, el-Hamra, el-Khorma, el-Wàsita, el-Hassanîeh, el-Faera, el-'Alîy, Jedîd, Beddur*, and (his own) *J. el-Figgera;* and in Wâdy Yanb'a are *Sweyga, Shâtha, en-Najjeyl, Medsûs*." Of the Lahébba (cutters of the pilgrim caravans), he said; "they are, Mosrûḥ, a fendy of 'Auf: the rest of 'Auf are not robbers. He is the most set-by among the Lahabba who is the best thief; and because they had it from their fathers, they would not leave their misdoing for a better trade of life. Their strength is six hundred guns" [two hundred perhaps or less]. I asked, "How durst they molest pilgrims? and you, the rest of Harb, why do ye not purge your dîra from those children of iniquity?" But Zeyd thought it could not well be, of a thing long time suffered!—The Arabs see not beyond their factions; and, having so little public spirit, there rise no leaders among them. Zeyd said further; 'The fendies of Harb, of Beny Sâlem kindred, are

el-Ḥamda,
es-Ṣobḥ,
el-Motàl'ha,
Moḥamíd,
Raḥala,
Beny 'Amr,
el-Guâd,
el-Wuffiàn,
es-Serràḥa,
el-Mo'ara,
Wélad Selîm,
Beny Temím [not the Nejd nation],
es-Sa'adín,
el-Huâzim and *el-Ḥejélla,*
eth-Thoàḥirra,
Mozayna,
el-Henneytát,
el-Jemélla!

and of Mosruḥ kindred are,

Sa'adí,
Laḥabba ("all Haj-way robbers"),
ez-Z'bèyd,
Bíshr,
el-Humràn,
Seḥely,
Beny Ass'm,
Beny 'Amr (of the Férr'a—not those of Beny Salem),
el-Jeràjera,
el-'Ubbeda,
el-Juâberra,
Beny 'Aly (sheykh el-Fúrn),
el-Ferúdda,
el-Jàhm,
Ahl Ḥàjjur,
Beny Ḥasseyn. (These last are all ashràf.)'

Col. Mohammed entered,—and then Sâlem: whom the Sherîf had commanded to restore all that he and his confederate robbed from me. The miserable thief brought the pistol (now broken!), the aneroid, and four reals, which he confessed to have stolen himself from my bags. He said now, "Forgive me, Khalîl! and, ah! remember the *zád* (food) and the *melh* (salt) which is between us." "And why didst thou not remember them at the Seyl, when thou tookest the knife, a second time, to kill me?" *Col. Mohammed:* "Khalîl says justly; why then didst thou not remember the bread and salt?"—"I am guilty, but I hope the Sherîf may overlook it; and be not thou against me, Khalîl!" I asked for the purse and the other small things. But Sâlem denying that they had anything more! Col. Mohammed drove him out, and bade him fetch them instantly.—"The cursed one! quoth my host, as he went forth: the Sherîf has determined after your departure to put him in irons, as well as the other man who struck you. He will punish them with severity,—but not now, because their kindred might molest you as you go down to Jidda. And the Sherîf has written an injunction, which will be sent round to all the tribes and villages within his dominion, '*That in future, if there should arrive any stranger among them, they are to send him safely to the Sherîf*': for who knows if some European may not be found another time passing through the Sherîf's country; and he might be mishandled by the ignorant people. Also the Sherîf would have no after-questions with their governments."

The good and wise Sherîf Hasseyn might have tolerated that a (Christian) European should visit Mecca (in which were nothing contrary to the primitive mind of Islam).—Word was now brought to him from the city of that British subject before mentioned; whom some in Mecca would have violently arrested as a Nasrâny. Col. Mohammed told me, he was detained there at present; and had called several persons to witness, that they had seen and known him in a former pil-

grimage.—The Sherîf wrote again, 'that if the stranger were proved to be a Moslem he should be suffered to dwell in Mecca; but if no, to send him with a sufficient guard to his consul at Jidda.'—I spoke earnestly in the matter so soon as I came thither a few days later, that the consular arm should be extended to shelter a countryman in danger. *Answer:* "If any Englishman be in Mecca, he went there without our knowledge: had he come to us, we would have dissuaded him; and now if he be in trouble, that is his own folly, and let him look to it!"

I walked in the town with the Albanian; but he with his (ferocious) kawàs's countenance repulsed the indiscreet thronging of the younger and idle sort; and buffeting some of them with his hands, he cried terribly *es-súla! es-súla!* to the prayers with you! till, sorry that he so fondly beat the people, (since he seemed not to hear my words), I held his arm perforce;—for would it not be said in the town, "We saw Moslems beaten to-day by occasion of the Nasrâny." So we came again to the coffee house in the market square; which is encompassed by open shops and stalls, as it were a fair, and in the midst is a stand of lamps. Mahmûd showing me all this with his hand, asked with that disdainful distrust which the Orientals have of their own things, 'Had I ever seen so wretched a place?'

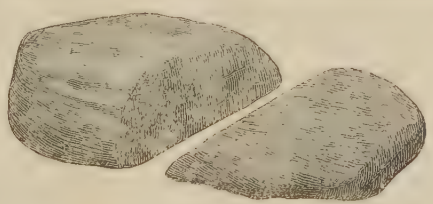
I returned to my host's; and there came in Sâlem and Fheyd —very chopfallen, to restore the rest of the stolen trifles: the cameleer was detained at et-Tâyif for this cause: he could not look to his cattle and his carrier's trade; moreover he dreaded some bodily chastisement. *Col. Mohammed:* "How big was the stick, wherewith this man beat you?" and he showed me those they held in their hands. When I responded. "Less than his club-stick, and bigger than this *bakhoora*," Sâlem exclaimed, "Ullah! how truly the Nasrâny speaks! he would not magnify it;" and they thanked me.—"The villains! quoth my host, as they departed,—when you had entered the Sultan's borders and looked to be arrived among friends, that they should assail you!"

Before the sun set Col. Mohammed brought me into an inner chamber to dinner; he called also the Bîshy soldier: and we sat down about a stool, with a tray upon it, in which were many little Turkish messes. But we guests, one from a Harb village and the other lately come from the desert life, were not very fain to eat of his delicates; for which we should bye and bye feel the worse.—When they asked, 'How had I fared among the Beduw?' I praised the simple diet of Arabia. *Zeyd:* "And, have you heard the saying of the sheykh of Harb—when he supped with the Haj Pasha?—'I praise not, said the Beduwy, your town victual! I

had rather satisfy myself with rice and mutton, boiled; which I hold to be best for the health: and I will show it you.'—Wellah the sheykh took some of the Beduin supper and put it in a pot; he took likewise of the Pasha's mess and put it in a pot: and he buried them both together. On the morrow he took up the two pots, in the sight of the Pasha: and the Beduin's meat was not spoiled! but the Pasha's pot had bred worms,—so that the Pasha loathed both the sight and the smell of it! 'Now tell me, said the Beduwy, should we choose to fill our bellies with the more corruptible meat?' 'Wellah thou hast prevailed,' quoth the Pasha!"

The Sherîf would—Col. Mohammed told me—that I should see and be informed of everything; and my host encouraged me to make drawings of all that I should see at et-Tâyif. Zeyd and another Bîshy were appointed to accompany me.—On the morrow I went to visit the three idol-stones that are shown at Tâyif. El-'Uzza, which I had seen in the small (butchers') market place,

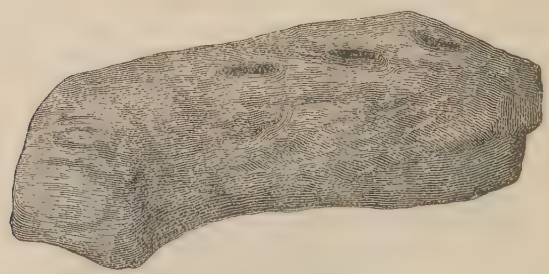
is some twenty feet long: near the end upon the upper side is a hollowness which they call *makám er-ras*, the head place; and this, say they, was the mouth of the oracle. Another and smaller stone, which lay upon a rising-ground, before the door of the chief gunner, they call *el-Hubbal:* this also is a wild granite



block, five or six feet long and cleft in the midst "by a sword-stroke of our lord Aly." [So at Kheybar, *v.* p. 80.] A derwîsh

who approached, to gaze on me, and uttered querulous cries, was immediately chased away by the Bîshies. There went by a venerable man of the middle sort of citizens; who when he saw me stand before the stone said, sighing, "Alas! there can be no place of the Moslemîn which is not entered by them; and now they come here!"

We passed out of the further town gate by the beautiful mesjid of Abdullah son of Mohammed's uncle Abbas. There is a gracious harmony in this ancient white building, which has two cupolas: some part of the walls were lately rebuilt. A little without the gate we came to the third reputed bethel-stone. This they name *el-Lâta* [which is Venus of the Arabs, says Herodotus]: it is an unshapely crag; in length nearly as



the *'Uzza*, but less in height, and of the same grey granite. I saw the end of a miner's drill—and there a wound—in the stony flank! the deed, they told me, of some road-maker, two years before; the mechanical iconoclast would have ruined Sheytàn with a powder-blast: but there flew no more than a shiver of the tough crystalline mass—and it serves to manifest the nature of the mineral.

—Even the rocks in the infancy of human nature are oracles and saviours: and gods of the Arabian wilderness [till our VII. century] were such rude idol-stones! reputed inns of their deities,—menâhil, rather than the gods themselves. [*Confer* Gen. xxviii. 17: and even the Highest is called "a rock" in the Hebrew poets.] The bethels are untrimmed; though (we have seen) that Beduins might very well fashion a block to any rude similitude. There were some shallow pits or basins in the upper side of this Lâta stone, as the *makàm er-ras* in the 'Uzza; but they seem rather to be natural. Now these gods are no gods; for the generations that feared them—fear,

that delightful passion and persuasion in religion!—are dead: —vain is the religious wisdom which stands by deciduous arguments, to fall upon better knowledge! and these "fears" of the Arabian fathers lie now in the dirt forsaken by human worshippers.

Zeyd brought me to an orchard; where we might pass the mid-day heat under thick trees.—On this side of the town I saw not much greenness; but a rough, blackish wilderness [as it might be of lavas]. The fruit of the market gardens of et-Tâyif is sent to Mecca and Jidda: beyond the brooks they are watered out of shallow pits, drawn by the small Arabian oxen. We entered the *bustàn* of a rich stranger, *el-Kâdy Músr*, one who commonly lives at et-Tâyif; but he was absent in these days. The women of the garden rose as they saw us, and veiled their faces.—Then they spread a carpet under their great tree; and brought leaning pillows; and one gathered cactus fruit for the guests. Another sat down to make us coffee, which she boiled —as they use here—in a simple earthen cruse, of ancient form; another prepared the nargîly: a maiden child served us with a gracious forwardness, and diligence. After coffee the hareem left us to slumber. Then Zeyd lying along and leaning on his elbow drew forth his book again; and whilst he read his face was full of pensive religion; but that was no occasion in him of a sour fanatism, as in ill natures.—The young man had lately forsaken his Harb-village for fear of the sheykh. The sheykh of J. el-Figgera receives a Haj-road surra, paid partly in *ardubs* of grain; which he distributes to the heads of households: but Zeyd's pretence, who being now of manly years required his part [not five reals' worth], was disallowed. The young man, in his anger, threatened death to the sheykh: and after that he thought he might no longer abide. He took his arms, and passed the mountains to Mecca; where, being of good stature, he was admitted to be of the Emir's armed service.

CHAPTER XVIII.

WADY FÂTIMA.

Ghraneym. His unequal battle with the Kahtân. A second audience of the Sherîf. The tribes of ashràf. The dominion of the Sherîf. Gog and Magog. The Rób'a el-Khâly. *Tâyif in fear of the Muscôv. The Koreysh. Set out to ride to Jidda. "The English are from the Tâyif dîra." A love-sick sherîf. A renowned effigy. The maiden's mountain. New dates. The Wady Fâtima. Tropical plants. The shovel-plough. Another Harra. Bee-hive-like cottages. The Tehâma heat. A rich man in both worlds. Mecca-country civil life and hospitality. A word of Saûd Ibn Saûd when he besieged Jidda. A thaif-Ullah. A poor negro's hospitality. End of the valley. The Mecca highway to Jidda. Sacred doves. Witness-stones. Apes of the Tehâma. A wayside Kahwa.—Jidda in sight! Melons grown in the sand without watering. Works and cisterns of Jidda water-merchants. Eve's grave. Enter the town.—A hospitable consulate.*

The Albanian meeting us as we re-entered the gate, led me on, by a street-like space betwixt the (ruinous) clay wall of Tâyif, and the town houses, to his barrack yard: where he showed me the cavalry horses, all Syrian hackneys; that stand always saddled. So he brought me homeward by the coffee club. I found there a certain Sheykh *Ghraneym*, of Aneyza; and with him sat a sheykh of el-Asîr. We drank round and discoursed together; and the Asîry sheykh, who seemed to be well studied in the Arabic tongue, entertained me gently, without any signs of fanatical misliking:—in the form of his speech I perceived nothing new. As for the patrician of Aneyza he received the Engleysy—thus honoured by the Sherîf—with a bowing-down complaisance. Ghraneym was a kinsman of Zâmil; and it seems had persuaded himself that he should have been emir before him: and for wanting of his will he had chosen to want his country; and live of a small pension at Mecca, which the Sherîf granted him. [Such is the bountiful custom of Arabian Emirs toward fugitive strangers.] It was told me here, 'Ghraneym would be in danger of his head if he returned home': when I said this afterwards to some of

his townsmen, at Jidda, they laughed; and answered, 'that when he would, Ghraneym might return and live in Aneyza.'

Ghraneym told me, he was formerly chief of the English dromedary post for India!—the bag is now carried through the northern deserts from Damascus in eight days incessant riding to Bagdad! by Ageyl. [A tradesman of Aneyza in our kâfily told me, that upon a time he had ridden from el-Kasîm to et-Tâyif—almost 360 miles; and home again, in fifteen days! He used a diet of vetches to revive his jaded thelûl. Mehsan Allayda once mounted after the Friday mid-day prayer at el-Ally; and prayed next Friday in the great mesjid at Damascus—about 440 miles distant: but in such a course there is peril of the dromedary dying; the way being ten to twelve thelûl journeys, at better leisure. The Haj-road post-rider stationed at M'aan can deliver a message at Damascus—about 220 miles distant—at the end of three days. El Héjr to Teyma—75 miles, is one long thelûl journey; and from Kheybar to Medina—72 miles, is counted a thelûl journey. A thelûl in good plight may be made to run 70 miles a day for short distances, and 60 to 65 miles daily for a week, and 50 miles daily for a fortnight. She has a shuffling gait, moving the legs of either side together, which is easy to the rider.] He questioned me further, 'Might there not be made a railroad through Arabia, passing by Aneyza and reaching to Mecca?' I said, that there wanted only an occasion for the enterprise. Since all northern Arabia (without the Hejâz and west of the Tueyk mountains) is a high plain country, it were but the cost of laying the rails for eight or nine hundred miles, from Syria to es-Sh'aara. From thence the broken country is but few miles to es-Seyl; and the rest an easy descent to 'Ayn ez-Zeyma.

—We chatted of the defeat of Kahtân. And Ghraneym said he was sorry he had not been at home: he would have lent me a mare, that I might have ridden out to see the Beduin manner of fighting. He was learning at Tâyif to ride with stirrups; and showed me his galled ankles. Ghraneym told us then of a marvellous adventure of his in the desert warfare: the man, who was a patrician, neither vaunted nor lied! and his tale was confirmed to me at Jidda, by some of Aneyza, not much his friends. *Ghraneym:* "I have once fought with the Kahtân!—it was near *es-Shibbebîeh*, in the Nefûd.—I was riding with a score of horsemen from Aneyza, when we lighted unawares [riders among the dunes may ofttimes not see a furlong about them] upon six hundred a great number of] Kahtân riders.—I said then in my heart, Must I cast down arms and clothes, and forsake my mare; and go away naked? [the desert

robbers might suffer a man to pass thus,—if no blood be between them;] but I thought, that were an indignity. Then we settled ourselves on our mares, and rode to meet the Kahtân! who, seeing us galloping against them, were as men confused! for they supposed that some great ghrazzu of the town was at hand:—and wellah, they turned and fled!" Ghraneym and his men pursuing took three Kahtân mares, and returned to Aneyza.—There is so little concert among Beduins, that sometimes a multitude may be discomfited almost as one man! Ghraneym asked further, 'how Aneyza seemed to me?' He derided the fanaticism of the Wahâby populace, and their expelling the Engleysy.

I was called the same evening to the Sherîf. There was now a full audience sitting round the bay of the hall, upon the diwan: in the midst of them, under a window, is the seat of the Emir Sherîf.

A chair was set for me again in face of the good Sherîf: who discoursed with the stranger so long that his great pipe was thrice burned out and replenished; and I thought continually, 'how excellent is his understanding!' At first the Sherîf enquired, what opinion I had of the air of et-Tâyif? I put him in mind of that mire beyond the town, and he answered, musing, "We had much wet last season: but this year, he added cheerfully, I will have it laid dry." He asked of the monuments [so much magnified among koran readers] at Medáin Sâlih. I responded frankly, 'that the houses of the citizens had been of clay; the chambers hewn in the rock were sepulchral; that in the floors of the chambers are hewn sepulchres.' The tolerant Sherîf acquiesced, soberly musing and smoking; and doubtless he mused (though my words sounded contrary to the letter of the koran), that a studied European were unlikely to be mistaken. *The Sherîf:* "Are there bones in the chambers?"—"The hewn sepulchres in the monument-chambers are full of human bones; I found also grave-clothes, and a resinous matter, wherewith doubtless the carcases were embalmed."—"Wonderful!" said the Sherîf: then turning himself to the audience, he spoke to them of the mummies of Egypt. "How marvellous! quoth he, that the human flesh has been preserved these three thousand or four thousand, or more years, in which time even stones decay!" He enquired, 'If I were pleased with et-Tâyif? and what had I seen to-day?' I answered, We had visited the three crags, which were worshipped in the "Ignorance":—I felt the good Sherîf shrink at this word, and almost he changed countenance; for between them and us is brittle

ground ; and I might provoke some fanatical words of the grave persons sitting about him. I hastened therefore to speak of the epitaphs at el-Héjr,—that they are Nabatean ; whereas the not far-off el-Ally inscriptions are Himyaric. The Sherîf wondered to hear me say, that *Himyary* is to this day spoken in a district of el-Yémen !—but that was immediately confirmed to him by a Yémeny sheykh sitting among his audience, who was from those parts. The Sherîf spoke again of the epigraph near es-Seyl ; and he requested me to send him a copy of my transcription, from Jidda. [I had found no inscriptions in Middle Nejd : but there is one, of five or six lines, in el-Wéshm —at the watering *Másul es-Sudda*, in a seyl bed under *Jebel Shotb*, of the Tueyk mountains—which is renowned among them ; for in the people's tradition it betokens a gold-mine !]

Among the company sate a big, black-bearded pilgrim-citizen of Câbul ; who spoke without fault in the Arabic tongue.—Now he called to me suddenly, " And wilt thou afterward visit Câbul ? " " Câbul, no Sir ; I should be in doubt of losing my head there ! " and then I said to the Sherîf, " They are jealous of the Engleys ; but as the Muscovite threatens from beyond, we may become better friends." The Sherîf mused and smiled ; and said to me in a peaceable voice, " Perhaps they are still somewhat barbarous in those parts !—and what think you of India ? "—I answered quickly, " *Umm ed-dinya !* Mother of the world." The Sherîf wondering and musing repeated my words to the company :—for they suppose that little England has grown to her greatness only of late, " of the immense tribute of India." Finally the good Sherîf said, ' I spoke well in Arabic : where had I learned ? ' [I pronounced, in the Nejd manner, the *nûn* in the end of nouns used indifferently, and sometimes the Beduin plurals ; which might be pleasant in a townsman's hearing.]—And then Hasseyn turning to the audience, began to speak with a liberal warmth, of the good instruction of late years, in all the field of Arabic letters, of so many young men in the Lebanon mountains, [Nasâra, issued from the American College at Beyrut.—The Sherîf visited Beyrût some years ago, when a private man, for the health of a tisical son ; who soon after deceased.] He spoke further of the many [European] books of necessary knowledge, which are every year translated and impressed in that Levantine town : he had been highly pleased with the Encyclopædia. " I have the first parts, quoth the Sherîf, and even now I take pleasure to read in them. You may find in those volumes a history of everything,—which is admirable ! Take for example, A chair (*kúrsy*) ! I find the word by the

alphabet: and first there is the etymology, which is manifestly not Arabic; and then a history of chairs from the beginning, in all nations."

When he understood that I had been in Andalûs, the Sherîf began to ask of all that I had seen there: he heard from me with pleasure of the "great river-valley"—yet named from the Arabic, Guádalquîver (Wád' el-Kebîr); that the market-streets in many towns stand over the Moorish sûks; and that much remains in the country speech and customs of the old Móghrebies.—And whither, he asked kindly, would I go now? I answered, 'To Aden, to repose awhile there; and afterward to India.' [The gentle Sherîf made my host enquire further of me on the morrow, 'What means should I find to go forward, from Jidda?'—It is their settled opinion, that the Franks, notwithstanding their common faith, are at any such adventures sordid surmisers, unkind to each other and far from all hospitality. And I learned that this had been the Turkish officers' talk the other evening at the coffee-club.]

—Hasseyn is of the ashràf tribe *el-Abàdella*. The ashràf or prosperity of *Hásan* and *Hasseyn*, Mohammed's grandchildren, the sons of Fâtima, and Aly (afterward Calif), are grown in less than fifty generations to a multitude; which may be, I suppose, fifteen thousand persons! in the Mecca country and el-Yémen; where they are divided in at least twenty tribes: some of them, as the *Thuy Hásan*, in el-Yémen, are said to be well-nigh as strong as the great Beduin nation of 'Ateyba!—The nomad tribes of ashràf were thus named to me by a nomad tribesman of the Sherîf [sherîf Nâsir] who afterwards accompanied me to Jidda:—*El-Abàdella, es-Shenàberra, Thu Júdullah* (whereof was Sâlem, who would have stabbed me), *Thu Jazzàn; el-Hurruth; el-Men'ama; Thu es-Surrùr; Thu ez-Zeyd*, whereof *'Abd-el-Muttelib*, sometime Sherîf before the lately deceased Abdullah [he was deposed by the Sultan: but, Hásseyn murdered, 'Abd-er-Muttelib was sent again from Stambûl, and restored to his former dignity. He sat once more two years,—and was finally deprived by the Turk]; *Thu Eḥamûd; Thu Suâmly; el-Faur; Thu Hasseyn; el-Burràcheda; el-Aranta; er-Ruâge; Thuy 'Ammir; el-Heyàderra; Thuy Hásan; Thuy Jessàs; eth-Thâleba:* and besides these there is the great tribe *es-S'ada*, which although descended from Fâtima, are not named ashràf.—There are sherîfs and posterity of the blood of the Néby in all great towns of Islam, and even in the desert tribes: such was my old Fejîry friend Zeyd es-Sbeykàn [Vol. I. p. 352]; whose was one of the best and least fanatical heads! The ashràf tribesmen give not their daughters in marriage to

any not ashràf; but they take wives where they will, and concubines at their list; and all their seed are accounted ashràf.

When we were again at home, Colonel Mohammed enquired, 'And how seemed to me the Sherîf?' I answered, "A perfect good man:" but my host preferred to speak of his deceased lord Abdullah. He said, 'Had I been at et-Tâyif a little earlier, I might have beheld a wonderful muster of the wild nomad people of the country, in their tribes and kindreds, to welcome-in the new Sherîf: three days, they ate and drank [compare 1 Chron. xii. 39], and made merry with shouting and firing their long guns.—The Sherîf's agent in Jidda had sent up on the Prince's account, to Tâyif, "fifty tons" [perhaps sacks] of rice, for their entertainment.' The Mohammedan succession is not, we have seen, from sire to son: a son of the late Sherîf, a goodly young man, was yet dwelling at et-Tâyif.

The Estates of the Sherîf Prince reach beyond Wady Bîsha. He is eldest son of the Néby's house, and Emir of Mecca; but the Sherîf has nevertheless some unruly subjects, who from time to time have refused to pay him tribute.—If he send forth an expedition to reduce the rebels, he will (like the Arabian Emirs) take the field himself, with his Bîshy guard (and some Ottoman soldiery). Three years ago, Col. Mohammed was in such an outriding toward Wâdy Runnya: and then he saw the Arabian khála,—"which, said he, is not so empty as one might think. For it was marvellous how many of those half-naked, sun-blackened wretches did start up every day before us, where we looked not for them! But oh! that wandering without way, the sun and the sand burning; and the thirst! I can remember one day, when we found but a well of foul water, how glad we were to fill the girby and drink. I was, in that expedition, with two more officers of the Dowla; and we went clad in this sort—! [in military or European wise]. The people came out from their villages, to gaze on us, as we sat in the tents; and they whispered together, '*Look there! these be three Nasrânies!*'" But the three military Turks were little pleased to be noted thus; and the Sherîf vouchsafed, that in any future expedition, they should go clad as the rest.

—Col. Mohammed asked me, somewhat earnestly! 'Whether I had a mind to visit Wâdy Bîsha, and the country toward Wâdy Dauâsir? in which case the Sherîf would give me a letter of safe conduct!'—Perhaps Hasseyn would have favoured me as a friendly traveller; and hope to save his government, for the time to come, from other Frenjies' adventuring themselves in the country.—Though I formerly desired to see those parts,

I felt now that I must forsake it to go down without delay to the sea-coast.

They love not the (intruded) Turks.—Zeyd taught me thus (from his book), the divine partition of the inheritance of the world ;—" Two quarters divided God to the children of Adam, the third part He gave to *Ajûj* and *Majûj* (Gog and Magog), a manikin people parted from us by a wall ; which they shall overskip in the latter days : and then will they overrun the world. Of their kindred be the (gross) Turks and the (misbelieving) Persians : but you, the Engleys, are of the good kind with us. The fourth part of the world is called *Rob'a el-Khâly*, the empty quarter :" by this commonly they imagine the great middle-East of the Arabian Peninsula ; which they believe to be void of the breath of life !—I never found any Arabian who had aught to tell, even by hearsay, of that dreadful country. Haply it is nefûd, with quicksands ; which might be entered into and even passed with milch dromedaries in the spring weeks. Now my health failed me ; and otherwise I had sought to unriddle that enigma.

Even here in the mountain of et-Tâyif, was the fear of the Muscôv. The soldier-servant of my host told me, that the retreat which I heard sounded (when I arrived), a little before sunrise, was of the last watch of the citizen volunteers ! " The first guard, he said, assemble at sunset, and patrol without the walls ; and so do the watches that succeed them, all night,—for dread of any surprise of the Nasâra ! "—there was not yet a telegraph wire to Mecca. This honest Syrian, a watch-mender by trade, looked forward to the term of his military service, when he would settle himself at Mecca ; where he hoped to earn, he said, " five reals every day,"—which seems impossible.

A war contribution was collected in the Estates of the Sherîf,—the sum, Col. Mohammed said, was about five thousand pounds : and he himself had conveyed it to Stambûl. He found the capital changed ; and he thought, for the worse !—He passed the Suez canal and landed at Port Said : where he became the guest of the Russian consulate !—for as yet the jehâd was not with Russia, but with the revolted provinces. The chests of silver money, gathered from the needy inhabitants of Arabia the Happy, were landed on the quay ; and he was in dread lest any of them should miscarry : but the consul, giving his kawàs charge of them all, bade him fear nothing ; and brought the Ottoman guest to his house and the Muscovite hospitality.—When he arrived at Stambûl, Col.

Mohammed deposited the chests at the Porte: but he was left, day after day, without an answer. At length, to his relief, he was recalled to the Porte; where a precious casket was delivered to him; in which was a letter, of the Sultan's own hand, and a gift for the Sherîf.

—Besides fruits at Tâyif, they have plenty of all things necessary: the most flesh meat is 'Ateyba mutton; white curd cheese is brought in by the Koreysh. The Koreysh (gentile pl. *el-Korâsh*), Mohammed's tribesmen of the mother's side, are now a poor and despised kind of Beduw in the Mecca country; and that is, said sherîf Nâsir, (see p. 522), "*because their fathers contemned the rasûl.*" Yet they are reputed to be of some great insight in the nomad landcraft; and the people name them *Beny Fàhm*, 'children of understanding.' "There be, said Nâsir, of the Koreysh, who can declare by the footprints, if a man be wedded; and whether a woman be maiden or wife. If a Koreyshy lost a strayed nâga, with calf; and he find the footprint of her young one, even years afterward, he will know that it is his own."

—It was the fourth daylight of my reposing at et-Tâyif: and the Bessàm's weary and footsore thelûl being now somewhat refreshed, and judged able to bear me to Jidda (30 leagues distant), I should set out before evening. [There are two ways down to the Tehâma and Jidda from et-Tâyif;—a path which descends steeply from the *Kora* (or *Kurra*) mountains and leaves Mecca not far off upon the right hand; and that of the Seyl and 'Ayn ez-Zeyma, through the Wady Fâtima. The good Sherîf—by the mouth of Col. Mohammed—desired me to choose between them: I left it to their good pleasure.] About mid-day I went with Col. Mohammed to take leave of the Sherîf; but come to the palace stairs, we heard, 'that he had a little before re-entered to the hareem'; that is, his public business despatched, the worthy man was reposing—and perhaps reading the *Encyclopœdia*, in the midst of his family. The noon heat is never heavy at et-Tâyif: I found at this hour 90° F. in the house; and the nights were refreshing.

When it drew to evening, my bags were sent forward upon the thelûl to the place where I should mount with my company. Colonel Mohammed and the Albanian aga brought me forward on foot; and Zeyd the Bîshy came along with us: he had asked, but could not obtain permission, to accompany me to Jidda. We went first to the palace of Abdillah Pasha, to take leave of him: but he was ridden forth with Hasseyn, and a sheykhly company, to breathe the air, under yonder black

mountains (whose height may be nearly 8000 feet). Beyond the Seyl gate, we came to a tent in a stubble field—where I saw the straw stacked in European wise! It was the lodging of some men that were over the Prince's camel herd. There my thelûl was couched; and I saw two thelûls lying beside her, which were of the men appointed to ride with me to Jidda—by the Wady Fâtima: these were the nomad sherîf Nâsir, a gatherer of the Sherîf's tribute, and two (negroes) of the Bîshy guard. I found them smearing creosote in the thelûls' nostrils! which, they told me, was good, to preserve them from ill airs in the tepid lower country.—So town Arabs cast creosote into wells of infected water.

After leave-taking I mounted, with my company and one of the overseers, Hásan, a merry fellow who would ride some leagues with us. When we had journeyed a mile and the sun was setting, they alighted by an orchard side, where was a well, to wash and pray. I found here less than five fathoms to the ground-water, which was light and sweet: the driver, who held up his ox-team, told me, it sinks a fathom when the rain fails.—We rode on by fruit grounds and tilled enclosures, for nearly three miles,—but they are not continuous: and beyond is the wilderness. This year the vines—which at (tropical) Tâyif bear only deformed clusters of (white) berries, had been partly devoured by locusts: the plants lie not loosely on the soil, as in Syria; but are bound to stakes, set in good order. I saw many ethel trees—here called *el-aerîn*—grown in the orchards, for building timber. And the fig tree is called (as the wild fig beside certain desert waters—*v.* Vol. I. p. 441) *hamâta*. Some olive trees which now grow in the mountains of et-Tâyif (at an height of 6000 feet at least) were brought from Syria. Those plants flourish under the tropic with green boughs, but will not bear fruit; and are called here (by another name) *el-'etîm*. The living language of the Arabs dispersed through so vast regions is without end, and can never be all learned; the colocynth gourd *hámṭhal* of the western Arabians, *shérry* in middle Nejd, is here called *el-hádduj*.

—"Khalîl, quoth Hásan, thy people is of our country! for we have a book wherein it is written, that the Engleys went forth (in old time) from this dîra:" he told me, as we rode further, that it was since the héjra! There are others who fetch the Albanians out of this country!—of like stuff may be some ancient Semitic ethnologies. The twilight was past; and we were soon riding in the night.—"Eigh! Khalîl, said Hásan, sleepest thou? but tell me whether is better to journey on our camels or on your ship-boards? the Arabs are

the shipmen of the khála, and the Engleys are cameleers of the sea." We met some long trains of loaded camels marching upwards to et-Tâyif: and outwent other which descended before us to the Holy City. The most of these carried sacks—oh! blissful sweetness! in the pure night air,—of rose blossoms; whose precious odours are distilled by the Indian apothecaries in Mecca. This is the *'aṭr*, which is dispersed by the multitude of pilgrims through the Mohammedan world. The cameleers were lying along to slumber uneasily upon their pacing beasts: one of them who was awake murmured as we went by, "There is one with you who prays not!" Sherîf Nâsir, hearing the voice, cursed his father with the bitter impatience of the Arabs.—'Intolerable! quoth he; that such a fellow should speak injuries of one riding in their company.' Our Bîshies lightened the loads of some of those sleepers, taking what they would of the few sticks which the camel-men carried for fuel, to make our coffee fire: and then they trotted forward to kindle it. After half an hour we found them in a torrent bed a little apart from the common road, seated by a fire, and the coffee-water ready. Here then we alighted on the sh'aeb to sup and pass the night: this desert stead was midway, they told me, between et-Tâyif and the Seyl.

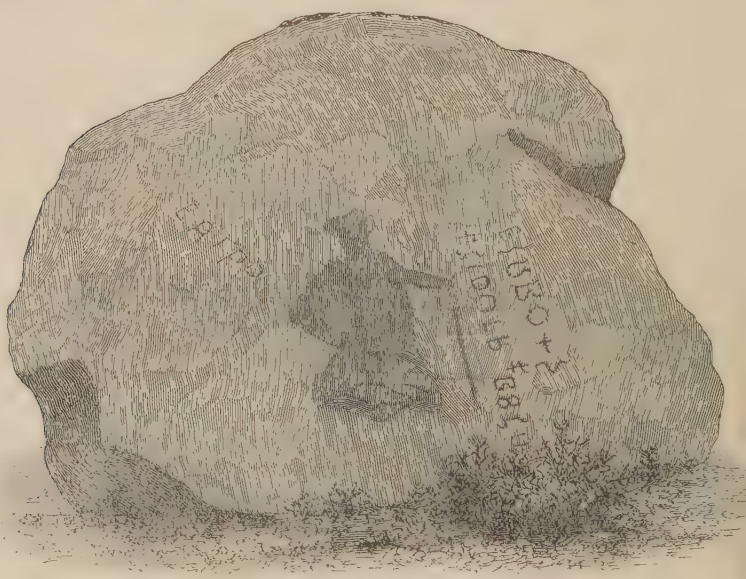
The crackling and sweet-smelling watch-fire made a pleasant bower of light about us, seated on the pure sand and breathing the mountain air, among dim crags and desert acacias; the heaven was a blue deep, all glistering with stars,

that smiled to see
the rich attendance on our poverty:

we were guests of the Night, and of the vast Wilderness. We drew out our victual, dates and cheese and bread, and filled a bowl with clear water of et-Tâyif: only Nâsir could not eat. Alas! for the adventure of my coming to et-Tâyif; and the Sherîf's commandment, that he should accompany me to Jidda,—it was this which should have been his bridal night! The gentle nomad sherîf loved a maiden of 'Ateyba, a sheykh's daughter, with a melting heart. He was freshly combed and trimmed: and it was perchance her slender fingers that had tressed the long hair of his unmanly beauty in a hundred little love-locks; and shed them in the midst like a Christ! The love-longing man, who might be nearly thirty-five years of age, sat silent and pensive; and in his fantasy oft smiling closely to himself; but the Bîshy companions made mirth of his languishing. I gave the sick man tea, with much sugar; which though a Nomad he was used to taste in Mecca houses.—When we had

supped, Hásan rode away upon his '*Omanîeh*, to visit his family in some hamlet few miles beside the way: the 'Ateyba neighbours call their thelûls *hadùj*, a mocking word; for it is as much as 'old toothless jade;' they say also *hurra*.—"All this path is full of thieves, beware Khalîl!" quoth the Bîshies, who now settled themselves to sleep about me; and made their arms and bundles their pillows: "for these road thieves, quoth they, can rob a thing from under a sleeping man's head."

Ere dawn we remounted: and when the long summer day began to spring we saw a lean Beduwy on a thelûl, riding towards us.—It was Múthkir! who yesterday left the kâfily in the heat of Mecca; and ascended to salute the new Sherîf: he hailed me, and stayed to speak with us. We fell again into that paved path with steps, and descended in strait passages. A nomad family met us (of Hathèyl or Koreysh) removing upward: they were slight bodies and blackish, a kind of tropical Arabs; and in my unaccustomed seeing, Indian-looking: the housewife carried a babe riding astride upon her haunch bone; and this is not seen in northern Arabia. Old



stone-heaps here and there mark the way: some—as in all sands of the Arabs—are places of cursing and sites of mischance [*Confer* Josh. vii. 26 and viii. 29; 2 Sam. xviii. 17], where

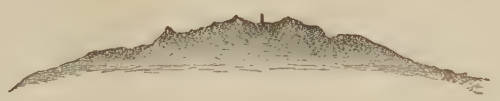
the idle passenger flings one stone more [—At the jin or ground-demon ?]: in other is some appearance of building.

When we were nigh the Seyl, they led me down, beside the way, in a short wild passage, the *Rî'a ez-Zelâla;* where, as the Sherîf commanded, they would show me the famous inscription. They drew bridle in the midst before a grey crag; on whose wall-like face I dimly descried a colossal human effigy—to the half length, and an epigraph. I dismounted, and went through the brambles (which grow in these tropical mountains) to the image,—which is but dashed with a stone on the hard granite; and may be hardly better discerned at the first sight in the sunshine, than the man in the moon. The ancient, a great man before and behind, seems to sit and hold in his hand a (camel) staff; and ranging therewith are two lines of Himyaric letters: the legend is perpendicular.—We read, that in heathen times of Arabia men worshipped a rock in these parts. [*v. Die Alte Geogr. Arabiens*, § 355.] If the image be an idol, such was haply the *Abu Zeyd* of the Nejd Bishr; [*v.* Vol. I. p. 305, and the fig. in *Doc. épigr.*]—certain it is that such images on the desert rocks are renowned among the Aarab.

My companions showed me four or five more inscriptions in this passage. They were Kufic: and I rode further, glad to be released of the pain of transcribing them,—for he is a weary man who may hardly sustain the weight of his clothing. I perceived then that Nâsir was unlettered, like the Beduins! yet to save his estate of sherîf, he would not frankly acknowledge it. From thence we had hardly two miles to the Seyl: where we arrived early, and alighted to pass the hot hours.

This station is doubtless one of the most notable in the Peninsula; a landing place of pilgrims from Nejd; and of merchants, from the north parts, trading to Bocca or Mecca.—We hear traditions in Arabia of other pilgrimage-places of the ancient religions, as *Gârat Owsheyfîa* or *et-Teyry* (betwixt *Thermedda* and *Owsheyfy*, in el-Wéshm), where the Arabs think they see 'praying-places,' turned every way; and Siddûs.

We slumbered out the meridian hours in the shadows of rocks: at the assr we set forward.—This third time I must re-



measure the long valley to 'Ayn ez-Zeyma: to-day it seemed less direful, since I rode in the sun of the Prince's favour. Nâsir

showed me, bye and bye, at our left hand *Thull'a el-Bint*, the maiden's mountain; and the three companions lifting their right hands to a pinnacle which is seen like a column on the airy crest, shouted the legend, "Yonder pillar was a goat-herdess of the Aarab; and she became a stone when Mohammed cursed the people of this valley, for not giving ear to his preaching. And the *bint* stands as she was spinning, when the judgment fell upon them:—ay, and were you there you might see the distaff in her hand, and the goats, some lying down beside her, and some as it were at pasture, and some reared on their hind legs that seem to crop of the wild boughs!—Now they are black stones, wherein you may discern evidently all the form of a maid, and of her cattle—the horns and every part!" Nâsir told us 'he once climbed up thither, to see the wonder; and that he had found all this, wellah.'—Here is a tale of the ignorant (so fain to mystify themselves and others) which they have matched to the stones; and then they would take the stones for a testimony of their pretended miracle!

Lower in the valley Nâsir showed me much heaped gravel by the way side: the Sherîf had caused a well to be sunk there,—a sebîl for passengers: the pit, he said, was digged to great depth, yet they found no water; but it springs of late.—In the twilight we came again to the 'Ayn ez-Zeyma; and alighted among the stones in the midst of the wady.—Nâsir confirmed to me, 'that here is Teháma; and Sh'aara, he said, is in Nejd: the country above the Seyl and the salt-coasts of the Kisshub and the Harras seyl towards el-Medina,'—that is down to the Wady el-Humth. Since I recovered my aneroid from the violent hands of Sâlem and Fheyd, I had not much hope in it: nevertheless I now read the height which I had found here seven days before. For Tâyif I had a probable altitude of 6000 feet. The delicate little instrument is yet uninjured.—A man of the hamlet brought us of the first-ripe dates, *bellah róttub*, for our money: the day was about the ninth of August. There was a hum of gnats about us; and from the lower valley resounded a mighty jarring of frogs: I had not heard these watery voices since Kheybar,—*Urk-kiow-kúr-kúr-kúr-kreûrk!*

At the rising of the morning star *Zóhra* we remounted, to come to our noon shelter before the great (Teháma) heat. We held the Wâdy bottom; and after a half-hour rode by a place of orchards, *Sôla*—in the mouth of the nomads *Sâla*. Here is a great spring and enclosures of lemons and mulberries, the patrimony of the Sherîf; the husbandmen are his bondservants. Not three miles lower, I saw at our right hand, as the day was dawning a valley mouth *el-Mothîch;* which is the

outlet of Wady Laymûn, that descends from the Seyl into Wady Fâtima, the valley wherein we were now riding since 'Ayn ez-Zeyma. In Wady Laymûn are villages of the Hurrath, ashràf: the Sherîf Prince has possessions among them also; the Aarab in the mountains are Hathèyl. In that valley is the 'Ayn Laymûn: the wady above is desolate, toward the Seyl. Through the Mothîk lies the *derb es-sherky* or east Haj road from Medina, and the *derb-es-sultâny* from el-Kasîm and East Nejd. The stations from Mecca are *Barrûd*, where are shadows of fig-trees, and wells of cool water; then *el-Bértha*, *bîr Hathèyl*, a well in the midst of the Wady Laymûn; then *eth-Therrîby* [which is *That 'Irk*], where are ruins of a village; then *el-Birket fî Rúkkaba*, where are ruins; then *el-Muṣlah*, where is a cistern and some ruins; and left of the road is seen the village *el-Ferèya:* then *Hàtha*, where are corn fields and some ruins; afterward *el-'Ayn ibn Ghróbon* with palms at the water and some ruins; then *es-Sfeynah*, *Swergíeh*,—and so forth. I saw a village, *Jedîda*, in the valley mouth, with palms and corn fields, watered by springs and green with the tall flaggy millet; which is sown after the early (wheat and barley) harvest: and they reap this second grain, upon the same plots, in the autumn. —Nâsir told me that the corn grounds between et-Tâyif and el-Yémen (the altitude may be about 6000 feet) are watered only from heaven!

The Fâtima valley beyond is a wide torrent-strand without inhabitant! We went by some high banks walled below with untrimmed (basalt) blocks,—in Europe we might call such ancient work Cyclopean: the nomad Nâsir answered, "It is of the Beny Helál." Those torrent banks are overgrown with a kind of wild trees, *thánthub*, all green stalks, having prickles for leaves, and bitter tasting; Nâsir says it is a medicine for the teeth. Here, in the tropical Tehâma, I saw the gum acacia thorns beset with a parasite plant (*el-gush'a*), hanging in faggot-like bunches of jointed stalks; it is browsed only by goats.

A little lower we see where human industry has entered to guide and subdue this desert nature,—how by thwarts of bushes, when the waste valley seyls, the water is set over to the (right) side; and led down upon a strand, which is cleared of stones for tillage. Lower in the wady that rain-water passes by a channel into a large field enclosed with high earthen banks; and below it are other like field enclosures. When the valley seyls the enclosures are flooded with shallow water, which should stand seven or eight days. The gravel and grit soil is to be sown immediately after; and the corn which springs will grow up (they say) till the harvest, without other watering.

Simple and sufficient is every device of the Arabs; and thus they eat bread of this forlorn stony wady.—Beyond I saw great banked works in making, after the manner in Egypt. They dig and carry soil by the ploughing of oxen,—at every turn of the plough-shovel there is transported a barrowful of earth; and it is surprising to see how soon a rampart is heaped up: the name of the place is *ez-Zibbâra*. I saw here some signs of a better ancient tillage: for in riding, over higher ground, to cross a reach of the valley, we found old broken stone channels for the irrigation of gardens and orchards.

From thence appeared an huge blackness—a mountain platform before us, with a precipice of more then 1000 feet, bordering the valley side: plainly another Harra! Nâsir answered me, "It is the *Harrat Ajeyfa*."—Yonder vulcanic flood lies brimming upon the crystalline mountains: a marvel—howbeit some other vulcanic fields come down in stages—to make the forehead sweat! "The hilliân are high, and distant," said Nâsir: I saw none in this horizon. Harrat Ajeyfa, one of the great train of Harras, is said to be continent with the 'Ashîry [p. 476]. According to both Múthkir and Nâsir the Harras lie disposed like a band, betwixt the Harameyn [which we have seen to be the shape of the Kheybar and the Aueyrid Harras].

I questioned Nâsir of the Wadies south of Tâyif towards Wâdy Bîsha.—Two 'hours,' he said, from et-Tâyif, is *W. Wídj*; —then two 'hours' to *W. en-N'khîb*; then one day to *W. Lieh*; then one day to *W. Bissel*. [These valleys have a length of nearly five journeys, and their courses are northward, till they are lost in the sands: in all of them are villages.] There are four days to *W. Turraba*, with Aarab B'goom and villages. This valley reaches to *el-'Erk* (not distant from Shukera in el-Wéshm); where after rains the seyl waters are gathered to a standing meer, and the Beduw come to encamp upon it: then three days to W. Sbey'a or Runnya; which others say are two valleys,—the villages *Khorma* and *Konsolîeh* are in the former, and in the second, er-Runnya, a great palm village. There are villages in all the length of W. Bîsha, which are often at enmity one with another. *Beny Uklib* and *Sharân* are the Aarab of that country. The Wady head is in el-Asîr: the length of its course is many journeys; and the seyl waters die away in the sand.

The Wady Fâtima is here most desolate: seldom any man passes. Nâsir had been in this part but once in his life, upon some business of the Sherîf. There grows nothing in the waste ground of grit and gravel, but hard bent plants, which exhale

a moorish odour in the sun. Seeing that loose sand full of writhen prints, (mostly of the small grey lizard, here called *el-khossî*,) the younger Bîshy cried out, "Wellah in this wady is nothing but serpents!" We passed the head of a spring, that is led underground by an old rude conduit (of stone) to the first oasis-village in W. Fâtima, *Imbârak*,—an hour lower.

When we rode by Imbârak I saw the date clusters hanging ruddy ripe in all the heads of the palm trees; and on the clay banks, which overlie the valley gravel, much green growth of thúra. Also here first I saw the beehive-like cottages of straws and palm branches (made in Abyssinian wise), which are common in this country; "They are, said Nâsir, for the servants of the ashràf."—From henceforward all is loose gravel and sand-ground down to Jidda. The next palm village is three miles lower, *er-Rayyân*. These W. Fâtima oases are settlements about springs. The villagers are ashràf, husbandmen, and nearly black-skinned; their field labourers are both free men and bond.—I praised the nomad life: "Ay, said Nâsir, the nâga's milk is sovereign." And he told us, 'how upon a time as he rode with only few in company to the southward from et-Tâyif, for the Sherîf's business, they were waylaid by some Beduins of those parts; and that he ran upon his feet beside the thelûls, till the assr, running and firing; and was yet fasting!—Those Aarab (he answered me) would not have assailed him, if they had known him to be a sherîf;—but how should they believe it, if he had told them?'

We felt the heavy stagnant heat of the tropical lowland; and my companions, when they had drunk all in the water-skin, were very impatient of the sun. Hàmed, the younger negro, was bye and bye weary of his life: he alighted, and wilfully forsaking his rafîk and us, went away on his feet!—We approached Rayyân and saw that he held over to the palms, a mile distant. I asked, "What is amiss! will he not return?" His companion answered, "He may return, if he will, or go to Jehennem;" and Nâsir cursed his father. But the raw fellow, who went but to appease his eager thirst, came-in to us, an hour later, at our noon resting place. [Perhaps this young negro had been chosen to accompany me, because he had conversed with the Franks: for Hàmed, to win a little silver to purchase arms and make himself gay, had served some months with the stokers on board a French steam-ship passing by the Red Sea.] Rayyân lies in the midst of the now large and open valley. We rode on the east part to a little bay; and alighted, before a new stone cottage, of good building: we were now in a civil country, as Syria, —Meccan Arabia. Here dwelt a man who was rich in both

worlds! ministering of his wealth unto the poorer neighbours and to the public hospitality.—They think it unbecoming to ride up to a sherîf's house! we dismounted therefore when half a furlong distant, and led forward our thelûls; and halted nigh his door. A moment after, the host, who was sheykh of the place and swarthy as an Abyssinian, came forth to meet us; and led us into his hall, which, built of stone, and open, with clean matted floor, resembled a chapel; and a large Persian carpet was spread upon the north side, for the guests.—We had seen a new hamlet of flat-roofed stone cottages about his house, with a well, which were all of this good man's building; and some straw cabins for his old servants: he stretches forth his hand likewise to the poor nomads, whose tents were pitched beside him.—There wanted two hours to mid-day, nor was the day very sultry: yet I found in the house 99° F.

So soon as it could be made ready, we were served to breakfast: yard-wide trays were borne-in full of hot girdle-bread and samn, with the best dates, and the bountiful man's bowls of léban. When we had eaten, and he heard of my adventure at 'Ayn ez-Zeyma, the good sheykh said, looking friendly upon me, 'And were I come to him at that time, he would have sent me forward to Jidda.—Yet why could I not become a Moslem, and dwell here alway in the sacred country, in the Sherîf's favour? he read it, in my eyes, that I was nigh of heart to the Moslemîn.'—A sheep had been slain for us; and it was served for our dinner at the half-afternoon. So civil a house and this hospitality I had not seen before in the Arabian country.

After leave-taking we led forth our thelûls about an hundred paces, as when we arrived, and remounted. And now leaving the Wady, which reaches far round to the westward, we ascended over the desert coast; from whence I beheld again that lowering abrupt platform of the mighty Harra.—Some poor men went by us with asses, carrying firewood to market: Nâsir said, they were *Korásh*.—At sunset my company dismounted by a well, *Bîr el-Ghrannem*, to pray; and I saw now by their faces that Mecca lay a little south of eastward. Long lines of camels went up at our left hand, loaded with the new dates of W. Fâtima for Mecca. We passed forth, and at a seyl rode over the Syrian pilgrim road (*Derb el-Haj es-Shâmy*): from hence to Mecca might be twenty-two miles. The night fell dimly with warm and misty air; and we knew, by the barking of dogs, that the country was full of nomads. Three hours after the sun, we came again to the W. Fâtima; where alighting in a sandy place, we lay down to sleep.

Rising at day-break, the fourth of our journey, I saw before us

an oasis village, *Abu She'ab*, and many nomad booths: the Aarab were *Laheyân*, of Hathèyl, said Nâsir. That village is most-what of the beehive-like dwellings—which are called *'usha*—made of sticks and straws; before every one was a little fenced court: some of their *'ushas* seemed to be leaning for age; and some were abandoned for rottenness,—it is said they will last good fifty years; and are fresh and wholesome to dwell in. Here is an high but rude-built fortress of stone, now ruinous, a work of the old Wahábies. Our path lay again in the Wady: we rode some miles; and passed over a brook, two yards wide, running strongly!—all this low Tehâma is indeed full of water; yet none flows down to the sea. Here we met a family of *Aarab Daed*, Hathèyl, removing: the women wore short kirtles to the knee, and slops under! Their skins were black and shining; and their looks (in this tropical Arabia) were not hollow, but round and teeming: a dog followed them. Besides Hetheylân and other Beduins, there are certain Heteym in this Tehâma, both above and below Jidda. We often saw wretched booths of nomad folk of the country, which for dearth of worsted cloth were partly of palm matting. The most indigent will draw now to the oases, to hire themselves out in the date gathering;—when godly owners are good to the weak and disherited tent-dwellers; that nevertheless must eat the sweet of the settlements with hard words in their ears: and are rated as hounds for any small fault.

About nine o'clock we came to the oasis-village *ed-Dôeḥ*; and alighted a little without the place, at a new 'usha; which had been built by a rich man, for the entertainment of passengers.—The good Sherîf, careful for my health by the way, had charged Nâsir to bring me to the houses of worthy and substantial persons; to journey always slowly, and if at any time they saw me fainting in the saddle, they were to alight there. The cabin was of studs and fascine-work a foot in thickness, firmly bound and compacted together; and the walls, four-square below, were drawn together, in a lofty hollow, overhead. My companions thought that our pleasant 'usha, which was a sure defence from the sun and not small, might have cost the owner a dozen crowns (less than £3). By the village is a spring, where

the long-veiled women of the country, bearing pitchers of an antique form set sidewise on their heads, come to draw water.

The altitude was now only 1100 feet. We felt cool as we sat in our shirts in the doorless 'usha, with a breathing wind, yet I found 102° F. A field-servant of the household—a thick-set, great-bearded husbandman from Tâyif—who had brought us out the mat and cushions, wiping his forehead each moment exclaimed, "Oh! this Tehâma heat!" The valley is here dammed by three basaltic bergs (*Mokesser, Th'af, Sídr*) from the north wind: and quoth the host, who entered, "The heat is now such in W. Fâtima, that the people cannot eat: wellah there is no travelling, after the sun is up." I asked, What were the heat at Jidda? "*Ouf!* he answered, insufferable." *Nâsir:* "Khalîl, hast thou not heard what said Saûd ibn Saûd when—having occupied Mecca—he laid siege to Jidda [1803]; and could not take the place: 'I give it up then, I cannot fight against such a hot town: surely if this people be not fiends, they are nigh neighbours to the devil.'"

—A Beduin lad looked in at the casement! Then all voices cried out roughly, "Away with thee!" "*Ana min dîrat beyt Ullah,*" I am from the circuit of God's House! answered the fellow vaingloriously: but for all that they would not let him enter. Our host, a young man, rated the weled fiercely; "Get thee, he cried, to the next *'usha*—sit not here! To the palms with thee; *fî kheyr wâjid,* where thou shalt find to eat, and that enough: begone now!" But the poor smell-feast removed not for all their stormy words:—there will none lay hand upon a *thaif-ullah!* After we had been served (with mighty trays of victual) to breakfast, he with some other wretched persons were called in, to eat of that much which remained over of the rich man's hospitality. "But host! will our bags be safe? cries (the nomad) Nâsir, now that he (the Beduwy lad) has come in?"—"Ay, since he has broken bread with you." That young tribesman, who then acknowledged himself an Hathèyly, rose from meat smiling malevolently; and at the wash-pot rinsed his hands delicately: so turning without a word he went his way.—Afterwards as we were slumbering, there entered another Beduwy: "I thirst," quoth he: but hardly they suffered him to drink at the beak of the ewer, and then all their hard voices chided him forth again!—We stayed over to dinner, which was ready for us wayfarers at the half-afternoon. The host had killed a fat sheep, that they served with rice in three vast chargers; and thereby was set a great tray of the pleasant new dates: nor were our beasts forgotten.

We remounted and rode by wretched Beduin booths of *Aarab el-Meyatân;* a tribe, said Nâsir, by themselves. I saw with wonder how all this low wilderness is full of nomads: their skin is of a coffee colour.—When the sun was about to set my companions alighted, and prayed north-eastward. Here in the desolate wâdy bottom, of sand and gravel, grows much of a great tropical humth which they call *humth el-aslah;* of whose ashes the nomads make *shûb el-'bîl*, camel alum, a medicine for their great cattle.—Nâsir would have ridden all night, to arrive by the morrow early at Jidda: but the love-longing man was jaded ere we were at *Hádda*, the last village in Wady Fâtima. And coming in the dark to an inhabited place, "Well, let us sleep, quoth he; here are the Sherîf's possessions, and all the people are his servants." We alighted at an 'usha, upon a little hill; where dwelt a simple negro family. The poor soul, who was of the Bîshies' acquaintance, kindled a fire and prepared coffee for us; and strawed down vetches [here called *bersîm*, as in Syria] for our thelûls. But this seemed to be no pleasant site, and we breathed a fenny air. Whilst I slumbered under the stars, the love-sick Nâsir levied a new hospitality, of that poor man, who was too humble to sit at coffee with us. Nâsir, a sherîf, and the Sherîf's officer, was wont to have it yielded to him in this world: he yielded also to himself, and was full of delicacy, unlike the honest austerity of the Beduw.—I was wakened at midnight to another large hospitality! and to hear the excuses of the poor negro, for setting before us no more than his goat, and a vast mess of porridge.

We remounted at the rising of the dog-star; and rode half an hour in a plain: and fell then into the *derb es-sultâny*, or highway betwixt Mecca and the port town of Jidda.—Long trains of camels went by us, faring slowly upward; and on all their backs sat half-naked pilgrims, girded only in the *îhràm*. They were poor hajjies of India and from el-Yémen, that had arrived yesterday at Jidda: and they went up thus early in the year to keep the fasting month, with good devotion, in the Holy City.—I saw, in the morning twilight, that the W. Fâtima mountains lay now behind us [they may be seen from Jidda], and before us an open waste country (*khobt*), of gravel and sand,—which lasts to the Red Sea. We had yet the seyl-bed from W. Fâtima, at our left hand; and the roadway is cut by freshets which descend from the mountains—now northward. Two hours from Hádda we passed by some straw sheds, and a well; the station of a troop of light horse, that with certain armed thelûl riders are guardians of the sacred highway. Not

much beyond is a coffee-house: there is a Kahwa at every few miles' end, in this short pilgrim road.

Doves flitted and alighted in the path before us. The rafîks told me, 'It were unlawful to kill any of them, at least within the bounds! for these are doves of the Háram; which are daily fed in Mecca of an allowance (that is twenty *ardubs* monthly) of wheaten grain. When it is sprinkled to them, they flutter down in multitudes, though perhaps but few could be seen a moment before: they will suffer themselves to be taken up in the people's hands.' By this road-side, as in all highways of the border countries, lie many skeletons of camels; for the carcases of fallen beasts are abandoned unburied. [If any beast or hound die in the city, it is drawn forth without the gates.] We rode by a *wèly*, the grave of a saint—commonly a praying place in the unreformed, or not-Waháby country—all behanged with (offered) shreds of pilgrims' garments.

Then I saw by the highway-side a great bank of stones; which now encroaches upon the road. "Every hajjy, said my companions, who casts a stone thereon has left a witness for himself [*confer* Josh. xxiv. 27]; for his stone shall testify in the resurrection, that he fulfilled the pilgrimage."—The wilderness beside the way is grown up with certain bushes, *reym;* and Nâsir said, 'The berries, with the beans of the sammar (acacia), are meat of the apes whose covert is the thicket of yonder mountain!' We saw a lizard [like that called *wurrùr*, a devourer of serpents, in Nejd], a yard in length, which carries his tail bent upward like the neck of a bird. The road now rises from the Wady ground: and we soon after descended to a Kahwa and dismounted; and leaving our thelûls knee-bound, we went-in to pass the hot hours under the public roof.—Whilst the landlord, a pleasant man, was busy to serve us, I drew back my hot kerchief. But the good soul, seeing the side-shed hair of a Frenjy! caught his breath, supposing that I arrived thus foot-hot from Mecca. Then smiling, he said friendly, "Be no more afraid! for here all peril is past."—Near that station I found certain Aarab, *Âbida*, watering their (white-fleeced) flocks at a well digged in the seyl: when their camels were driven in, I hardly persuaded one of those nomads to draw me a little milk (for here is a road and much passage). On the brow above was a station of the dromedary police.

—When the sun was going down from the mid-afternoon height, we set forward: a merry townsman of Mecca, without any fanaticism, and his son, came riding along with us from the station. "Rejoice, Khalîl! quoth my rafîks, for from the next

brow we will show thee Jidda."—I beheld then the white sea indeed gleaming far under the sun, and tall ships riding, and minarets of the town! My company looked that I should make jubilee.—In this plain I saw the last worsted booths of the Ishmaelites; they also are named *Bíshr.*

In the low sand-ground before the town are gardens of little pumpkins and melons which grow here—such is the tropical moisture—without irrigation! My companions who now alighted beckoned to a negro gardener, and bade him bring some of his gourds, for our refreshment; promising to give him money, to buy a little tobacco.—I commended the poor bondman when he denied us his master's goods; but they cursed his father, and called him a niggard, a beast and a villain. As my companions delayed, I would have them hasten toward the town, because the sun was setting. But the negroes answered, "We cannot enter thus travel-stained! we will first change our garments."—To this also they constrained me; and decked me, "as an *emir el-Aarab,*" with the garments which the good Sherîf had given me.

We remounted; and they said to me, with the Arabian urbanity, "When we arrive, thus and thus shalt thou speak (like a Beduwy—with a deep-drawn voice out of the dry wind-pipe), *Gowak yâ el-Mohâfuth! keyf 'endakom el-'bíl? eth-thémn el-ghrannem eysh; wa eysh îjîb es-samn?* 'The Lord strengthen thee, O governor! what be the camels worth here?—the price of small cattle? and how much is the samn?' Now I saw the seabord desert before us hollowed and balked!—the labour doubtless of the shovel-plough—and drawn down into channels towards the city; and each channel ending in a covered cistern. Rich water-merchants are the possessors of these *birkets:* all well-water at Jidda is brackish, and every soul must drink cistern-water for money. By our right hand is "the sepulchre of *Hawwa,*" in the Abrahamic tradition the unhappy Mother of mankind: they have laid out "Eve's grave"—a yard wide—to the length of almost half a furlong [*v.* Vol. I. p. 388]: such is the vanity of their religion!—which can only stand by the suspension of the human understanding. We passed the gates and rode through the street to "the Sherîf's palace": but it is of a merchant (one called his agent), who has lately built this stately house,—the highest in Jidda.

On the morrow I was called to the open hospitality of the British Consulate.

THE END.

APPENDIX to Vol. II.

The Geology of the Peninsula of the Arabs *is truly of the Arabian simplicity: a stack of plutonic rock, whereupon lie sandstones, and upon the sand-rocks, limestones* (diagram 1). *There are besides great landbreadths (such as the Hauran in Syria) of lavas and spent volcanoes. The old igneous rocks are grey and red granites and traps and basalts: I have found these lying through the midst of upland Arabia [from J. Shammar to Jidda, 500 miles]. The sand-rock is that wherein are hewn the monuments of Petra, and Medáin Sâlih; and which I have followed from thence to the southward, nearly to Medina* [500 *miles*]. *To the same sand-beds pertain the vast sand deserts* or nefûds *of Arabia. The Haj-way from Damascus lies over a high steppe of limestones, [for more than* 200 *miles*], *through Ammon, Moab, and the mountains of Seir, to M'aan (in Edom). In Mount Seir is the same limestone with great flint veins which we see under Bethlehem, beyond the Dead Sea* (diagram 2). *I have found only a few cockle-shells in the limestone of M'aan, and in Arabia; and some beautiful lobster-like print in the limestone (without flints) of the desert of Moab.*

In the wide-spread sand-rock of Arabia is often seen the appearance of strata and layers of quartz pebbles

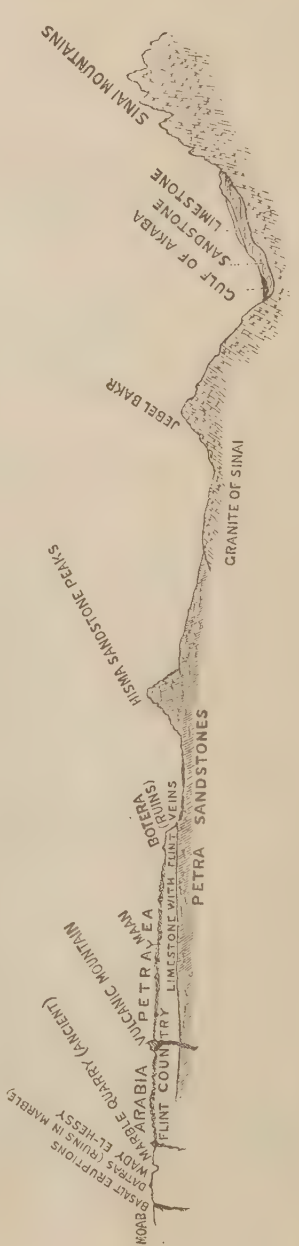


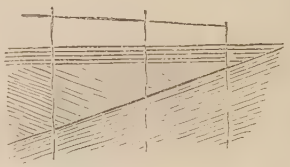
Diagram 1.

DIAGRAM 2.

OUTLYING LAVA CAPPED SANDSTONE HILL
SAND PLAIN OF THE DESERT
ERUPTED BASALT ROCKS APPEARING IN THE ROCKY FLOOR OF THE PLAIN
SANDSTONE UNDERCLIFFS
BED OF FALLEN BASALT
CRATER HILLS
DEEP LAVAS, BASALTS
(PETRA) SANDSTONES

DIAGRAM 3.

(v. fig.); *but I have never found any forms of plants or animals.—And this view of plutonic, of sand, and of limestone rocks, and vulcanic countries or* harras, *will be found, I am well persuaded, to hold for the breadth and length of the Peninsula. The region not unknown to me, between Damascus and Mecca, may be almost* 200,000 *square miles.*



The harras, *in the western border of Northern Arabia, beginning at Tebûk*—(diagram 3), *last nearly* 650 *miles to the Mecca country.* [*Other harras, not marked in the map, and only known to me by name, are the* Harrat el-Hamra—*near the Wady Dauâsir, and* Harrat es-Sauda—*in Jebel Tueyk.*]

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&

GLOSSARY OF ARABIC WORDS

'A [and sometimes *aa* or *á*] is here put for ع: this Ar. letter is a sort of ventriloqual *a*, or $\frac{a}{a}$ sounded with (as it were) an affected deepness and asperity in the larynx.

'Aad, ancient tribe in S. Arabia, 22, 96.

A'addi 'aley-na, (verb. عدي; comp. *taad*, 246;) pass unto us, 555.

'Aarab, the nomad Arabs; despised by townsfolk and oasis-dwellers as witless and idle robbers, 11, 92; dissolute, 103; — in their mouths signifies *the people*, 224.

'Aarab Zamil, II. 416.

Aaron, *v. Harûn.*

el-Âb, Harb vill., II. 512.

Ab el-Ghrennem, patriarch of the Belka Arabs, 26.

Aba Rasheyd, *Harrat*, II. 183.

el-*'Abàdella*, tribe of ashràf of which was the Sherîf Hasseyn, II. 522.

J. Abàn, *v. Abânát.*

Abànát, mountains, 616; II. 290, 310, 458, 459, 460.

['*Abâra* (عبارة), manner, wise.

'Abbas, uncle of Moh., II. 516.

Abbassîeh, a sandstone coast near the Misma, 570.

'Abd, slave; in Arabia it signifies one of the black races of Africa, whether bond or libertine, 546.

'Abd-el-'Azîz, el-Bessàm, II. 485, 486 493, 498, 499, 500, 502.

'Abd-el-'Azîz, a former Emir of Boreyda, II. 321.

'Abd-el-'Azîz el-Metaab, Ibn Rashîd, II 26, 27, 250.

'Abd el-'Azîz, a servitor of Ibn Rashîd: he brings a gift-horse from his master to the Hâj Pasha at Medáin Sâlih, 198; 201, 202, 203, 585, 586. When the Hâj arrived he went to lodge in the Pasha's tent, 585, 586.

'Abd-el-'Azîz, er-Romàn, a Teyma sheykh, 332, 541, 559, 560, 563.

'Abd el-'Azîz, Sultan, 59, 598; II. 372. 506.

'Abd-el-Hâdy, a Kheybar villager, II. 77, 78, 79, 81, 82 [also called in derision *Abu Summakh*, *ib.*], 84.

'Abd-el-Ḳâder, the Algerian Sherîf Prince and Imâm [since deceased], resident at Damascus, 2, 124, 185; II. 301.

'Abd-el-Ḳâder, a young kellâ keeper, named after the Prince, 88, 90, 121.

'Abd-er-Raḥmàn, son of 'Abdullah el-Bessâm, II. 397, 404, 451, 457, 471, 478, 480, 481, 482, 483, 484, 485, 486.

'Abd-el-Wáhâb, *v. 'Abdullah.*

Abda, Shammar, II. 37, 41.

B. 'Abdillah, Ḫarra, II. 351.
'Abdillah Pasha, brother of Sherîf Hasseyn, II. 505, 508, 525.
'Abdullah ibn 'Abbas (uncle of Moh.); mosque of — at Tâyif, II. 516.
'Abdullah, 'Abd-er-Raḥmân, el-Bessâm, the elder, *v. sub* Bessâm.
'Abdullah Abu Néjm, horse-broker at 'Aneyza, II. 389, 390.
'Abdullah el-'Aly, Emir of Khûbra, II. 405, 412, 413.
'Abdullah el-'Aẓîz, el-Mohammed, late Emir of Boreyda, II. 429.
'Abdullah el-Bessâm, the younger, II. 351, 356. His worthy and popular manners, 358–9, 369, 394.
'Abdullah, a former Emir of Boreyda, II. 321.
'Abdullah, a [Christian] stranger, who visited Hâyil in Telâl's time, 604.
'Abdullah, a younger brother of Hamûd el-'Abeyd, II. 29, 30, 257, 258.
'Abdullah, a slave of the Emir at Hâyil, II. 4.
'Abdullah el-Kennèyny, v. sub Kennèyny.
'Abdullah weled Maḥanna, brother of Hásan, Emir of Boreyda, II. 316, 320, 321, 322, 324, 326, 328, 333, 346, 380. His sister, 381.
'Abdullah el-Moslemanny, a renegade Jew in Hâyil, 596, 601, 602; II. 44, 249.
'Abdullah ibn Rashîd, 455; first Prince of J. Shammar, 589, 617; II. 5, 14, 16, 25, 27, 31, 50, 55, 350.
'Abdullah ibn S'aûd, II. 15, 36, 342, 367, 397; driven from er-Riâṭh, 424, 425.
'Abdullah ibn Sellâm, a Jew of ancient Kheybar, who converted to Mohammed's religion and received the name, II. 185.
'Abdullah, Sherîf of Mecca before his brother Hasseyn, II. 52, 170, 176, 503, 504, 505, 506.
'Abdullah, es-Siruân (*Abu 'Aly*), II. 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 91, 93, 94, 95, 96, 102, 104, 105, 116, 117, 119, 120, 121, 122, 123, 126, 127; his letters to the Pasha of Medina, 127, 128; embezzler of his soldiers' pay, 94, 128; 129, 133, 134, 135, 156, 158, 160, 161, 163, 172, 173, 174, 176, 177, 184, 187, 195, 196, 200, 211, 214, 250, 275, 283; his Medina tales, 129–30, 131; his soldiering, 130; wived at Kheybar, 131, 132; his account of his stewardship, 134; his shooting, 146; his violence, 162, 201; his assurances, 197; his dread of camphor, 208; he beats rebellious villagers, 212; he taxes the neighbour Heteym, 219; 496.
'Abdullah, son of *Tollog*, a Mahûby, 465, 469, 484, 494, 495.
'Abdullah el-Yahŷa, son of the patriot, and companion of Zâmil at 'Aneyza, II. 350, 383, 430, 431.
'Abdullah ibn Yahŷa ibn Selèym, former Emir of 'Aneyza, II. 429, 430, 433.
'Abdullah, son of Zâmil Emir of 'Aneyza, II. 339, 340, 358, 403.
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Αβηcακιου, name in an inscription, 362.
'Abeyd ibn Rashîd, brother of 'Abdullah, first Emir of Jebel Shammar, conductor of the military expeditions; a warlike man and poet, of the old Wahâby straitness; father of Hamûd: he deceased two years after the death of Telâl, about the year 1870. 455, 584, 590, 595, 600, 608, 612, 613; his palms, 584; 615, 616, 618; his coffee-house, 594, 597, 604, 608, 612; II. 3, 18, 27, 29, 37, 42, 54, 56, 57; kassâd, 27–8; warrior, 27-8; in his old age, 28; his family, 28—31; expelled the Ânnezy of el-Ḥâyaṭ, 28; 277, 430, 432.
'Abeydillah, a Seḥammy, 395—9, 401.
J. el-Abiaṭh, or *el-Baiṭha*, in the Harrat Kheybar, district of *Theraieh el-Lahîb*, el-Heteymy. The nomads

look upon this mountain as (part of) the water-shed between the great wadies el-Humṭh and er-Rummah, and in it they say are the highest seyl-strands or heads of the W. er-Rummah, II. 74, 215–16.

'Abîda, a fendy of Kahtân, II. 37, 41.

'Abida, Aarab near Jidda (perhaps the same as *el-'Ubbeda, Harb*), II. 538.

Abishai, Joab's brother, his slaughter of the Edomites, 43.

Abraham defeats Chedorlaomer, 22; reported founder of the Ka'aba, 62; his city (Hebron), 446, 452; II. 378.

Abu 'Aly (*'Abdullah es-Siruân*), II. 208, 213.

Abu Bakkar (or *Bukkr*), a chief personage at Medina, II. 204.

Abu Bâtn (*Selmân ibn Shamân*), a Howeyty sheykh, 402—4.

Abu Daûd (*Sleymân*), *sheykh 'Ageyl es-Sham*, 11; II. 46, 434.

Abu Fâris, a worthy Syrian vaccinator who wandered in Arabia, 253; was a year with the Beduins, visited the oases as far as Kasîm, and was esteemed by his nomad hosts, *ib.*; in Hâyil, 253–254, 298; II. 285, 382.

"*Abu Fâris*," a second, or *Sleymân*, 253; he was less hardy, his humiliation before the Aarab when he received tidings of the massacre of Christians in Damascus, 254.

[*Abu Feyd*, a site not distant from Boreyda, where are springs.

Abu Khalîl, or *Ibrahîm er-Român*, *v. Ibrahîm.*

Abu Ḳrûn [*Ḳurûn*], a Mahûby, 495.

Abu Middeyn, a Kheybar villager [*midd*, *i.e.* modius, a measure], II. 199.

Abu Moghrair, *v. Ybba M.* (2).

Abu ['*Bú*] *Ras*, a Moorish negro trader, formerly of Kheybar, II. 76.

Abu Rashîd, a Medân merchant, lodging at el-Ally, 154.

Abu Rashîd, a driver in the Hâj, 62.

Abu Robai, *v. Geriat* —.

Abu Sa'ad, an old Mu'atter at Damascus; tale of, 63.

Abu Sammakh, II. 82.

Abu Selîm, a Moorish hakîm, rides down from Damascus with Mehsan Allayda; and they are robbed by a ghrazzu in the (Hâj) way, 434, 435; II. 185.

Abu Shâḥr, bunder on the Persian side of the Gulf, II. 456.

Abu Shauk, the hedgehog, 326.

Abu She'ab, oasis vill. in W. Fâtima, II. 535.

Abu Sinnán, a dog's name, 427.

Abu Sinûn (*Mohammed*), a Moor, formerly of a kellâ garrison, settled in his nomad wife's tribe (the Moahîb), a carrier of rice from el-Wejh, 200–1, 241, 359, 383, 391, 395, 400, 401; his fortune, 402—3, 407, 408, 409, 412, 414, 416, 417, 429, 471, 474, 492, 500, 503.

J. Abu Tâḳa, 81.

Abu Tawfish (perhaps *tawfîz*, توفيز, haste), the cholera disease, 472.

Abu Ṭhaîn, a pool in the 'Aueyrid, 425.

Abu Zeyd, a fabulous heroic personage, effigy of [*v. Doc. Épigr.* pl. XLVIII], 304, 305–6, 336, 529.

'Abûd, hasty-bread baked under the embers, 131, 519; II. 216.

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Abyssinians: Further — or Gallas, *qd. v.* II. 84.

Acacia, *v. Tolh*, *Sammara*, *Sillima*, *Siâla*. The possessed—at el-Héjr, 273, 280; gum arabic and pitch from, 365, 379, 380; camels browse the thorny boughs full of mimosa-like leaves, 379; and the small cattle browse them, *ib.* 439; II. in the Kheybar Harra, 72, 73; small herb springing under the north side of, 225, growth of —s a sign of ground-water, 462; sammar trees, 470, 474;

— bushes trodden round by gazelles, 475; danger of the thorns in riding under an —, 495; — in the Mecca Tehâma beset with a parasite plant, 531.

Acre (*'Akka*), 74.

'Ad, v. 'Aed.

Adam, 297, 540; II. 85, 97, 171.

Beny Adam, the children of Adam, mankind: — compared with the jân, II. 191, 193, 194, 524.

Ádamy, pl. *ouádam* [a Persian Gulf word, in Nejd], one of the children of Adam, a man, II. 194, 398, 457.

'Adan (عدن), a sand dune of the Nefûd, II. 333.

'Adanât, pl. of *'Adan, qd. v.*, II. 314, 331.

Aden [*'Aden*], II. 205, 420, 440, 522.

Adilla, a dog's name, 427.

W. Adîra, v. W. el-Hâsy.

'Adu, enemy, II. 80, 414.

'Adu ed-dîn, II. 134.

Aduân, a fendy of *Ma'azy*, 427.

Aduân, a dog's name, 427.

W. Adzîz, II. 476.

'Aed [*or 'Ad*, عد]—like *jau*—a watering place digged in low ground, II. 246.

Aelius Gallus, a Roman knight, general of Augustus' military expedition in Arabia, II. 175–6; his opinion of the Arabians and of their desert country, 176.

El-'Aerîn (العرين, the *ethla* tamarisk), II. 526.

Aerolith, 366, 431.

Afâra, a kinship of Kheybar villagers, II. 133.

Afarît, a fendy of Shammar, II. 41.

'Afarît, pl. of *'afrît*, 369.

Affârim! (*Turk.* آفريم) II. 370.

el-'Âffery (class. عفراء, اعفر), the small never-drinking gazelle of the sand deserts, II. 145.

'Affinîn [*'Afinîn*], or *'Affûn*, pl. of *'affn*, corrupt persons, 311.

'Affn [*'afn*], putrid, rotten.

'Affûn [*'afûn*], vulg. pl. of *'affn.*

'Afia [*'aafia*], health! 484.

'Afîf, an ancient well in the desert between Kasîm and Mecca, II. 465—8, 470, 471, 472.

el-Aflâj [*v. W. Dauâsir*], II. 38, 397. According to Hámed en-Nefîs, these are names of vill. in el-Aflâj (the head is two thelûl journeys from er-Riâth); —*Siah, Leyla, Khûrfa, er-Rautha, el-Bidde'a, ib.*

Africa: Arabs have long ago wandered over the face of —, without leaving record, 156; antelopes of —, 328; II. 205, 379; gashed cheeks are tribes' marks, 502.

'Afrît, evil *genius loci*, 47, 170.

el-'Afu, id. qd. 'Afuah.

'Afuah, the same as *'afia*, thanks.

'Afy aleyk, el-'afy, 264.

Aga (*Âghra*), captain.

el-'Agab, the small swart-brown eagle of the desert, 329; II. 218.

el-'Agab, pl. of *'akaba*, 297.

el-'Agaba (*Aarab*), 23.

'Agâl, v. Meyhsub, Maasub, head cord of the Beduin kerchief, 437.

el-'Agâl Ullah (العاقل الله), 239.

Aged persons; many in 'Aneyza, II. 394.

el-Âgel, a desert station N.-W. of Teyma, 297.

el-Âgella [perhaps *Âkilla*, which signifies 'where the ground-water is near': but the wells here are 7 fath.], a hamlet of J. Shammar, II. 19, 243, 244, 245, 266.

Âgerra, mare's name, II. 230.

'Ageyl, the dromedary riders of Nejd in the Ottoman Government service, 9, 11; called by the nomads *el-'Ageylât*. — camp at M'aan, 33, 52, 99, 156, 212, 215, 546, 574; II. at

Kheybar, 80, 89, 92, 132; an 'Ageyly at Kheybar who had seen the Nasrâny at Damascus, 93; an 'Ageyly from Kasîm at Kheybar, 94, 122, 123, 124, 125, 132, 133, 169, 171; death of the sick Kasîm 'Ageyly, 187; 200, 201, 202, 204, 206, 208, 213, 223, 225, 228, 241, 245, 247, 249, 263, 267, 268, 271, 274, 275, 283, 293, 312, 313, 388, 413, 451, 519.

'Ageylât, *v.* *'Ageyl.*

el-Ageylât, kindred of B. 'Atîeh, 56.

Aghrûty, II. 12, 13.

'Agîd, conductor of a foray, 194, 251, 319, 334.

W. 'Agîg by Sh'aara, II. 476.

el-Âgorra or *Shuk el-'Ajûz*, *qd. v.*, 377, 436, 465, 487.

Ague-cake (*Táḥal*, *qd. v.*); the throbbing enlarged spleen, left after fevers, especially the Hejâz and Kheybar fever, 547.

Ahab took an oath of his neighbours in the matter of Elijah, 267.

Ahl el-aarḍ [*v. Ján*], II. 3.

Ahl Aṭâb (*adab*), 605.

Ahl byût sha'ar, Booth-dwellers or Nomads, 274. [*v. Hâthir.*]

Ahl Gibly, southern Aarab, 339, 418.

Ahl Hàjjur, a fendy of Harb Mosrûḥ, II. 513.

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Ahl kellimy, 460.

Ahl es-Shemâl, Aarab of the north, 418, 455.

Ahl ṭîn, dwellers in clay houses, settled folk, 274.

el-Aḥmar, the south mountain of the Abànát, II. 459.

Aḥmed, a prophet that was to come, *i.e.* Mohammed, feigned by the Moslem doctors to be foretold in the Evangelists (a barbarous blunder in the Korân), II. 10, 99, 136.

Aḥmed (brother of *M.*) *en-Nejâmy*, II. 78, 84, 85, 116, 139; comes to Kheybar, *ib.*, and prospers, 140; 142, 143; his children died in their tender years, 143; coffee and tobacco tippler, 139, 143; sick in the pestilence, 143; 159, 170, 173, 174, 187, 196, 211.

Aḥrâr, pl. of *Ḥarra* (أحرار *pl. of* حرّة), vulc. country, II. 183.

Aída, *a* dog's name, 427.

Ainât, a kindred of the Fuḳara tribe, 229.

Air, the Arabs very imaginative of the quality of the air, 210.

" Air-measure," II. 82.

Aisûn, butterfly, 448.

Aiṯha, camel's name, 278.

'Ajâj, *v.* *'Ajjâj.*

'Ajamy, Persian.

'Ajeyfa Ḥarra, II. 351.

'Ajilân, nimble, a dog's name, 427.

J. Ajja, or *Âja*, [the course of, is N.-E. to S.-W. as delineated in the map], 417, 575, 577, 583, 584, 611, 615, 616, 617; II. 9, 10; is greater than Selma, 10, 61, 245 [also pronounced Ejja], 247, 256, 262, 263, 459.

'Ajjâj (عجّاج), the sand driving wind; *'ajâj* (عجاج), is the sandy dust: — of Sinai, 28, 57; II. 224, 245.

Âjjidát (Ḳasîm word, perhaps عقدات), town-wall, II. 315, 398.

Âjjil'n, mtn. in the way betw. Kasîm and Mecca, II. 468.

'Ajjr (عاجر), the word explained, 200; II. 18, 25, 49.

Aj(ḳ)eyl, a villager of Teyma, 526—8, 530—2.

Ajlâb, " fetched," said of drove-beasts (whether camels or horses), 582.

el-'Ajmân, a great tribe of Southern Aarab, from Nejràn, and reputed to descend from a Persian legion — in the N. are the same Aarab, and sometimes they return to el-Yémen. II. Great sheykh of —

taken captive by the Turks; and wounded in the late jehâd by a ball in the arm, 252, 354, 424.

Ajûj (*Yajûj*) *wa Majûj*, Gog and Magog, II. 525.

[*el-Ak* (*Ach*), a passage in the Tueyk mountains.

'Aḳaba, interpreted, 51.

'Aḳaba Ayla or *'A. el-Mîsry*, 44–5, 427.

'Aḳaba es-Shemîya, 50–1, 52, 58, 60, 79.

'Akarît, pl. of *'akarût*, a villanous Syrian and Egyptian word.

Akhbâru-'d-Dûal, a book, 591.

Akhdar [*Khûḍhr* of the Bed.]; *Wady el-*, 57; *Boghraz el-*, 76; *Kellat el-*, 76, 77; 79, 94, 176, 197, 200, 398, 401–2, 407, 418; II. 177.

el-Akhma, undercliffs of the Ḥarra upon the plain of Medáin S., 138, 477, 481, 506, 509, 514.

Akhu, brother: the Bed. —, 360.

Akhu Noora, II. 25.

Akhŷey (dim. of *akhûy*), my little brother, 334.

[*Aḳilla*, desert site where the ground-water is near.

'Akka (عكّة), a skin for samn, II. 209.

'Akkâm (عكّام), the word interpreted, 3; 57, 62, 63; discourse of religion, 64–5; 66, 71, 77, 81; a Christian — in the Hâj, 83, 86, 87.

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Ale, a kind of, in Galla-land, 166, 167.

el-'Alem, a considerable mountain in sight, to the southward, from Seleymy, II. 282. [In a rude chart made for me by 'Abd. el-Bessàm, is written in this place, *Jebâl Rîk el-Ashmât el-'Alam.*]

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Aleppo [*Ḥáleb*]; felts of, 3; 4, 98, 530; II. 49, 344; — boils, 478.

Alexander the Great [*Iskander Ṭhu el-Ḳurneyn*]: his "tomb" at Rabbath Moab, 21; *Epoque grecque de*, 621; II. 507.

Alexandria in Egypt, II. 253, 360. Ômar burned the library at, 360–1.

'Aleyî, vill. in el-'Aruth, II. 42.

'Aleyk 'âhad Ullah wa amàn Ullah, in mâ akhûnak, II. 448.

'Aleykom es-salaam, response to the greeting with peace, *Salaam 'aleyk*.

Aleynak ṣâdik (perhaps *'alemnak ṣ.*), 445.

Alfred, king, his words of Ireland, 416.

Algeria [and *v.* *'Abd-el-Kader*]: the Sáhara of, 89; 90, 92, 437, 578.

Algerian derwishes, 208.

'Alia, wife of Abu Zeyd, effigy of, 304, 306.

'Alîy, vill. of B. Sâlem, Harb, II. 512.

Allah, *i.e.* *el-ilâh*, the God; *vulg.* *Ullah*, 171.

Allayda, the sheykhs' fendy of Wélad 'Aly, 229, 319, 326, 390, 391, 433; II. 93, 186.

'Allowîn Beduins, a kindred of the Howeytát, 45.

Allowîy, reputed patriarch of el-Ally, 147.

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['*Anâg*, young goat (Moahîb).

Anatoly [Gr.-Turk.] the land of the sun-rising, the Levant; Ottoman Province of Asia Minor.

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'*Anâz* [*v.* plate VI], great crater hill upon the Ḥarrat el-'Aueyriḍ, 402, 404, 405, 409, 419, 424.

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'*Aneyza* [عنيزة *Ibn 'Ayiṯh*: *v.* Black Stone], "metropolis of Néjd," chief town of el-Ḳaṣîm; on the right border of the W. er-Rummah. Bar. height (mean of 9 observ.), 689 *mm.* The site of this town, which lies at the midway between Bosra and Mecca, is said by her citizens to be the centre of the Peninsula. [29 April —16 July, 1878.] II, 169, 253, 479, 480, 606; II. 22, 28, 32, 41, 43, 45, 52, 286, 290, 292, 314, 320, 321, 322, 324, 326, 328, 329, 331, 332, 334, 335, 336, 337, 340; aspect of, *ib.*, 341; wards or parishes in, 341; half of the town are Wahábies, 342; house-building at, *ib.*; foreign merchants of, 341, 344, 350, 351, 370; 380, 383, 386, 387, 398, 401, 433; breakfast in, 345, 348; tradesmen to the Aarab robbed in the desert, 346, 350; dinner in, 352, 355, 356, 361, 365, 366, 367; the sûks, 348, 353; aspect of the citizens, 349; franklins walk in the streets with long wands, 349; distribution of the day-time in, 353; tradesmen in, 353; the founding of, 354-5; *Umm Nejd*, 354; a pleasant civil liberty at, 357; labourers and well-drivers at, 358; the miserable ask alms from door to door, 358; coffee drinking at, 358—9; the town of — is greatly increased of late years, 359; trading in 'Aneyza and Hâyil, 363; crimes at, 368; they take no booty from their enemies, 369; no breeding of horses at —, 389, 390, 393; — is partly built upon a torrent bed, 394, 397; ingenuous vocations are husbandry and camel and horse dealing, *ib.*; — a good civil town more than other, 401; 405, 406, 407, 409, 414, 416, 417, 418, 419, 420, 422, 425, 428, 429, 430, 432; water at —, 434; dates of, 436; caravan from Bosra, 438, 441; 439; the sámn caravan, 441, 450, 451, 452, 453, 456, 457—486; 442, 443; great foray of the town with el-Meteyr against Kahtân, 443-449, 450; 451, 456, 457, 459, 460, 463, 464, 465, 469, 472, 474, 479, 483, 486, 510, 518, 519.

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'*Antara* or '*Antar* [*ibn Shiddâd, ibn 'Aad*; his mother's name was *Zbîby* a slave woman], hero poet of the Arabian antiquity before Mohammed. He was a nomad of the desert country between el-Héjr and Medina. — is author of one of the Moallaka poems, 121, 162, 179, 318, 617; II. 280.

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el-'Ardr (عرار), a tree, II. 10.

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'Attar, ['*aṭr*], perfume, Attar of rose of Mecca, II. 453, 527.
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'Aysa-bin-Miriam [*v. Îsa, Messîh*], 'Jesus son of Mary from the Spirit of Ullah,' 64, 446, 474, 513 ; the colour, lineaments and daily life of —, 591 ; II. 369, 451, 501.
'Aysa, a Fejîry Beduin, 564.
'Aysh, corn-food, 332.
'Aysht (*a'asht*) *!* thanks, 516.
el-'Ayûn [*Raud' el-'Ayûn*,—Ibn Ayiṭh], an oasis in el-Kasîm, her people are *el-Missennid*, of Shammar lineage ; 11 ; II. 22, 311, 445.
'Ayûn bilâ sinûn, 498.
'Azab, said of camels pasturing apart from the menzils, 460 ; II. 65.
'Azîz, beloved.
Azzuâl (, ا ا ; أ), pl of *zôl, qd. v.*

Bab, gate.
Bab el-'Aarab, II. 204.
Bab el-'Aly (*'Aaly*), the 'Porte,' II. 155, 371, 525.
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Babe: a nomad mother in the Mecca country carries her — riding astride upon her haunch bone, II. 528.
Babel, the words of Isaiah concerning —, 170; tower of —, 388.
Bâch(k)ir, to-morrow, 476.
el-Bâdia, the great waste wilderness, 224.
Baedi, a camping site in the H. Kheybar, II. 231.
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Bahâim, brute beasts, 311.
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Baiṭh Naam, an ancient name of el-Ally, 147.
el-Baiṭha, a mountain in the Harrat Kheybar, II. 215.
(2) *el-Baiṭha*, a mountain nigh Medina upon the north, II. 215.
Baiṭha Nethîl, a great watering place of many (some say "eighty") wells, of Bíshr, in Nejd, 575, 582; II. 65, 69, 231, 275
Baḳ'a, between Hâyil and Kuweyt, II. 46.
Bakhîl, niggard, 430.
Bakhorra (read *Bakûra*, باكُورة) camel driving-stick, with a bent handle, 222, 305, 514. [*v. Mishaab, Mehján.*]
el-Bakht, the hap.
Bakhûr, *v.* incense.
J. Bákr in *W. Líṭhm*, 45.
Baḳr el-Wáḥashy, vulg. in Syria for the *Wothŷḥi*, *qd. v.*
Balloon, a Beduin sheykh asks of the —, 404.
Bâmya, a pot-herb, 592.
Banks, street clay benches made by the house-doors in the oases, 478; II. 109, 117, 118, 136.
Banna (pron. *Bunna*), a Bed. woman's name, 467.
Barâd, temperate coolness of the air, 389.
W. Bárada, near Damascus [therein they show "the grave of Abel," and "the blood of Nimrod" (dark stains in the rock of the valley side)]: gentile superstitions in —, 450. [The sites are *Umm es-Shekkakîf*, and the rocky brow between the villages *Bekkeya* and *Herreyry*.] II. 119.
Barâhimma (or *Beny Ibrahîm*, *qd. v.*), Jeheyna, settled at Yanb'a-the-Palms, II. 181.
Bàraḳ, (*bayraḳ*), banner.
Barakát, a fendy of Bíllî, 422.
Barbary States, 89, 314, 369, 388, 456-7; — horses, 374; — coast, II. 158; 422; — sores, 478.
Barefoot, Southern Beduw are —, 224, 249.
Bari, a word used for Arabia in some Assyrian inscriptions—it may be from the Ar. *barîyeh*, desert-land (Sir Henry C. Rawlinson), 188.
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Ibn Barrák, a division of Heteym, II. 231, 280.
Ibn Barrák, sheykh of the Ibn Barrák, great sheykh of the Beny Rashîd, Heteym, *v. Kâsim ibn Barrák.*
Barrows [*v. Namûs* and *Rijjûm*]: — of the H. 'Aueyrid, 381, 386, 395, 411, 431, 432, 440; II. — in the H. Kheybar, 102, 215, 217, 244.
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(2) *Barrûd*, station near Mecca, II. 531.
Basalt, 380; columnar —, 396; Plutonic — in J. Ajja, 582; and II. 61, 63, 233, 237, 244, 245, 296, 459, 462, 463, 464, 469, 531.
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Bast: of some — the nomads make matches for their long guns; and of some they twist well-rope, II. 292, 423.
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Batn el-Ghrôl, 51.
el-Bat'neyn, a fendy of 'Ateyba; II. 427.
Baṭṭâl, bad, idle, II. 12.
Bawl Iblîs, the devil's water (tobacco), 247, 446.
Bayâḍiyyeh, a sect of Mohammedans, to which pertain the people of Nejrân and of Mascat, II. 324.
Bayir, a site in the Syrian desert, 123.
B'dûz, a kindred of Ânnezy.
Beacons of heaped stones [*v. mantar*], 77.
Beads in the Galla slave traffic, II. 166
Bear, the constellation, 278.
Bear rock, in W. Sâny, 78.
Bear of the Lebanon mountains, II. 152.
Beard [*laḥŷat, dúkn*]: — taken for a sign that an Arabian has not hungered, 200; — to signify *honour*, 250, 268; to swear by the —, 266; — dyed with saffron (the Persian manner), 59, 585, 596; II. 443; 'By thy —,' 501.
Beatrix, antelope; *v. Wothŷhi.*
Beatta (بيّاتة, *v. Bîat*), a sort of draughts played by the Arabs, 536 [*v. minḳala*], II. — at Kheybar, 117.
Beautiful women, 318, 320, 464; Ṭhahir's daughter, 497; 619.
Bébàn, pl. of *bab*, gate, door; it may signify a street-like row of doors, 108: they say bébàn el-Héjr, b. el-Wejh, b. el-Ally.
Béda, a ruined village in the Tehâma "24 hours from el-Wéjh" [there are said to be "five monuments like those at el-Héjr"], 409, 417.
Bédan, pl. *bedûn*, the great wild goat [*v. W'aûl*], 132, 282, 323, 337, 360, 430, 431, 562; — in captivity at Hâyil, 613; II. 9, 90, 98; a giant —, 145.
Bedaùwy, formal pl. of *Bedùwy*; vulg. *Beduw*, 224.
Beddur, village of B. Sâlem, Harb, II. 512.
el-Bedîya, village in el-Yémen, II. 38.
Bedowna, a poor kindred of Heteym, 95.
Bedr Honeyn, a cave at — where the first Moham. "martyrs" lie buried, II. 160.
Bédr ibn Jôhr, prince of old Teyma, 549.
Bédr el-Telâl, ibn Rashîd, murders his uncle Metaab with a shot, II. 14, 15; he is slain, 17, 18.
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are not good to be day labourers, 544; — absent from home, they are very impatient to return to their households, 103, 557; in their greediness to spoil the stranger the Arabs are viler than any people, 570; the — are in suspense at a strange meeting in the wilderness, 572–3; after the greeting with peace, there is no more doubt of any evil turn, 573; — 'Ageyl, *ib.*; — think it no day of their lives wherein they have not sipped coffee, 574; — given to tobacco smoking, *ib.*; II. — in battle, 21–2; — in the band at Hâyil, 35; — cursed by town-dwellers, 120; and compared to locusts, 123; — warfare, 123–5; — mild by nature to the guest, 211, 218; — are easily cast down by derision, 218; in all — is a spirit of barter, 289; — "are kafirs," 292; — though blackened in the sun, and with dirt and smoke, their skins are whitish, 302; — soon home-sick, 304, 307; in — is an easy wit in all that is not too far from their minds, 323; their feline and chameleon nature, 367; they clamour in their causes, 433; "the — are altogether deceitful," 443; there is ever a wrangling among them in the division of the booty, 450; the easy humour of all —, 363; Mecca country —, 483, 503; sometimes a multitude of — may be discomfited almost as one man, 520; — about W. Fâtima, 534, 535, 536, 537; of the Tehâma near Jidda, 538, 539.

Bedûn, pl. of *bédan*, the wild goat.

el-Beduw, vulg. pl. of *Bedùwy*, 224.

Beduwîa, fem. of Beduwy, 289.

Beduwiyát, pl., Bed. women, II. 25.

Bedùwy, inhabiter of the *bádia* or great waste land.

Beer, a kind of — in Galla-land, II. 166, 167.

Bees; — of the Christian Kerakers, 27; — of the desert (*aṭhubba*), 380.

Beetles, 133; II. 303; burier — of 'Aneyza, 422.

[*Begeya*, hamlet of "forty houses" a few miles E. of Hâyil.

Beggar, a religious gentleman — of Medina, II. 251, 363.

Bejaida, *v. Bejaija.*

Bejaija, or *Bejaida*, a division of Bíshr; II. 64, 220, 223, 275; — *loghrat*, 245, 275.

Bélaḥ, the ripening date berries, 522.

Belais, a kindred of Ânnezy, 332.

Béled, country, the soil, 244, 260–1; II. — at Kheybar signif. a palm-yard, 100.

Béled el-Aarab, the Arabian Peninsula, 51.

Béled amân, II. 31.

Béled el-'Asîr, *v. el-'Asîr.*

Béled mât, a died-out place, 583.

Béled er-Rûm, Greek lands, II. 92.

Belḳa country, the name interpreted, 17; the land described, *ib.* and 18; — limestone changed to marble by erupted rocks, 21; Patriarch of the — Arabs, 26; — wasted by the B. Helál, 387, 398; II. 24.

Belḳa, Ḳellât el- —, 13, 19.

Bell, a cattle — used by certain Beduw, 418.

Bellaḥ, (*Bélaḥ*, *q. v.*), the ripening dates: — *rottub*, moist dates, II. 530.

Bellezzîeh, a small corn settlement in Ibn Rashîd's country, II. 297.

el-Bellush, the morbus gallicus, 391.

Benâna, a watering-place in J. Shammar, II. 280, 296.

Benát, maidens, pl. of *bint.*

Benát et-Tî, or *Tîh*; the best Heteym theluls so named, II. 239.

Beneyyi, a Mahûby, 413, 438.

Bengal rice, II. 168.

Bény el-Bint, the maiden's bower (ruins of a dam) near Kheybar, II. 181.

Berber, — race, 89.

Berdân (برذان), a coarse kind of cool

white (worsted) mantles, which are woven at el-Ally, 148.

Berger, M. Philippe —, *Note par — sur* Medáin Sâlih, 186—7.

Berḳó'a, woman's face-cloth or veil, 568.

Bernéṭa [It. berretta], the Frankish hat; than which nothing, in the clothing of Franks, seems more contemptible (in the Mohammedan countries): they say in scorn, *Ullah yelbisak bernéṭa*, 'the Lord put on thy head a bonnet,' *i.e.* make thee one altogether like a swine-eating Nazarene, that cannot look up to heaven.

Berni, a kind of date at el-Ally, 153.

el-Berrarîj, a fendy of 'Ateybà, II. 427.

Bersîm, vetches, II. 537.

el-Bertha, bîr Haṭheyl, station near Mecca, II. 531.

Besamna, name of an Arabian town in Pliny, II. 350.

Bess, it sufficeth! 254, 270, 372, 495.

Bessàm, vill., *id. qd. el-Barrûd.*

Bessàm, a wealthy family of many households at 'Aneyza, II. 350. [Middle Nejders are called — at Jidda, *ib.*] The most of them were Wahábies, and lenders of money in el-Ḳasîm, 351, 387, 407, 409, 412, 414, 417, 428, 450, 451, 490.

el-Bessàm (*'Abdullah 'Abd-er-Raḥmàn*), a Jidda merchant of 'Aneyza. A very good man and constant friend to the Nasrâny in 'Aneyza. He is of the above-named family, that came from Osheyjir [Usheyḳir] in el-Wéshm (others say from el-'Arûth) 60 years before; his kindred, II. 350; his worthy nature, 350, 351, 352, 355, 356, 357; his hospitality, 360, 363; 364, 374; his tolerance, 360, 363; his charity, *ib.*; his tale of Ômar, 360; his study of the Arabian antiquity, 360–1; his middle fortune and integrity, 363; his comity, 364; his goodness to strangers, 369, 370, 395, 397, 403, 418, 452; his patriotism, 370, 376; 397, 398, 441, 442, 450, 451 [*v. 'Abd-er-Raḥman el-B.*], 460, 467, 478, 479, 483, 486, 493, 498, 499, 525.

Bessàm, a travelled —, II. 375–6.

Bessàm, another — household, II. 377.

Beth Gamul, *v. Umm Jemâl.*

Bethel-stones at et-Tâyif, II. 511, 515, 516, 520.

Bethlehem, II. 42, 65, 540.

Bethra (بثر) *et-ṭamr*, II. 478.

B'ethrak (perhaps a childish turn for *b'iṯhnak*), 614.

el-Bettera (which sounds like an Ar. corruption of Pétra); ruins of a town in Mount Seir, 46.

Bewitched persons [*v. sub* Evil eye, Witchcraft, Fascinated, *Mísḥûr*], II. 437.

Beylàn, Turkoman village in Upper Syria, II. 138.

el-Beyriḥ, yesterday, or this forenoon, 478.

Beyrût, 434; a gardener of — living with the Aarab in Arabia, 511; a learned American missionary of —, 579; II. 172, 344, 362, 418, 521.

Beyt, pl. *byût*, abode, booth, Semitic house, whether tent or stable dwelling.

Beyt Akhreymât, a beautiful monument at Medáin Sâlih, 115; with upper rank of pilasters, and loculi in the bay of the frontispice, which is nevertheless a little wanting in geometrical symmetry, *ib.*, 621–2.

Beyt el-mâl, treasure house (at Hâyil), 612; II. 257.

Beyt (or *Ḳaṣr*) *es-Sâny*, a lofty monument at Medáin Sâlih, 110, 112, 198.

Beyt es-shaar, abode or booth of hair, the Nomad tent, which is made of worsted or hair-cloth, 224, *et passim.*

Beyt es-Sherèyfa, a Medina family descended from a jin woman, 191–3.

Beyt es-Sheykh, a principal monument at Medáin Sâlih, 108: in the funeral

chamber are 20 *loculi* and 3 deep recesses.
Bezîr, *v. Kaṣr es-Shebîb*.
B'goom Aarab, II. 475, 532.
Bî wéjhy, II. 15.
Bia'a el-má, II. 467.
Bîât (بيات), game at Kheybar, II. 117–18. [*v. Beatta.*]
Biddîa, a hamlet of J. Shammar, II. 19, 20, 61.
(2) *Biddîa*, village in el-Aflâj [*v. Bedîya*], II. 397.
el-'bil [for *el-ibil*] the camels of a tribe, 312.
B'il kheyer insh' Ullah, II. 433.
Billah [*b'Illah*], *i.e.* by Ullah, the common Beduin oath.
Bílî (بِلِّي), named *jíd* or patriarch of the Bílî tribe, 383; his sons *M'khâlid* and *Kh'zâm*, *ib.*
Bílî (*sing. Belûwy*), an ancient Teháma tribe, 102, 123, of the Red Sea border. They pronounce *j* as the Egyptians (*g*); — carriers of Wejh rice to el-Ally, 153; 200, 269, 316, 335, 337, 345, 376, 378, 380, 382, 383, 384, 389, 390, 394, 398, 409, 414, 417, 418, 419, 426, 464, 465, 489, 495, 559; II. 24, 147–8, 297.
Bílly, Bed., *v. Bílî*.
Bîm-bashy, captain of a thousand, colonel.
Bint, daughter, girl; also young married woman until she have borne a child, 231.
Bintu (بِنْتُو; word taken from the Frankish *venti*), the English sovereign, II. 9.
Bîr, well.
Bîr el-Ghrannem (well of the flocks), in the Fukara dîra, but now of the Wélad 'Aly, a journey below Medáin Sâlih, 102, 138, 188, 230, 419.
(2) *Bîr el-Ghrannem*, by W. Fâtima, II. 534.
[Bîr el-jedîd, a kellâ on the Hâj road, S. of el-Héjr.
Bîr en-Nâga, 93, 94, 126, 166, 176.
Birds [*v.* Falcon, Waterfowl, Partridges, Gattà, *Ḥabâra*]: crows, 133; swallows, 133, 448; blue-rock pigeons, 133; the eagle, *'agab*, 329; the *rákham*, 329; the owl, 305; hawks, 305, 329; no chittering of — in the desert, 244, 323; small — of the khála fly in to water at Thirba, 448; cry of some fruit-eater — in the oasis, 507; fly-catcher, 510; migratory water — shot at Teyma, 534; a flight of some great white fowl seen flying from the sea, northward, in Sinai, 534; the Arabians have not learned to desire the captivity of any singing —, 533; II. 41, 218; a night — which they called *sirrûk*, 264; a flight of cranes seen in Nejd, 264; little — chittering after rain in the khála, 305, 306; night —, 306; little — in el-Kasîm whose song ascends on the gamut, 416.
Birds: sculptured sepulchral — of the monuments at el-Héjr, 106, 108, 168; the soul-bird, *ib.*
Birket, cistern.
Birket el-Engleysy, a cistern without the northern gate of Medina, II. 202.
Birket Mo'aḍḍam, *v. Mo'aḍḍam*.
el-Birket fi Rúkkaba, station on the E. Hâj road, II. 531.
Birkets of water-merchants at Jidda, II. 539.
J. (*Ṭhul'a* or *Ṭor*) *Bírrd* [*Bírd*], a sandstone mountain that marks the border of the Fukara tribe toward Nejd, 230, 302, 349, 567.
Bîsân, a Galla word for water, II. 85.
Biscuit: caravan —, 4, 211.
W. (*el*) *Bîsha*, or *Bîshy*, *qd. v.*: according to *Jeyber* this valley seyls into the W. Dauâsir. The negro villagers are fewer than the white people and

Beduins. [Other hearsays: some villages are *er-Roshel*, *en-Nejîa*, *el-Jinneyny*, *el-Ageyly*, *el-Hîfa*, *el-Hàzzemy*, el-Bâḳara, el-Jébel, Suhàn, Nimràn,] II. 38, 171, 205, 324, 420, 424, 511, 523, 532.

Bîshr, a great sub-tribe of Ânnezy in the W. Nejd, 125, 200, 229, 230, 232, 272, 299, 300, 303, 306, 310, 312, 319, 329, 331, 333; a great ghrazzu of — takes a ghrazzu of W. Aly, 334, 335; 346, 367, 369, 410, 440, 489, 493, 501, 518, 544, 557, 558, 559, 560, 563; Nejd — resemble Bed. of the North, *ib.*, 566; 567, 569, 573, 574, 579, 582; II. 20, 21, 25, 70, 75, 90, 94, 103, 115, 120, 122, 123, 124, 125, 175, 195, 210, 212, 213, 216, 220, 222, 240, 265, 268, 275, 295; good pasture but few waters in dîrat —, 297, 529.

Bîshr, a fendy of Harb, Mosruḥ, II. 513.

Bîshr Aarab near Jidda, probably of the above, II. 539.

Bishrîa, woman of Bîshr, 321.

el-Bîshy, negro armed band serving the Sherîf Emir of Mecca; — a man serving in the 'Ageyl at Kheybar, II. 171, 205, 275; 508, 511, 512, 514, 515, 516, 517, 523, 525, 526, 527, 528, 537.

Bismillah, in the name of Ullah, 399.

J. Biss, near Sh'aara, II. 476.

W. Bissl, II. 532.

Bîurûldi (Turk.), a circular passport, 165.

Bizr et-tâmr, II. 478.

Black stone: the — of 'Aneyza, said to be in Bessâm's jeneyny, II. 442. It is difficult to understand that which they relate of the —, as this (written down for me by a litterate): "The name of *'Aneyza* is from a berg upon which it is built; it is a black berg in a plain which is called *Falj* between Ṭharîyya and el-Boṣra"! And elsewhere he says, "The names of Boreyda and 'Aneyza are from two little bergs in them."

Black stone in the wall of the Ka'aba, II. 511.

Blackness, said of death, calamity and evil, 102.

Blaspheme, the Semites cannot —, 265.

Blasphemy, a —, 529; II. 241.

Blaṭ, Ḳellât, 17.

Blind:— persons would have the hakîm restore their sight, 256.

Blood ransom [*v. Midda*], 491.

Blood eaten in ignorance, 561.

Blood to be covered with dust, 492; slaughter — smelled to but refused by the nomad's hounds, 499.

Blood-guiltiness, 368, 444.

Blood-sprinkling: — upon breakland, 136, 452; — upon building and the like, 136, 452; — or smearing upon the booty of cattle, 452; and of a man's own cattle, 499; II. — on building, 100; — upon the rock at Kheybar, where they laboured to open a spring, 198.

Bludàn, village in Antilibanus, II. 152.

Blunderbuss, Haj Nejm's —, 89, 367, 371

Boabat (بوابة) *Ullah*, the gate of the *Medân* quarter of Damascus, looking towards Medina and Mecca, 4, 5, 80.

Bocca (an old pronunciation of Mecca), II. 529.

Boghrâz (strait between cliffs), a Turkish word used on the Hâj road.

Bokhâra, the city of —, II. 251, 255. The erudite of — are said to speak the best (that is koran) Arabic.

Bokhŷta, Bed. fem. name, 467.

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بندر علوت بندر علاوشى.]

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Euting: Prof. Julius —, 532. [*Correction:* the here mentioned inscription is not that found by Euting and Huber who visited Teyma some years later. Prof. Euting found there another inscribed stone, not mentioned in this work, which the brother of *Seydàn* (531) showed them. The inscription of 24 lines which has been deciphered by Professors Euting and Nöldeke [*Sitzungsber. der k. Ak. der Wiss. zu Berlin* 1884 (No. xxxv.), p. 813—820] is of great antiquity and of the highest value. This inscription has been likewise translated by M. E. Renan: the stone is now in Paris.

"Eve's grave", 388–9; II. 539.

Evening: the long — in the tents, 260; — at el-Héjr, 359.

The Evil: a people that worship Sheytàn and —, 529.

Exiles in the nomad menzils, 230, 249, 250.

Exodus: the pillar of cloud and fire in —, 335.

Exorcists, 259; II. 3–4

Ey khábar? what tidings? II 172.

Eyâd (اياد), an Arabian patriarch, II. 366.

Eyâd, a Bishry (of the Medina 'Ageyl service) at Kheybar; he conveys the Nasrâny to Ḥâyil, II. 105, 210, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 238; his person, 239; he is out of taste of the Bed. life, 239–40; 241, 243, 244, 245, 246, 247–48, 249, 252, 255, 256, 258, 259, 260, 261, 262, 263, 265, 267, 268, 269, 271, 272, 273, 274, 275, 276.

Eyâda ibn Ajjuèyn, an Heteymy sheykh, II. 63, 66, 67, 68, 73, 227–9, 240.

el-Eyàlla, a fendy of 'Ateyba, II. 427.

'Eyàr, reputed founder of the *'Eyarîeh* and brother of *Owsház*, II. 393.

el-'Eyarîeh or *Menzil 'Eyàr*, ruined site, "of the most ancient settlement" in the parts of el-Ḳaṣîm; upon the W. er-Rummah, near 'Aneyza; it was, they say, of B. Temîm, II. 389–94, 417, 422, 430.

Eye: the evil —, eye-struck, 548.

Eye-salver: a Móghreby — in Arabia, 434; II. a Nejd —, 348.

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Eyes: diseases of the — among Arabs, *v.* Ophthalmia. Custom to paint the — with antimony [*v. Káḥl*], 237; II. good eye-sight, 227, 234.

'Eyyâl 'amm, 316.

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Ezekiel: handstaves mentioned in the book of —, 147; hell in —, 170; 266, 492; II. 44, 152.
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Faddaghra, fendy of Shammar, II. 41.
el-Faera, vill. of B. Sâlem, Harb, II. 512.
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Fâhd, a distracted elder son of 'Abeyd ibn Rashîd, 595; II. 9, 28–9, 56–7.
Fâhd, elder son of Moṭlog, great sheykh of W. 'Aly, a wooden-headed young man: his foolish questions, 230; 334, 335, 369.
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Faḳîr, an indigent man *'aly sebîl* (upon the way of faith in) *Ullah'*, a derwish, *qd. v.*, 65.
Fálaj, sing. of *Aflâj*, *qd. v.*, II. 38.
Falcon (*ṣóḳr*): the —, 305, 362–3, 514, 517, 534, 567. [Fukara friends counselled me to carry a — to Hâyil for a present to Ibn Rashîd; the Emir, they said, would take it well and receive me more favourably.]
Falconry, 363, 567.
Famine in the Kheybar dîra, II. 113.
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Far'aôun, Pharaoh: *Kasr* — at Petra, 40; *Khasna* —, 41, 42; *Wady* —, 40.
Fáras, mare.
Fardûs, a Fehjy, 176.
Farḥân, a villager of el-Alla, 478.
Fàsid, depraved, dissolute, corrupt, 103, 484.
el-Fasîha, Bed. fem. name, 467.
Fasting of the Nasâra, 38; II. — of the Moslems [*v. Ramaṭhân*], 431.
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el-Fâṭḥa or the "*opening*" of the koran, 71; II. 10.
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Fattish (فَتِّش) *b'il kitâb! fécher* (perhaps *fassir*, فَسِّر), 'Search and make divination by the book,' 464.
Falya (probably فَتِيَّة), coffee-gear basket, 223.
el-Faur, a tribe of the ashràf, II. 522.
Feather; a — bound upon the foreheads of Bed. maidens for an ornament, 340; — merchant, *v.* Ostrich.
Fedd'an, a fendy of Bishr, 331.
el-Féha, Bed. fem. name, 467.
Fehját (sing. *Fèhjy*), a poor and very small Heteym kindred, clients of the Fukara, and hereditary servants of the kellâ at Medáin Sâlih, 94, 95; they boast themselves to be the Children of 'Antara, 121, 365; 137, 175, 194, 195, 197, 198, 272, 284, 505; — eat the owl, *ib.*; 306, 317, 318; their lineage, *ib.*; are they *Yahûd Kheybar*? *ib.*; 360, 366, 367 371, 372, 380, 401, 506; a — family dwelling as settlers at Teyma, 561; II. 68.
Fèhjy, sing. of *Fehját*, *qd. v.*

el-Fejîr (for *Faḳîr*,—*v.* the letter *J*), pl. [only] *el-Fuḳara*, 221, 229; — name of the fendy or kindred of sheykhs in a sub-tribe [anciently called *el-Menâbaha*] of Ânnezy. This name of their sheykhly family is now extended to all the tribesmen, who are called *el-Fuḳára*. They are the Aarab of Medáin Sâlih and of the desert marches N. and W. from thence to Teyma and to the border of Nejd; a twin tribe of the *Wêlad Aly*, and named together with them the *Beny Wáhab*: a tribesman of either will say of himself, *ana Waháby*. — There is an old quarrel between these sister tribes for the ground-right of the kellâ at *el-Héjr*, and for possession of the Hâj surra thereof. *v. el-Fuḳara.*

Fejjuân, a dog's name, 427.

Féjr, a Teyma villager, 535, 565; his wife, 541.

el-Féjr, the dawn.

W. Fellah, *v. W. el-Hâsy.*

Fen el-ma'azība (فين المعزبة)? II. 234.

Fen Rubbuk? 470.

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Féndy (فندي), a kindred and natural division in a tribe.

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Ferâ, *v. Ferrâ*

[*el-Fer'a*, district between el-Kherj and el-Aflâj, with four towns and vill., *Ḥauta*, *Ḥarik*, *Ḥelwa*, *Náam*: —M. en-Nefîs.

[*el-Fer'a*, a village in el-Wéshm.

Ferâdessa, a kindred of Heteym, II. 218, 231.

Feraij (فريج), dim. of *ferîj*, *qd. v.*

Ferâya, a Fejîry tribesman, 529.

[*el-Fèrdat* and *Merrâra*, mountains N. of *J. Mísma.*

el-Feréya, Meteyr village on the *Derb es-Sherḳy*, 366, 531.

Fergusson: Mr. James —, his opinion of the (nail) holes in certain frontispices of the Medáin Sâlih monuments, 110.

Ferîj (فريج), [dim. *feraij*, pl. *ferjàn* —where *j* is for *ḳ*], lit. a partition, a nomad hamlet, II. 228 *et passim.*

Ferjàn (فرقان), nomad hamlets or "divided" menzils of kindred, 221; II. 228.

Ferjèyn, a peak in the desert S. of el-Kasîm, II. 461.

Fernèyny, whirligig, 433. [Comp. *Amroulkeys*, *Mo'all.* 58.]

el-Ferra (or *Ferâ*), a valley bottom of the *W. Jizzl*, W. of the Harrat el-'Aueyriḍ, 174, 417.

el-Ferrâ, (فرع, Nasir es-Smîry), on the middle Hâj way, oasis village of Harb Beny 'Amr, *Mosrûḥ*, between the Harameyn, 417; II. 85, 135, 144; — described, 174; 513.

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el-Ferr'a, village in el-Ḳaṣîm, II. 423.

el-Ferr'a, great village in the South country, between er-Riâḍh and W. Bîsha [in Wady Dauâsir], II. 38, 397.

Ferrah, a Shammar Beduwy, II. 268.

Ferth, cud, II. 238.

el-Ferúdda, fendy of Harb Mosrûḥ, II 513.

Ferujja, a kindred of Ânnezy, 332

el-Feṣaṣ, station between Hâyil and el-Kuweyt, II. 46.

Fever: el-Ally —, 389, 476; the Hejâz —, 476; — at Kheybar, II. 102, 126, 130, 216; a remedy for —, 131.
Feyd, a village in the dominion of Ibn Rashîd, 291; II. 19.
Feyd el-'Abeyd, Ibn Rashîd, II. 29, 30.
Feyd (فائد), booty, 452.
Fèyṣal, a child of Hamûd ibn Rashîd, II. 4, 30, 54.
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Feyṭháḥ, village between W. es-Sirr and Shúḳra, II. 396.
Fez, one of the Barbary provinces, 89, 513; city of —, 513.
Fheyd, a Bed. or half-Bed. Mecca caravaner, companion of Sâlem, II. 493, 494, 496, 497, 498, 499, 513, 514, 530.
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Fî amân illah, II. 353.
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J. el-Figgera, vill. of B. Sâlem, Harb, II. 511, 512, 517.
el-Fîl, the elephant, 459.
Filigrane or thread work: artificers in — of gold at 'Aneyza, II. 401.
Fire: the cheerful or sweet smelling watch — of sticks and desert bushes, 217, 259, 260, 261, 531; — kindled of resinous bushes in the rain, 567; 568; II. glimpsing camp —s of the Nomads appearing in the dark wilderness, 263, 306, 503.
"Fire is half bread," 531.
Fire: ashes of an antique — appearing in the side of a loam pit, in Kasîm, II. 394.
'Fire of hell': the dread of — in Moslem hearts, II. 382.
Firewood: — sold at Hâyil, 585; II. — gatherers, 61.
Firing; remedy of —, *v.* Cauterize.
Firmán: "a — of the Sultan must be obeyed." II. 87; 88, 251, 254; the Sultan's — respected in Nejd, 361.
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J. Fittij, a mountain near Hâyil, 615, 616.
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Flesh: cured – (*ḳourmah*, Turc. قاورمه) of Damascus used in the Hâj caravan, 70; stinking — meat eaten by Arabians, 561; II. sun-dried — at 'Aneyza, 345; — scorched in gobbets for their caravan journeys will last good a month, 453.
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F'lûs (fish scales), silver or gold money, *v. Fulûs.*
Foal; a strange — adopted by a dry mare, II. 453.
Fódil, a Bílî sheykh, 383, 590.
Footprints: among the Aarab of the N.W. parts of Arabia is little skill to discern footprints. Zeyd es-Seyḳàn

knew only his wife's —. Howeytát —, 57; II. — might remain till the next rain were there no wind, 217; — of camels, 225; pretended lore of the B. Faḥm, 525.
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Fox [*v. Hoşenny*]: the — in the khála, 57; it is eaten by the Beduw, 327, 603; II. black — of the Harra (Kheybar), 144.
France, *v. Fransa.*
Francesco Ferrari, II. 51, 52.
Franciscan monks [*v.* Friar]: a convent of — was suffered of old to dwell at Damascus, II. 153. [In the massacre, many of those friars were slain and their monastery was sacked.]
Frank [*v. Frenjy*]: a — molested at Petra, 175; the —s uxorious, *ib.*; 208; —ish medical missionaries in Syria, 434; II. 398.
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Frankish words and letters learned by some Nejd Arabians at the trade ports, II. 359, 361.
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Fransa, France, 205; II. 371.
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Frenchmen in the work of the Suez Canal, II. 421.
Frenjy (pl. *el-Afrenj*), a Frank, 210, 409, 412, 580; II. 92; a — or Frank-like stranger who visited Mecca, 169; — or outlandish, 283; — word, 421.
Friar: convent of Fransciscan —s at Damascus, II. 153; a — in Medina, 158.
Friday: — accounted an unlucky day, 463; II. rest-day and religious week-day of the Mohammedan religion, 141; — in 'Aneyza, 349;— markets in Kasîm oases-towns, 412; 429, 452.
Friendship, 211.
Fringes and tassels, *v.* tassels.
Frogs: small yellow — in the springs of Kheybar, II. 198; — of the Mecca country, 422, 530.
Fruits freely bestowed upon strangers, 521–2; II. 152.
Fuára, a watering of B. 'Aly, Harb, II. 301.
Fuddân, a hide of land, II. 117.
Fueyhy, a fendy of Bílli, 383.
Fuèylik, a plain between Semîra and el-Kasîm, II. 303.
el-Fúggera (*Fuḳara*), 501.
Fúk er-rîg (or *rîj* فكّ الريق), loose the (morning or fasting) spittle (441), and II. 337.
el-Fúḳàra or *el-Fejîr* (*qd. v.*): Ânnezy Aarab of el-Héjr [*v. B. Wáhab*], their wandering ground is between *Bîr el-Ghrannem, el-Héjr, Birket Mo'aṯham, Teyma* and *J. Birrd*; 21, 65, 77; their border N., 78, 88, 94, 123; they of old expelled B. Sókhr, 126; 194, 200, 212, 221; — are *Ahl Gibly*; their fendies and ancient name and kindred and lineage, 229; their dîra, 230; their number *ib.*; — women open-faced, 231; clay-houses of — sheykhs, at Kheybar, 234; 250, 251; the — sheykhs, *ib.*; the — are of the fanatical tribes, 252; speech of —, 265; 268; a difficult year for — 271, 272; *El-Kleyb, Sheykh Fendy*, a kindred of — in the N., *ib.*; — horsemen, 274; 280, 296, 297; — fugitives, 300, 312; 317, 318, 319, 326, 327, 331, 333, 335, 337, 343; their cattle and possessions, *ib.* 344, 346; 347, 348, 349.

350, 353, 358, 360, 374, 375, 376, 381, 383, 384, 389, 399, 401, 402, 423, 429, 437, 452–3, 489, 496, 498, 499, 501; — called despitefully *el-Fúggera*, *ib.*; and 557, 560, 564, 566, 589; II. 19, 20, 75, 100, 122, 123, 177, 179.

el-Fálsifa, philosophy, 153.

Fulûs (or *flûs*, *qd. v.*), 175; II. 29.

Fumm es-seyf, 457.

Funeral customs, of the Beduw, 450.

Fúrja, fem. Bed. name, 467.

Furḳân (الفُرقان); *el-Koran el-*, 535.

el-Fúrn, *B. 'Aly*, a kindred of Harb Mosrûḥ, II. 309, 513.

Furrḳ' (*Farḳâ*, probably from فرقع) *'aỳn abûy!* [a Beduin saying, in anger; that can only be proffered by one who has lost his father], 269.

yâ Furrḳa! 269, 568.

el-Fushîla, Bed. fem. name, 467.

Fusṭân, the Albanian man's kilt or petticoat, II. 92.

Fuṭûr, or breakfast, 529

Fuzzna (فُزنا, verb فوز), the word explained, 195.

G: where — is written in this work in Arabic words, the hard sound is intended, namely of ق in the Nejd and Arabian speech. *G* (hard) for ج is heard but seldom in Nejd Arabia. For the soft sound of G, (ج) *J* is here used.

Gá', (*gá'a* قاع), *v. Khóbra*; clay bottom where winter rain is ponded, II. 238, 312, 396.

el-Gá (*Gá'a*), an open place in 'Aneyza, II. 337, 376, 402, 416.

el-Gabîd, a fendy of midland Heteym, II. 231.

Gabbily, mountain in the great desert S. of el-Ḳaṣîm, II. 462.

el-Gâbily, to-morrow, 409; II. 304.

Gadyta, *i.e. J. es-Sh'eyb*, *qd. v.*

Gahwa, *v. Ḳahwa.*

el-Gaila (القائلة, some Bed., as the Moahîb, say *el-jaila*), the sun rising towards noon, 353.

W. Gaila, in the 'Aueyrid, 417.

Gait [*v.* Carriage]; half-feminine — of the Bed. sheykhs, 500–1; II. 284.

Galilee: lake of —, 439.

Galileo: his invention of the telescope in Europe, II. 146.

Galla-land 'is a high and admirable region (beyond Christian Abyssinia). The — families dwell dispersedly in beehive-like cottages, whereabout they till as much land as may suffice them: they are rich in great-horned kine. Horses (there of great stature) abound among them. The lion is not uncommon: the giraffe is found in that country, but not the elephant. There are many tribes, with such diversity of speech betwixt them, that the far removed may not easily understand each other. The Galla people are raw-meat eaters, and drink a sort of ale, besides milk; they of their abundance are good and hospitable to strangers. Wild coffee trees great as oaks are seen in —. There is plenty of grain-gold in their wadies. The climate is very temperate. The Gallas go clothed only with a loin-cloth. There is a smiths' caste amongst them, which marry not with the people of the land. Money they use not, and have no need of foreign wares, save of salt, (that is not found in their soil).' [*Amân.*] 247; II. 165–8.

Galla: the — slaves are commonly called *Ḥabûsh* (Abyssinians) in Arabia; 201, 247, 536, 547, 553, 588, 594, 603; II. 4, 50, 80, 84; their tongue, 84–5; — bondwomen, 85, 89, 90; 109, 116, 118, 125, 129, 131, 132, 134; — slave traffic, 166–8; — women taken to wife by the Sherifs

of Mecca, 170, 171; beautiful — women, 203–4; 214, 248, 258, 259, 315, 324; — mother of the Sherîf, 505.
Gallûn [*ḳalyûn*], tobacco pipe, 126; the Bed. —, 246–7, 248; II. *a'orfy*, 180, 218.
Gallus; Aelius —, 175–6, 360.
Game: great — are white-haired on the sand-plains, 328, 395, 562; and swarthy upon the black Harra, 395.
Gâmel, hard Egyptian pron. for *jémel* (camel).
Gamerèyn, 22.
Games [*v. Bîât, Minḳala*, Pastimes]; children play at horses, 339.
Ganna (قنا), *v. Dubbûs*, club-stick of the Arabs, 397, 533.
Gâra (غارة), the oasis soil [said by the Bed. pitched at Teyma], 547.
Gârat el-Ḥajâj or *el-Ḥajîa*, between Thermidda and Shuggera, II. 423.
Gârat Owsheyfia or *et-Teyry*, II. 529.
Garden: en-Nejumy's herb and fruit — ground at Kheybar, II. 111; the only — in Desert Arabia, 170, 503.
W. Gârîb, a valley of the 'Aueyrid, 419, 431, 436, 438.
Garlic, II. 208.
Garments: change of —; the princely custom of Ibn Rashîd to give —, 348, 505; II. 19, 20, 35, 44, 55, 253.
Garra, (perhaps قرّة), *v. Mergab*, the watch-tower of Kasîm villages, II. 311.
Garr'a, *v.* (*Gassa*).
Garrôra (قارورة), a phial, glass bottle for medicine, 257.
Gassa, misprint for *Garr'a* [perhaps the same as *Gerr'at el-Musalîkh*], Kasîm village in the principality of Boreyda, II. 311, 313.
Gaṯhowra, a fendy of Bishr, 331.
Gatta fowl (*ḳâṭa*), II. 72, 218.
G'atûny, pl. *gey'aṯîn*, *qd. v.*
G'aud (قعود), young camel, 355, 536.
el-Gâyṯh (القيظ), midsummer, 220.
Gaza (Ar. *Ghrazza*), 171; Beduins of —, 234; a corn staple, 234, 280.
Gazelle, Ar. *ghrazâl* pl. *ghrazlân* [*v. Ṭhobby*]: the —, 50, 282, 328; the roe of the Scriptures, *ib.*; 329, 379; — in the vulcanic country, colour of basalt, 395; — fawns brought up by the Nomads, 430; 459; — dams said to have suckled a new-born babe, exposed, 514; 590, 592; — in captivity at Hâyil, 612; II. 98; the *affery* and *tâdimy*, 145; a — fawn of three days can outstrip any man running, *ib.*; 217, 280; — fawns taken by the nomad greyhound, 280; live — fawns sold at 'Aneyza, 345; great horns of —, 466; acacia bushes in the khâla trodden round by —, 475.
Gazette: Arabic —, II. 371, 397, 442.
G'dah, a fendy of Jeheyna, 125.
Gelding, an ass —, II. 277.
Gell'a, *v. Ḳellâ.*
Gems, 315.
Genealogies, 229; II. Tree of —, 42.
Genna, a mountain, II. 280, 281, 282, 286, 295.
Gennaṣ (قنّاص), hunter of great game, II. 98.
Geography, [*v.* Map, Topography], 423; book of —, 579; II. 42.
Geology, *v.* Basalt, Granite, Gravel, Harra, Lava, Loam, Sandstone, Trap; view of the — of Arabia, II. 540 *et seq.*
St. George, 474.
Gerabîs, Heteym of the Red Sea bord, II. 70. [A Noâmsy ghrazzu foraying by the Jeheyna dîra drove off a camel-herd of the — and returned with them. The women of their menzil, when they came home, went forth to meet them with dancing and singing: but their old sheykh Ibn

Nômus, as he sat in his tent, hearing that the booty had been taken from the —, said, 'he thought it wellah no time to be merry, seeing that these were cattle reaved from some of their own kinsfolk'; and he afterward sent to restore them.—*Ghroceyb.*]

Gerasa, now *Jerash*, 10.

el-Gerèyeh, ruined village near Kheybar, II. 99.

Gèreyeh, ruined site near Tebûk, 71, 497.

el-Géria (the village), a ruined site in W. Thirba, 440.

Gériat Abu Robai, village ruins at Kheybar, II. 99.

Gerîsh, a jau near Teyma, 296.

German matches, 599; old — cannon at Hâyil, 606; II. — pack of cards, at Kheybar (from Medina), 173.

Gerŷa, hamlets of tents, of Beduin husbandmen in the Ḥarra, 417.

el-Gerŷen, village in el-Wéshm, II. 423.

[*Gesérrah*, an end of J. Tueyk.

Gestures, Semitic sacramental —, 140, 268; examples of —, *ib.*

Gey'aṭîn (قياطين), pl. of *G'aṭâny*, indigent Bed. squatters at Kheybar, II. 101, 105, 114, 123, 131, 207, 240.

Ghosts in W. Thirba, 448, 482.

Gh-r (غ); as for this Arabic letter the ordinary transliteration *gh* is surely insufficient. The Ar. letter is pronounced like the guttural rolling *r* in France [*grasseyer les R*] and in some parts of Germany: there is no difference, save that the Arab utterance is somewhat more vehement than the European. When however غ is the last letter in an Arabic word, the *r* is hardly heard. In the transcription of Arabic words I have resolved this (in our sense) compound letter into its roman equivalent *gh-r*, wherein there seems to be nothing more *incompositum* than in our (χρ) *ch-r*.

Ghradîr eṭ-Ṭeyr, near Kheybar, II. 181.

Ghradîr Umm Ayásh, Hâj camping ground in the desert, 48.

Ghradràn (pl. of *ghradîr*), certain tarns near Kheybar so called, II. 184.

Ghraibat es-Shems, the going down of the sun.

Ghrallàb, camel's name, 278.

Ghramîḳ (غميق), in dialect for *'amîḳ*, II. 292.

Ghrânim, a smith at Hâyil, 600–1, 608; II. 9.

Ghrannem [*v. Dubbush*], small cattle, 20, 220, 261; — milked at sunset, 324; and only in good spring pastures in the morning as well, 261–2, 346; II. — more profitable (for the butter) than great cattle, 289.

Ghranèym, an 'Aneyza sheykh at Tâyif, II. 518; — his wonderful encounter with Kahtân, 519–20.

el-Ghrárb, or West Country, 369, 371, 374.

Ghrarîb, stranger, 432.

Ghrashîm, rude, uncunning.

Ghrassanite rulers, 13.

Ghráṭṭa (*ghraṭṭha*) / cover it from sight, 442.

Ghraymàr, a watering of Harb in Nejd, II. 303.

Ghrazzài (غازٍ pl. غزي), a warfaring, on an expedition, II. 242, 249.

Ghrazzu (غزو), a foray, rode (It. razzia), 95, 177, 178, 190, 191, 193–5, 198, 248, 251, 259, 266, 295, 319; a — taken by a —, 334, 335; Fukara camels robbed by a —, 342 *et seq.*; tribesmen's losses by —s made up by a common contribution (45), 344; —s are the destruction of the Aarab, 345; salvage of robbed cattle, 350; 352, 367, 369; a great — seen passing in the Héjr plain, 489; weariness and peril in the —, 505; a great — in the field a brave spectacle,

334, 518; II. 74, 119, 120, 241; Ibn Rashîd's —s, 298, 427, 462; murderous — of Kahtân against Meteyr, 386; — of 'Aneyza and Meteyr against Kahtân, 443–50; conscription for the same in 'Aneyza, 444; — in el-Yémen, 533. [Nomads asking Nomad friends of a — of theirs use to add, 'Please Ullah, there was none hurt?']

el-Ghrenèym, a mountain in sight from Teyma, 285, 520, 551, 567.

el-Ghrerb, little West Oasis of Teyma, 532–3.

Ghrerra (غرّة), ruddle, shepherds' red clay or chalk, 121, 135.

Ghreyth, a fendy of Shammar, II. 41.

Ghrobny, a divorced wife of Zeyd es-Sbeykan, 237.

Ghroceyb, an Heteymy sheykh, rafîk of the Nasrâny, to Kheybar, II. 68–9, 70, 71, 72, 73, 74, 75, 77, 78, 225, 227, 228, 229, 281.

Ghrôg (prob. روق), a horse; Kasîm word, seldom used, II. 391.

Ghrôl (or *ghrûl*, غول), the —, 51, 53–4, 91, 131.

el-Ghrôl, a watering in the great desert S. of el-Kasîm, II. 461, 467.

Ghrólfa, a desert ground so named, II. 272.

Ghrór [*v. W. el-'Araba*], the—, 25, 31, 43, 44; the same word in the mouth of the Bed. used for a waste upland, 349.

Ghrormûl el-Mosûbba (or *Umsubba*), a camping ground, 303, 519.

Ghrósb, perforce.

Ghrótṭha (غضا), a tamarisk kind which grows in sand country, and is excellent firewood, 54; II. 321, 406, 416.

[*Ghroweysh* (غواش, *noise, tumult*), once heard in the sense of children, at Hâyil.

el-Ghrullathî (غلثي), great round and ribbed jointed cactus of the S.'Ateyba desert, II. 475.

el-Ghrúnemy, *v. Solubba.*

Ghrunèym, a smith at Hâyil, brother of Ghrânim, 600–1.

Ghrûṭa of Damascus, II. 389.

Ghrurrub, a desert site N. of Teyma, 123.

Giants: the vulgar opinion of — in the land in former ages derided by young litterates of 'Aneyza, II. 394.

Gibello [from the Ar. *jebel*]; mount Etna is thus called by the Sicilians, II. 344.

Gift: the Arabs little grateful for —s, but it be of food, 270; Ibn Rashîd's princely —s [*v.* Change of garments, Bribes], 198, 208, 607; II. 52, 204, 253.

Gilead, 12; — described, 17; poor village families dwelling in the summer under oaks in —, 393.

Ginger cakes: a sort of — prepared in el-Kasîm for the caravans, II. 453.

Ginniyát, English sovereigns, II. 9, 52.

Giraffe, II. 98, 166.

Girby, water-skin of goat (the best) or else sheep skin, without seam. The — is laid upon green sprays in the nomad tent, 227; II. the Meteyr housewives suspend the — in a trivet of canes, 445.

Girdle of leathern thongs, worn by children and women in the S., II. 477.

el-Girmella, ass-mare's name, II. 231.

el-Girṭ (القرط), a sharp rush at Kheybar, II. 91.

Girtha, Bed. fem. name, 467.

el-Girthieh, ass-mare's name, II. 231.

Gitthera, Bed. fem. name, 467.

Glass: broken — is commonly seen in ruined sites of Arabia, though not

now used in the nomad country, 161, 551; [and *v.* Potsherds]: no glazed windows seen in Nejd, 588, 595, 600.
Gledes, *v.* Hawks.
Globe of clay, figure of the earth, made by the Nasrâny at Kheybar, II. 127.
Gluck! a Bed. cluck signif. astonishment in the discovery of aught that seems to be to their detriment, 277; II. — camel call, 69.
Gnats at 'Aneyza, II. 422; at a desert well, 467; 530.
"Gnat houses" in Sinai, 386.
Gô (جو), a seyl bed, 302.
Gô, Kasîm, vulg. for *ḳoom*, II. 398.
Goâra [*Ḳauâra*], hamlet of 30 houses (Shammar) on the way from Boreyda to Jebel Shammar.
Goat: the wild —, *v. Bédan* and *W'aûl*.
Goat [*v.* Sacrifice, Hospitality]: the — will eat the colocynth gourd, 132; — herds of the nomads, 430; lost —s have become wild in the khála, 430; price of —s at Hâyil, 609; II. blood of a — sprinkled upon new building, 100; —s not seen mingled with sheep flocks of some Harb and Shammar in Nejd, *v.* 234; —s skip upon the chines of couching camels, 278.
Goayîeh, desert village S. of el-Wéshm, II. 461.
Gôba, watering in the 'Ateyba desert, II. 468.
Gôfar, village: قفار; and the Bed. say *Jiffâr*. 580, 582, 583, 584, 609, 611, 615, 617, 619; II. 3, 19, 21, 36, 50, 60, 61, 248, 260, 261, 263, 294.
Gog and Magog, II. 524.
Golbân, pl. of *j(ḳ)ellîb*, II. 292.
Gold: — traffic of the Timbuctû caravans from Morocco, 513; II. sand shining like scaly —, 47; grain- — in further Abyssinia, 167; pits "where they have taken out —," 470.
Gold and Frankincense traffic: of this there is no tradition in the country; — road, 95, 362. *v.* Incense.
Goldsmiths of 'Aneyza, II. 401.
Gôm (قوم), pl. of *g(ḳ)omâny*, *qd. v.*
Gomâny (قوماني), an enemy, adversary, 93, 466.
Goom! ḥubb 'amm-ak, II. 400.
Goom, ṣully 'ala dînak yâ Musslim! 530.
Goom! útlub rubbuk, 549.
Wâdy el-Gôras, at Kheybar, II. 181.
Gorèytha Ḥarra, near Medina, II. 183.
Gorḥ, *v. Korḥ*.
Gorma, Bed. fem. name, 467.
Gorṣ, girdle-bread, II. 90.
Gôrta (Turk. قورت for قورد, wolf, hyena), a kind of wild cat, II. 145.
Goṭar (قوطر), went, Bed., 154, 257.
Goṭṭha, a Mahûby lass, 500.
Goukh, an Aramaic word found in the Héjr inscriptions, 622.
Gourds at Teyma, 543.
Gowwak (قوّاك for قوّاك الله), the Lord strengthen thee [the answer is *Ḥullah!* or *Ullah gowîk!*], 154, 331, 353.
Gowak yâ Moḥâfuth! etc., II. 539.
Gowwich, *v. Gowwak*.
Graaf, ruins of a town in Mount Seïr 43.
Granada, in Spain, II. 398.
Granite, *Ḥajr el-krâ*, 405; Beduins work mill-stones of —, *ib.*, 416, 424, 577, 578, 581, 582, 583; II. 62, 68; — mill-stones, made by Beduins, 179; 233, 244, 245, 263, 281, 288, 296, 459, 460, 462, 463, 464, 469, 476, 505, 511, 516, 529.
Grapes: white — at 'Aneyza, ripening in the end of June, II. 451.
Grass [*v. Nuṣṣy*]; knot- —, forage for Hâj caravan camels, *v. Thurrm*; a wild barley —, II. 240.
Grâuty, a fendy of Bîllî, 383.

Grave [*v.* Burial of the dead]: —s of pilgrims by the way side, 66, 77; religion of the Semitic —, 241, 448; —s of children in the khála, 305; — of the Auellîn, 395; 448, 450; a lone Bed. —, 514; superstition of the — in Syria, 618; II. —s of those who perished in a plague at Kheybar, 99; a soldier's —, 125; Kheybar the — of the soldiery, 126; —s of the Auellîn, 217.

Grave-yard, *v. Mákbara.*

Gravel, of Mount Seir, 28; — between *Medowwara* and *Ṭhát Hâj*, 58; beds of minute quartz grains, from the sandstone, 79, 81.

Graya, a fendy of Bílî, 383.

Greece: custom of the elder generation of Greek women to cover the neck, 463; lang. of —, II. 42, 507.

(Greek) light-house people, *v.* 475; II. — workmen of the Suez Canal, 421.

Greenness of herbs in the desert, 58.

Greyhounds: Bed., 131, 326, 327; — take the fox, the gazelle fawn and the hare, 327, 337, 517; II. 280.

Greyth, a Teyma villager, 530–1.

Grûn, a fendy of Jeheyna, 125.

Guâd, an affinity of Kheybar villagers, II. 133.

(2) *el-Guâd*, a fendy of Ḥarb B. Sâlem, II. 512.

Guádalquiver (Rio), *i.e.* Ar. *Wád' el-Kebîr*, II. 522.

Gubba, Nefûd village near Hâyil, II. 43.

Guest, *v. sub* Hospitality.

Guestship [*v.* Hospitality]: — in the desert, 228, 504; — in Hâyil, 609; — in the border towns and oases, 228; Zeyd's tale of — in the towns, *ib.*; II. 96.

el-Gueyîn, a fendy of Bílî, 383.

Gueyrîa, ruinous conduit and cistern by the old way between M'aan and Akaba Ayla, 45.

Gulf: *v.* Persian —.

Gum arabic distills from the boughs of a kind of the desert acacia (*tolḥ*, *qd. v.*), 365, 379, 380.

Gum-mastica a sort of — which flows from a wild tree (*el-'aràr* عرعر), in J. Ajja, II. 10.

Gûm! ḥîyakom Ullah wa en Nêby, eflah! (قم حياكم الله والنبي افلا), II. 236.

W. Gumm'ra, II. 74.

Gunners' shroud: by a desert water, 496; — at Teyma, 534

Gunpowder, *v.* Gunsalt: [Hall's Dartford — seen at Hâyil], II. 9; 20, 22, 146; the stems of *el-'esha* burned for —, 484.

Guns, *v.* Matchlocks.

"Gunsalt" (saltpetre) which is boiled out of saturated earth by the Arabs, 97, 119, 364; II. 461.

J. Gurs, II. 217.

el-Gûsh (القَشّ, القُشّ), the Bed. household gear and baggage, 226.

el-Gûsh (القَشّ), the wild bushes, 558.

el-Gush'a (قُشْعَة), a parasite plant in the Tehâma of Mecca, II. 531.

el-Gussa, hamlet of J. Shammar, II. 19, 243, 244, 268, 269.

Gussha (القَشّة), pasture bushes, 260.

Gutîa (probably قَطْعِيّة), coffee-cup box, 244.

Guwah, a tower in the wilderness of Ammon, also called *Kaṣr es-Shebîb* or *Bezîr*, 13.

Guwiyîn, pl. of *ḳûwy*, strong.

Gypsum [*v. Jiṣṣ*], fretwork pargetting in el-Kasîm, II. 322.

Ḥ is put for the Ar. letter ح, a sort of long-drawn *h* or $\frac{h}{h}$ (which we hear in

sighing expiration, and in the coughing of men and beasts).
Habalîs, pl. of *hablûs*, *qd. v.*
Ḥabâra (حُبَارَى), a bird, probably a kind of bustard, II. 216.
el-Ḥábash, Abyssinia [*v.* Galla-land], 247; II. Galla fable of an Abyssinian empire, 165, 204.
Ḥábashy, a Galla bondsman.
Ḥábashy, Abyssinian language, 161.
Ḥabîb, beloved.
Ḥabîb Ullah, 48. *v.* Mohammed.
yá Ḥabîby, O my beloved one! 241.
Hablûs, pl. *habalîs* [a word heard only in the Teyma and Héjr country], rover on foot, landloper, a murderous thief in the desert [such I have heard called *henshûly* in Middle Nejd], 137, 279, 320, 347, 352, 353, 356, 358.—Can this be a Beduin form of *Iblîs* or διάβολος?
Ḥabûsh, pl. of *Ḥábashy*, Gallas.
Ḥâchim, *v. ḥâkim*.
Ḥaddâd, a mountain coast, said to be so named, in the Tehâma, 416, 417.
Ḥadâj (حِدَاجَةٌ, حِدْج), camel pack saddle, 217.
el-Hadda, village in the south country, II. 38.
Hadda, last village in W. Fâṭima, II. 537.
el-Haddâj, the well-pit of Teyma: 286, 290; — described, 292; wherefore thus called, *ib.*; 293, 332; fall of the — steyning, and the Nasrâny accused thereof, 333; — rebuilt and falls again, 522–3, 524–5, 526; 528, 529, 532–3, 542–5; ancient stonework of —, 544; project to rebuild —, 545; 550, 551, 552, 557, 558.
el-Háddefa, Beduin fem. name, 467.
Jelîb ibn Haddîf, II. 467.
el-Ḥádduj (الحَدَج), the colocynth' gourd, II. 526.
Ḥaderún, (we are) ready! 8.
el-Hadèyd, an affinity of Kheybar villagers, II. 133.
Ḥadú, herding song, 263.
el-Ḥadûd, the bounds of Mecca, II. 457, 486.
Hadùj (هَدُوج), dromedary, II. 9, 528.
Ḥâdy, a *Tuály* Beduin, 492.
Ḥâdy, a Kheybar villager, II. 79.
Ḥadŷd (حَدِيد), bracelet of the fore arm, 292.
Ḥâf (حَافّ, said of food to be eaten unseasoned, *i.e.* without sámn), II. 208, 241.
el-Háfera, a dog's name, 427.
Hâfirat Zeylûl, a hamlet in J. Shammar, II. 244.
el-Ḥafr, site in the W. er-Rummah, between Hâyil and Kuweyt, II. 46.
Ḥág eṭh-ṭhúb'a, '(the stranger is) due to the hyena,' 470.
Ḥág Ullah! II. 90.
Ḥaggu (حَقّ), [*v. Hágub*, *Brîm*]; 339, 375; — worn even by the Princes at Hâyil, 596. [It is not worn at el-Ally.] II. — worn by women only in 'Aneyza, 349 (yet it is commonly worn in el-Kasîm); 477.
Hágub (حِقَاب), II. 349. *v.* Haggu.
el-Hahlih, ruined vill. site in Moab, 22.
Ḥail, strength.
Hair [*v.* "Horn"]: — which they let grow to the natural length; nomad men and women comb out their —, every few days, in camel urine, 237; Beduin maidens in the circumcision festivals have their — loosed, and combed down upon their shoulders, 340.
Ḥâj: a magical appearance as of the-, II. 188.
el-Ḥáj, a kellâ, 58

Ḥâj : Egyptian — way and caravan in Arabia, 44 ; II. 154, 177, 181, 481.
Ḥâj el-Ḳaṣîm, II. 357, 418, 420.
Ḥâj : the *Moghréby* — will pay no toll to the Beduw in Arabia, II. 153–4, 177.
Ḥâj : Persian —, *v.* Persian pilgrimage.
Ḥâj (*es-Shem*), the great Syrian convoy of pilgrims to Mecca [*v. Takht er-Rûm, Emîr el- —, Muḥâfiz el- —, Kasra el- —, Pasha el- —, Derb el- —*]. Their number (in 1876), 7 ; — camp fires, *ib.* ; — camp at night, 8 ; night march lighted by links, 8 ; by paper lanterns, 72 ; the — treasurers at Damascus are Christians, 10 ; yearly cost of the —, *ib.* ; the *surra*, *ib.* ; the guard of soldiery, 11, 88 ; the caravan *hour* may be reckoned 2½ miles, 15 ; the — camp levied, 19 ; sellers of coffee, victual, and sweetmeats by the wayside, 19, 86 ; — attacked by Beduw, 55 ; — march by landmarks, 56 ; *dalîl el- —*, 57 ; reported skeletons of camels strewed by the wayside, 57 ; — the most considerable caravan of the East, 57 ; — camels faint by the way, *ib.* ; day and night marches, 50, 57 ; signal rockets, 57 ; resting-whiles, *ib.* ; women and children in the —, 60 ; they might as well ride in wagons, *ib.* ; *Maḥmal* camel, 61 ; motley army of the —, 62 ; serving men in the —, 57 ; their salary, 63, 64 ; the — is now much diminished from its former glory, 58 ; diet of the Syrian drivers, 62 ; — camels, 65 ; sick Persians riding in the —, 65 ; Syrian proverb against the —, 67 ; old hajjies commonly less fanatic, 69 ; *Muḥâfiz el- —*, 69 ; *Kasra el- —*, *ib.* ; dogs in the —, 69 ; a cock in the —, 70 ; supper fires, *ib.* ; cured flesh and fresh mutton used in the —, 70 ; the sûk, 71 ; — biscuit, 71 ; villages which stood once by the — way, 72 ; — treasury, 73 ; a Nasrâny in the —, 83 ; tale of a Christian akkâm in the —, *ib.* ; miseries of the —, 98 ; fable of the Jews of Kheybar, cutters of the —, 129 ; return of the — to Medáin Sâlih, 205 ; departure from Medáin Sâlih, 209 ; the returning — much diminished, *ib.* ; the — menzil, 210, 211 ; prices of victual in the — market, 212 ; B. Sókhr carriers in the —, 15, 212 ; 365, 372, 389 ; II. 50, 154, 163, 170, 177, 180, 197, 203, 205, 464, 481.
Ḥajellán, sheykh of a small nomad tribe of *Shobek* in Edom, 27.
Ḥajellán palace at Boreyda, II. 321.
el-Ḥajîa or *Gârat el-Ḥajâj*, between Shuggera and Thermidda, II. 423.
Ḥajîn, dromedary, II. 9.
B. Ḥajir, a tribe of Southern Aarab, II. 354.
Ḥajjâj, pl. of *Ḥâj*.
Ḥájjar, district in East Arabia, II. 253.
Hajjilân, a dog's name, 427.
Ḥajjîr, a considerable palm oasis of Meteyr, between el-Fer'a and Mecca, II. 366.
Ahl Ḥàjjur, a fendy of Harb Mosrûḥ, II. 513.
el-Ḥajnowwy [perhaps *Ḥaknowwy*], outlying granges of er-Russ, II. 458.
Ḥajŷa, Aarab el-, 27.
Ḥâkim, one who executes justice, a Ruler, 547 ; II. 14, 463.
Ḥakîm, (a wise man), a professor of medicine, leech : 14, 78, 211, 434 ; II. a Móghreby — at Hâyil, 2, 3, 4 ; the profession of healing procures favour and entrance among them, 4 ; Persian — at Hâyil, 4, 19, 55 ; a leech at 'Aneyza, 375. [*v. Mudowwy, Ustàd*, Vaccinnator.]
el-Ḥakîm [*hu*] *Ullah*, 256.
J. Hakràn, between el-Kasîm and Mecca, II. 472, 473.
Hâ'l ḥazza (هَا الحَزَّة), II. 246
[*Hâ'l ḥôf* (هَا الحَوْف), on this wise.

common locution of the Moahîb children.

Ḥalàl, that which it is lawful to do, 228; our lawful own (of cattle), 344, 346; II. 276, 277.

Haleyfa, hamlet of J. Shammar, II. 19.

Ḥalèymy, a Fejîr tribesman dwelling with the Moahîb, 489.

el-Ḥálḥal, part of the bed of W. Jellâs near Kheybar, II. 142, 184, 195.

Ḥalîb, milk, 156.

Ḥalif yemîn, 267.

W. Halîfa, in dialect or mistake for *W. Hanîfa*.

Hall, Dartford, *v.* Gunpowder.

Ḥalla [Bíshr *loghra*, *id. qd. Ḥilla*], a cinder-hill on the Harra, II. 225.

Ḥallat 'Ammár (حلّة عمّار): fable of —, 58.

Halleyfát, a fendy of 'Ateyba, II. 427.

Ḥállughra (read *ḥaluḳa*, حلقة), nose-rings of village women. [*v. Zmèyem.*]

Ḥaltîta, gum asafœtida, 255.

Ḥam, son of Noah, 531; II. 171.

Ḥamâṭa (حماطة), pl. *ḥamâṭ*, a kind of wild fig tree, 440, 451; II. — at et-Tâyif is said for the orchard fig tree, 526.

Ḥamd, praise.

el-Ḥamda, a tribe of Beny Sâlem, Harb, II. 512.

Ḥamda, a woman's name (*id. qd. Ḥamdy*), II. 219.

Ḥamdán, a Kheybar villager, II. 178, 200.

Ḥamdán, a kindred of the Fuḳara tribe, 229.

El-ḥamdu lillahî, Rub el-alamîn, 71.

Ḥamdy, wife of Abu Sinûn, 403, 424, 427, 428, 460, 466, 471, 472, 483, 486, 492, 494.

Ḥámed, (حمد). *Note:* this is the vulg. Nejd. pronunciation of the name *Aḥmed*; *v.* Vol. II. 10.

Ḥámed [*v. Aḥmed*] a prophet that was to come, [*i.e.* Mohammed] feigned by the Moslem doctors to be foretold in the Evangelists, II. 10.

Ḥámed, the thób so called, 326.

Ḥámed, a young Kheybar villager, II. 214, 215, 216, 219.

Ḥámed en-Nefîs, son of a late treasurer at er-Riâṭh, II. 397.

Ḥámed, a negro Bishy soldier, who had served sometime with the stokers on board a French steamship, II. 515, 526, 533.

Ḥámed es-Sâfy, a foreign merchant of 'Aneyza, trading in Bagdad, II. 356, 358–9, 370, 384, 389, 394, 400, 417, 418, 456.

Ḥámed, a Shammary rafîk, dwelling with Harb, II. 296, 297; his humour, 298, 299, 300, 301, 302, 303, 304, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315.

Ḥámed, son of Ṭollog the Moahîb sheykh, 451, 465–6, 484, 492, 496, 497, 503, 505, 560.

Ḥámed el-Yahŷa es-Ṣâliḥ, a young patrician of 'Aneyza, II. 383, 399, 453.

B. Ḥamèydy, a Beduin tribe in Moab renowned for their good horses, 25–6; II. 51.

Ḥameydy, father of Moṭlog sheykh el-Fejîr, 251.

el-Ḥamèydy, a kind of tobacco, 348, 590; II. 20, 258, 265, 273, 294.

Ḥamîn (حميم), hot season between March and April at Kheybar, II. 110.

[*el-Ḥammáda* (الحمّادة), desert between el-Wéshm and the Tueyk mountains.

Ḥammàm, bath.

Ḥámmàm es-Shîzm, a pool of Stygian water, 389.

Hammam (Syrian), the purse, 237.

el-Hammam, village in W. Dauâsir, II. 397.

Hammam, ruins at M'aan, 32, 171.

Hammazân, a fendy of Shammar, II. 41.

Hammering of stones by the Bed. into pipe-heads and mill-stones, 197, 246, 405 ; II. 180.

Hámmr, village in the S. country, II. 38.

Ḥamô ! or better *Ḥamû !* is shouted for *Hámed* to a person afar off, II. 215.

el-Ḥamra, Harb village, II. 512.

el-Ḥamṭhal, or perhaps *hanṭhal*, الحَنْظَل [*v. Shérry, el-Ḥáduj*], the colocynth gourd, *qd. v.*

Ḥamûd ibn Rashîd, cousin of the Prince: 590, 594–6, 597; his diet, *ib.*, 598 ; his popular carriage, 599, 603, 604, 605 ; — a kaṣṣâd, 598, 605, 606 ; 612, 613 ; II. 3, 4 ; a wife of his, 4 ; 10, 11, 12, 13, 15, 16, 20, 25, 27, 28, 29, 30, 36, 41, 43, 46, 48, 53, 54, 56, 57, 242, 253, 257, 351, 363 ; his brethren, 29–30 ; his daughter, 30–1.

Ḥamzy, uncle of Mohammed, II. 126 ; *Jebel H.* [*v. 'Ehad*], *ib.*

Ḥánash (حَنَش), a snake, II. 62.

Hand: the — given as a pledge of one's troth, 266 ; II. pain of cutting off the thief's —, 318, 319, 368.

Hand-cart: a — at 'Aneyza, II. 352-3.

Hand-clapping, 287, 341.

Handicraftsmen in 'Aneyza, II. 401.

Hanging-stone: fable of the —, 446.

Háni (هَني), health ! 400.

B. Hanîfa, from whom the family of Ibn S'aûd, 229.

W. Hanîfa, 229, 388, 396.

Hánnas ibn Nómus, sheykh of the Noâmsy, Heteym, 564, 567 ; II. 64, 65.

el-Ḥáram, the forbidden (Temple *qd. v.*). There are three Hárams of the Catholic Mohammedans where entrance is forbidden unto unbelievers; these are the temples at Mecca, Medina, and Jerusalem. II. — of Medina, 129, 160, 193.

el-Ḥarameyn, dual of *háram* above, 2, 5, 63, 83, *et passim* ; II. 18, 129, 139, 153, 154.

Ḥarâmy, pl. *ḥaramîeh*, law-breaker, thief: punishment of a caravan —, 14.

Ḥarâr (حِرَار), a pl. of Ḥarra, vulcanic country, II. 183.

Ḥârat, a town quarter or ward, 288.

el-Ḥarb [not *Beny Ḥarb*, which is an 'Annezy-ism], a great Beduin nation between the Harameyn and in Nejd: [Tusun Bey brother of] Ibrahim Pasha defeated by —, 10 ; 92 ; *Saadîn*, a fendy of —, 125 ; a fable of the —, 128–9 ; 140 ; their speech, 144 ; 235, 493, 495 ; a — woman caroling in the date harvest at Teyma, 558; 574; II. 20, 21, 24, 64, 85; — speech of the Medina dîra, 89 ; 114, 135, 144, 149, 153, 154; — of the *Ferrâ*, 174; *Hâzim* a fendy of —, *ib.* ; 181; — villagers of Yanb'a, *ib.*, 207 ; 235, 262 ; aspect of — tents, 271 ; 273, 274, 275, 278, 281, 283, 284, 285 ; speech of the Medina —, 290 ; horsemen of —, *ib.* ; 292, 294, 295, 296 ; their dîrat in Nejd is bounded by the W. er-Rummah, *ib.* ; booths of —, 297 ; 299, 302, 304, 308, 309, 313, 332, 426, 460, 461, 478, 511 ; the divisions, fendies and villages of —, 512, 513.

Ḥarb el-awwel, at 'Aneyza, II. 429.

Ḥarb eth-thâny, at 'Aneyza, II. 429.

Hare of the desert, 70, 305, 326 ; —s perish in a murrain, 429 ; —s taken by falconry, 567, 590 ; II. 238, 468.

Ḥareem, pl. of *ḥorma*, a woman [*v.* Woman, Wife]: their — are like flowers in our houses, that one day will be cast out: — in the ráhla, 220; little or no jealousy of their —,

among Nomads, 231; the woman's lot, 236–7; — more than the men in number, 237; a strange custom of Arabic —, a help to fecundity, 237; they paint the eyes with antimony, *ib.*; — praying, 238, 509; *el-entha*, the female sex in the Semitic opinion, 238, 239; Nomad women have a liberty, 236, 238; — child-bearing, 239, 467, 468; female births buried living, 239, 240; female children unprofitable in the nomad household, 90, 240; their skill in simples, 255, 306; witchcraft of the —, *ib.*; clothing of Teyma —, 292–3; tobacco-sick —, 312; — infirmer in the sentiment of honour, 338; brown-haired —, 389; feminine talk, 410; Moahîb younger — cover the throat and lower jaw in presence of a stranger, 463; names of —, 467; Bed. — have not long hair, 469; religious — with child or nursing, fast in Ramaṭhán, 536; the Mohammedan Arabians are become as churls towards their —, 582; the woman's face is blotted out in Nejd, *ib.*; II. wimpled —, 50; — in 'Aneyza, 349, 350, 440–1; maleficent drinks said to be given by the —, 384; — at et-Tâyif, 504–5, 517.

el-Ḥarèyry or *Harrîry*, the little Ḥarra, below el-Alla, 94, 410, 417, 419, 422.

el-Ḥarèyry, a fendy of Bíllî, 383.

Ḥari(k)ch, in East Nejd, II. 426.

[*el-Harik*, vill. of an "hundred and fifty" houses between ed Dellam and el-Afla.]

Ḥarr, hot.

Ḥarrâm [*ḥarâm*], that which is not lawful to do (for them that fear God), 228; II. 276, 277. *v. Ḥalâl.*

Harra(t) (حرّة), lava field, vulcanic country.

the Ḥarras [pl. *Ḥarâr* or *Aḥrâr*, (احرار)] of Arabia, 419; II. 69, 183; the Southern —, 351; they are disposed like a band, 532, 542.

Ḥarrat 'Aashîry, II. 351, 476, 477, 532

Ḥarrat Aba Rasheyd, II. 183.

Ḥarrat B. Abdillah, II. 183, 351, 366.

Ḥarrat el-Abiaṭh, *v. Harrat el-Abyaḍ.*

Ḥarrat el-Abyaḍ, II. 74, 215. [*v. J. el-Abiâṭh.*]

Ḥarrat 'Ajeyfa, II. 351, 532, 534

Ḥarrat Beny 'Ammr [*v.* Map].

Ḥarrat el-Anâbis, II. 183.

Ḥarrat el-'Aueyriḍ [and *v. 'Aueyriḍ*], between Tebûk and el-Ally: 75; 76, 78, 81, 83, 134, 138, 157, 168, 171, 174, 193, 197, 198, 201; winter snow sometimes seen upon the —, 203; 280, 292, 328, 350, 356, 359, 377, 378, 379–82, 385, 392, 394, 395, 397, 398, 402; aspect of the —, 75, 81, 134, 197, 356, 377–83, 395, 404–6, 413, 417–20, 425; Nomad menzils upon the —, 382, 385, 389, 394, 397, 404, 406, 409; waterings upon the —, 381, 406–7, 425, 432; difficult passage upon the —, 404, 408; 410, 411, 416, 417, 418, 419, 422, 424, 425, 426, 427, 430, 431, 432, 436, 439, 440, 441, 443, 447, 455, 458, 462, 463, 471, 475, 476, 477, 481, 488, 489, 493, 495, 498, 500, 509, 544, 560, 589; II. 24, 54, 70, 102, 179.

Ḥarrat el-Auwâli, II. 183.

Ḥarrat Batn el-Ghrôl, 52.

Ḥarrat el-Ethnân, II. 72. [Some waterings in the — are *Shújwa*, *Nebuan*, *B'aija.*]

Ḥarrat el-Ḥamra, near the W. Dauâsir ("two thelûl journeys long"), II. 542.

Ḥarrat Jehèyna, II. 351.

Ḥarrat el-Kesshub [*v. Harrat el-Kisshub*], II. 52.

Ḥarrat Kheybar [I have heard this *Ḥarra* called also *el-Ḥàzm*]: 202, 398, 411, 422, 567; II. 28, 31, 54, 68, 69, 70, 71; the Arabs of the country have no tradition of burning mountains and of flowing lavas, 72; limits of the —, 72, 73, 75; 91, 98;

stones of the —, 99 ; 101, 119, 120, 121, 122, 123, 125, 142, 145, 161, 172 ; the — toward Medina, 180, 185, 195, 196, 202, 208, 212, 215 ; depth of the lava border, 217, 276, 474 ; cattle paths in —, 216 ; wilderness of lavas and in part of lava stones, *ib.* ; altitude, *ib.*, 217 ; border of the —, *ib.*, 223 ; appearance of steam seen in the —, 224 ; aspect of the —, *ib.* ; crater-hills, 225, 227 ; east border of —, 228, 232, 233 ; — 229, 392. [The great vulcanic eruption which was seen from Medina A.D. 1256 is recorded in *Samhúdí's History of Medina*, p. 40 *sqq.* of the Arab. text.]

Ḥarrat el-Khúthery, 416, 418.

Ḥarrat el-Kisshub [Nâsir es-Smîry wrote كشب and pronounced *Kisshub :* others say *Kesshub*, *Kesshab*, or *Kusshub*], II. 183, 351, 367, 426, 470, 471, 473, 474, 475, 476, 530.

Ḥarrat el-Kusshub, *v. Ḥ. el-Kisshub.*

Ḥarrat el-Medina, II. 183, 476.

Ḥarrat en-Nukheyl, south of Medina [*v.* Map]—N. es-Smîry.

Ḥarrat Roḍwa, II. 351.

[*Ḥarrat er-Rúka :*—is N.W. of J. Biss, says Nâsir es-Smîry.

Ḥarrat es-Sauda, in Jebel Tueyk, ("half a day long and wide"), II. 542.

Ḥarrat es-Sýdenyîn, 418.

Ḥarrat Terr'a, *v. Ḥ. Ṭurr'a.*

Ḥarrat Ṭurr'a, II. 351, 471.

Harûn (*Aaron*) : the name —, 34. *Jebel Saidna* —, *v.* Mount Hor, 40.

Harûn : 'Ayn —, 41.

Harvest : barley — was at el-Ally in the last week of March, and wheat — in the first week of April. The — is ready at Teyma early in April. At Kheybar (and Medina) the wheat — is reaped in the first week of April. The — in J. Shammar is about three weeks later. Barley — in el-Kasîm is at the end of April, and wheat is reaped a few days later. Millet (*ṭhúra*) sown upon the same plots is reaped in the autumn.

el-Ḥáṣa, the stone (malady), 565.

el-Ḥása, a province of East Arabia, now under the Turks, II. 252 ; a stitcher of cotton quilts from — settled at Hâyil, 260 ; 341, 354, 425, 430.

Ḥásan, son of 'Aly and Fáṭima, grandson of Mohammed, II. 522.

Ḥâj Ḥásan, garrison soldier at Medáin Sâlih, 88, 89, 90, 127, 130, 137, 138, 139, 140, 143, 144, 176, 177, 201, 357, 359, 363, 364, 368, 369, 371, *et seq.* 438, 526.

Ḥásan, a cameleer of 'Aneyza, II. 405, 406, 407, 408, 413, 414, 415, 416, 417, 418.

Ḥásan, a cameleer of Boreyda, II. 329, 331—335.

Ḥásan wéled Maḥanna, Emir of Boreyda, II. 22, 25, 313, 315, 321, 322, 326, 327, 365, 410, 414.

Ḥásan ibn Salâmy, a young Teyma sheykh, 524–5, 545.

Ḥásan, overseer of the Sherîf's cattle, II. 526, 528.

Ḥasèyn, son of Amm Mohammed, II. 117, 140–2, 143, 144, 185, 187, 191, 207, 208.

Ḥashîah (حشية), a skin of dates (Medina), II. 113.

Ḥâshy (حاشية), a dromedary, II. 9.

el-Ḥassanîeh, village of B. Sâlem, Harb, II. 512.

Beny Ḥassèyn, a fendy of Harb Mosrûḥ, they are all Ashràf, II. 513.

Ḥasseyn (*Ḥasèyn*), son of 'Aly and Fátima, grandson of Moh. (and brother of Ḥásan), II. 522.

el Ḥassîd, ruins of a dam in a Wady of that name near Kheybar, II. 181.

Wady el-Ḥassîd near Kheybar, II. 181.

el-Ḥâsy, *Wady*, 21, 26. *Kellât* —, 26, 27.

Hât-hât-hât, II. 132.

Ḥáṭab 'lil nár, 'Fuel for hell-fire', 471.

Hátha, station on the E. Hâj road, II. 531.

Ḥaṭhariyát, women of the settlements, II. 25.

Haṭheyl (هُذَيْل, gentile pl. *Heṭheylàn*), an ancient tribe in the Mecca country, II. 480, 482, 485, 487, 488; discourse of an old —*y* at the 'Aỹn, 492; 494, 528, 531, 535, 536.

Hâṭhi, Meteyr village on the Derb es-Sherky, II. 366.

Ḥâṭhir (*hâṭhr*), settled folk (*v. Ahl Ṭîn*), 274.

Ḥaṭhîra (حَظِيرَة), or *haṭhàr*; sheep-pen of lopped boughs, II. 221.

J. Hatthon, N. of et-Tâyif, II. 475.

Ḥauràn, a vulcanic country in Syria beyond Jordan: *it is such as the Ḥarras of Arabia and may be reckoned unto them.* Ruins in the —, 5, 12; villagers of Ma'an remove to the —, 34; —, the land of bread to the Southern Beduins, 272, 276; 350, 592, 601, 623; II. 49, 313, 540.

Ḥauṭa (حَوْطَة), an orchard ground (at Teyma), 532, 537, 552, 553, 558, 566.

Ḥauta, a considerable town of B. Temîm in middle Nejd, II. 397.

[*el-Ḥauta* (Beny Temîm) town of "five hundred" houses, in the district *el-Fer'a* between el-'Arùth and el-Aflâj.

Ḥâwas, (probably حَوَاسّ *senses*), good natural wit, II. 137.

Ḥawḍ, camel-trough of leather at the watering, 458.

Hawks, *v.* Falcon, 305, 329, 363, 604.

Ḥawwa (Mother Eve), 297; II. her "grave" at Jidda, 539.

Ḥawwâma, (حَوَّامَة), shawms made of a green grass stalk, and blown by Beduin herdsmen and children in the spring time, II. 119.

Hay: wild — sold in Hâyil, 585; II. 7; — sold at 'Ayn ez-Zeyma, 492.

Hayapa, tribe of ancient Arabia so named in the Assyrian inscriptions, 88.

el-Ḥâyaṭ (الحايط) a negro village of Ibn Rashîd in the Harrat Kheybar nigh the heads of the W. er-Rummah: there is a strong welling but brackish spring, II. 19, 28, 30, 54, 65, 73, 76, 100, 139, 147, 175, 202, 208. The hospitable villagers and sheykh of —, 210; poor nomad women (Jeheyna and Heteym) married to negro villagers of —, *ib.*; 213, 215, 224, 225, 228, 230, 276–7; Ânnezy Aarab formerly Beduin landlords at — and *Ḥowèyaṭ*, *ib.*, 277.

Ḥayâtuk, II. 13.

Hayer, Sbeya village in el-'Arùth, II. 355.

Hàyer, said to be an old name of Ḥâyîl, 617.

Hayfa, name of a Billî woman.

Ḥâyil (حائل), village capital of Jebel Shammar and seat of Ibn Rashîd's government, in West Nejd. [Bar. alt., mean of 15 observ., 663 *mm.*] 22 Oct. —20 Nov., 1877; 1 and 2 April, 1878. 179, 201, 202, 209, 213, 230, 253, 268, 284, 286, 292, 295, 303, 328, 331, 339, 347, 349, 388, 479, 493, 499, 505, 528, 531–2, 544, 545–6; exorcists at —, 548; 553, 556, 558, 560, 563, 567, 570, 574, 575, 576, 578, 579, 580, 583, 584, 585; — sûk, 609; Prince's quarters, 611; — town rather than oasis, 614; description of —, 614–15; foundation of —, 617; — was named *Hàyer*, *ib.*; — before Ibn Rashîd's rule, *ib.*; population, *ib.*; II. town administration, 6; artificers at —, 6; women's in-

dustry at —, *ib.*; ancient —, *v. S'weyfly*; 68, 69, 76, 82, 87, 113, 163, 175, 201, 202, 204, 210, 211, 213, 215, 218, 221, 228, 229, 230, 236, 240, 241, 242, 243, 244, 246, 247, 250, 251, 252, 253, 254, 256, 261; slender Shammar inhabitants of —, 262; 265, 269, 273, 275, 284, 285, 289, 295, 296, 308, 309, 310, 314, 316, 322, 323, 326, 341, 349, 350, 352, 363, 366, 367, 368, 409, 460, 463, 500–1, 509.

Ḥayzàn, an Auájy tribesman, 566–7, 570.

Ḥayzàn, a fendy of midland Heteym, *v. Ḥeyzan.*

Ḥayzàn, sheykh of the intruded Kahtan in el-Kasîm, II. 37—40, 310, 366, 448; his end, 449; his sister is slain and his brother, *ib.*

Ḥázam (حِزَام), gunner's belt, II. 79, 223.

Hazardry unknown in the Waháby countries, II. 401.

Hàzim, a fendy of Harb, but reviled as Solubba or Heteym, II. 174, 293–4.

Hazkiyal, Ezekiel the prophet, II. 44.

Ḥázm (حَزْم), a kind of monticule in the desert, the — "is black with some herbage," 616; ["—, says Ibn Ayiṭh, is of rough soil whereon there are stones."]

el-Ḥázzam, part of the desert land so called between el-Kasîm and Mecca, II. 468.

Ḥazzel, a watering place in the Ruwàlla dîra, II. 246, 400.

Hazzeym es-Seyd, a grove of acacias with cattle pits between Kasîm and Mecca, II. 472–3.

Head, Mr. Barclay: his note of the money of ancient Arabia, 188–9.

Heads of their slain enemies cut off by the Turks, II. 124.

Head-stalls of dromedaries made by the Beduin housewives, 471.

Heaps of stones, whether to mark a way, or graves, or places of cursing, 26, 81, 357, 431; "— in the furrows of the fields" in Moab, 22; — in Edom, 46; — which are beacons [*v. Mantar*] 77, 615; II. 477, 528; great bank of stones, which pilgrims have cast up by the Jidda-to-Mecca way side, 538.

Heat, *v.* Summer.

J. el-Hébeshy, a considerable basalt mountain near Semîra, II. 299, 301, 303.

Hebrân, a berg in the H. Kheybar, II. 229, 231.

Hebrew law [*v.* Moses], 249; — letters, 602; —lineaments, *ib.*; — names in inscriptions, 362.

Hebron, *v. Khalîl.*

Heddajor, a seyl-bed at Teyma, 296.

Hedgehog; the — in the desert, 326, *v. Kunfuṭh.*

Ḥedîeh kellá, one day from Kheybar; 87, 161, 183.

Ḥéj (حِقّ), three-year-old camel, 355.

Ḥejâz, a part of Arabia lying betwixt Néjd or highland Arabia and the hot lowland border or Tehâma; it signifies border-land or hedge-land: therein is Medîna, 138; the great Wady of the —, 139; villagers in the — oases dwell in upper rooms, 140; sober — humour, 142; — Arabic 144; 231, 283, 286, 288, 350, 398, 416, 417, 435, 476, 478, 479, 481, 536, 560; II. 18, 24, 59, 77, 80, 84, 85, 92, 117, 153, 156, 168, 169, 171, 178, 183, 212, 217, 221, 224, 282, 301, 355, 361, 398, 420, 425, 426, 436, 485, 519.

el-Ḥejella, a fendy of Harb B. Sâlem, II. 512.

Jebâl Hejjûr, wild mountains lying between the Ḥarrat Kheybar and the

W. el-Humṭh, II. 73, 74, 212, 217, 218, 220.

el-Ḥéjr [*v. Medáin Sâlih*], in the Koran *el-Ḥíjr* (*v. sub Ullah*): Ἔγρα, Ptol. *Hejra* Plin. [4 Dec. 1876—13 Feb. 1877, and thrice revisited in the summer and autumn], 79, 83, 96, 102; — is all that country between *Mûbrak en-Nâga* and *Bîr el-Ghrannem*, 102; — the old caravan staple of these countries, has decayed almost without leaving record, 113; successions of tribes which have possessed —, 125, 131; catastrophe of —, 134, 135; there was yet a small village in the tenth century, 136; 138, 142, 143, 153, 155; God's great curse over the villages of the plain of —, that they should never rise again, 158; 162, 163, 169, 170, 179, 194, 197, 198, 209, 230, 234, 272, 279, 283, 311, 319, 333, 349, 353, 357, 360, 362, 364, 367, 374, 378, 381, 387, 408, 410, 415, 419, 423, 438, 439, 440, 448, 481, 498, 500, 504, 505–6, 510, 511, 515, 517, 518, 536, 552, 559, 569, 585, 589; II. 2, 54, 129, 157, 485, 519, 520.

el-Ḥéjr (port of Hejra emporium), on the Red Sea, [the site is not known], 113; II. 176.

Hejra (Plin.) *v. el-Héjr.*

Ḥejra (حجرة), summer or "flitting" tent, 216, 224, 307, 362.

Ḥejûr, a kindred of the Fukara tribe, 229.

Helaima, a mountain near Teyma, 285.

B. Helál, ancient heroic Beduins of Nejd, 22, 23, 121, 125; Beduin rhapsodies of the —, 263, 388; tradition of the —, 387, 388; 616; II. 183, 231, 329, 414, 477, 531.

el-Helalát, a pl. form, the *B. Helál*, 381.

el-Helàlîeh, a town (old colony of Sbeya) in el-Kasîm, II. 404, 407, 409, 414.

Helbon, village in Antilibanus, II. 152.

el-Ḥélissa, a fendy of 'Ateyba, II. 427.

Ḥellayey (حلية), a lesser crater-hill, II. 225.

Ḥellowât (حلّاوات), crater-hills, II. 225.

Ḥellowîa (حلّويّة), the same as Helwîa, a milk bowl, 430.

Ḥelly, pl. of *ḥilla* (حلّاءة sing. حلّاءة), *qd. v.* and *v. Ḥilliân.*

Ḥelw, sweet, 513.

Ḥelw, a kind of date at el-Ally.

[*el-Ḥelwa*, village between the head of the Aflâj and W. Dauâsir.

Ḥelwân, mountain east of Teyma, 297, 307, 323, 567.

Ṭhull'a Ḥelwân, north of Teyma, 297.

Ḥelwîat en-Nâga (حلّويّة الناقة), or *H. en Néby*, 139, 158.

Hemorrhoids: the disease of —, II. 377.

Hendâba (هنابة), milk-bowl, 430.

Henakîeh, village, 145; II. 183; anciently of the Ruwàlla, 185.

Ḥenna (حنا) is said by Beduins for *naḥn.*

Ḥenna mâ na ṣadikîn billah? 299.

Ḥenna mamlukîn, we are thralls (of Ibn Rashîd), II. 31.

Ḥenna râḥil, 503.

el-Ḥennaba, ass-mare's name, II. 231.

Hennânia, a kinship of the Kheybar villagers, II. 133.

el-Ḥenneytát, a fendy of Harb B. Sâlem, II. 512.

Henshûly (هنشولة, desert thieves), II. 356.

'Herb stem': solemn oath upon the —, 267, 570.

Herbs and blossoms of the southern desert, II. 468.

Herding maidens, 306, 322.

Herdsmen: — will milk for passengers, 215 [*v.* Hospitality]; — at the evening fire, 260; mirth and song of the Bed. —, 263, 265, 277; II. wages of —, 242; —'s questions, 243, 270, 280; 445.

Hermits: the old Christian —, 473–4; II. 385.

Hermon, Mount, 5; — called by the Arabian Beduins *Ṭowîl éth-Thalj*, 7.

Herodotus, II. 130, 378, 516.

el-Herreyik, village in el-Wéshm, II. 423.

Hesban, *v.* Heshbon.

Heshbon; ruined site (*Hesban*) said to be of —, 18; fish-pools of —, *ib.*

Ḥess ez-zillamy (حِسّ الزَّلَمَة), man's voice, 158; the human — in the dry desert is clear and well sounding, 265.

el-Ḥessánna, a fendy of 'Ateyba, II. 427.

el-Heteym, gentile pl. *el-Heteymân* [*v. Sherarát, Fehját, Sweyfly, Bedowna, Noâmsa, Beny Rashîd, Gerabîs*; and *v.* Fendies of —, II. 231]: a great nomad nation and widely dispersed in N. Arabia. Their lineage is uncertain and perhaps alien; and therefore by the Arabians they are not accounted Beduw (282), 94, 95; 125, 198, 268; — of fairer looks than the Beduw, 280; 282, 317, 318, 427, 505, 553, 564; — of the Nefûd, 570; II. 20, 21, 24, 55, 56, 58, 59, 60, 62, 63, 64; the Beduw mingle not in wedlock with the —, *ib.*, and 65; 66, 68, 69; lineage of —, 70; — of less cheerful temper than the Beduw, 70; Midland and Seabord —, 70, 72, 101, 114, 128, 136; a hubt of — taken by a ghrazzu near Medina, 150; *Auâzim*, 174; certain — in the Tehâma of Mecca, 175; — of the Kheybar dîra, 179, 196, 202; — cheese makers, 208, 209; certain poor — women wedded (with black men) in the negro village *el-Ḥâyaṭ*, 210; 214, 215, 216; — not so civil minded as the Beduw, 218, 271, 273, 275; *Ferâdissa*, *Ibn Simry*, 218; — menzils, 219, 220, 221, 222; Southern — taxed by Ibn Rashîd and Medina, 219; they commonly pay a khûa to all the powerful about them, 219; thus they are thriving more than the Bed., *ib.*; their thelûls are the best in the country, *ib.*, and 239; they are more robust than Beduw, 219, 239; and their hareem more beautiful, 219, 276; *Sueyder* —, 220; many poor Bed. households sojourn with Heteym, *ib.*; 221, 226, 227, 228, 229, 230; the — have few or no horses, 230, 239; — are more than the Beduw well nourished with milk and well armed, 239, 240; 241, 249, 271, 272, 273, 274; — ill coloured, 276, 278; coffee-drinking hardly seen among —, 279; 280, 281, 286, 288: their name a reproach, 292; booths of —, 271, 297; 427, 461; — in the Tehâma of Jidda, 535.

Heṭheylân, gentile pl. of *Haṭheyl*, II. 482.

Hetigy, village ruins in Edom, 37.

el-Heyàderra, tribe of Ashràf, II, 522.

Heyennîeh, a site in the Nefûd towards Jauf, II. 242.

Hèykal, temple, 551.

Ibn Ḥeyzán, an Heteymy sheykh, II. 220.

Ḥeyzán, a fendy of Midland Heteym, II. 231.

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el-Hilâl, *v.* Moon.

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Ḥimmarît (حميريّة), small copper money found upon the plain within the cliffs of the monuments at el-Héjr, 112–113.

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Ḥowsha, Beduin fem. name, 467.

[*W. Ḥowṯha*, a valley in the W. flank of the 'Aueyriḍ Ḥarra above W. Thirba.

Ḥowwâr حُوَّار, yearling camel calf, male, 355.

el-Ḥowwâra (yearling camel calf, fem.), a mountain platform crag in the plain of el-Ḥéjr, an outlyer of the Harra; thus called in the Syrian caravans [but not known by this name to the Beduw]. The Syrians fable that — is the rock which opened her womb to receive the orphan foal of Néby Sâlih's prodigious camel, 96; fable of a vast treasure upon the height of —, 170–1; 481, 500.

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el-Huázim, a fendy of Harb B. Sâlem, II. 512.

Ḥub (حُبّ) *el-Frenjy*, the morbus gallicus, 391.

Ḥúb et-támr, a disease of ulcers, (the "Aleppo boil") chiefly on the shanks, II. 478.

Húbbal (هُبَل), a bethel-stone (so called) at et-Tâyif, II. 515.

Hubbàra, ass-mare's name, II. 231.

Huber, Charles — of Strassburg, 532; he travelled in Arabia in part of 1879 and part of 1880: he visited Jauf, Hâyil, Teyma, Medáin Sâlih, el-Ally, Kheybar, el-Kasîm. In 1884 Huber returned to Arabia with Prof. Julius Euting; and revisited Jauf, Hâyil, Teyma, Medáin Sâlih and el-Ally: where he separated from his companion, and journeyed towards Jidda. In re-ascending from Jidda Huber was shot by his (Harb) rafîks, near *Rabugh.*

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Huddebân, a dog's name, 427.

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yâ Hullah! or *Hullah!* well met! the hearty Bed. response [of Ânnezy in W. Nejd] to the greeting *gowwak*, the Lord strengthen thee.

el-Humeydât, sing. *Humîda*, the villagers of Tebûk so called, 95.

el-Ḥummu (الحمّ), a dry dead heat, 377, 416.

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Wady el-Ḥumṭh [الحمض] named from the abounding of that plant in its bed. This great valley of the Hejâz, which is compared by the Arabians to the Wady er-Rummah, was unknown to European geographers until the winter of 1876, when Mr. Doughty traced it, from el-Héjr. 94, 139, 145, 161, 174, 410, 417, 419, 422, 544; II. 24, 71, 74, 114, 153, 181, 183, 184, 212, 216, 220, 478, 512, 530.

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el-Ḥúrda, an outlying corn land at Kheybar, II. 74, 75, 115, 117, 185.

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Ḥurra, dromedary, II. 9, 528.

Ḥurra (حرّة), a kind of basalt, 615.

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Husbandry of Beduins [*v. sub* Howeytát, W. Thirba, *W. 'Aurush.*]

Husbandry [*v.* Palms, Irrigation]: oasis —, 136, 152, 293; poor livelihood of many owners of the soil, 521; — of a new well-ground at Teyma, 552; value and payment for oasis-ground at Teyma, *ib.*; II. — at Kheybar, 98; 113, 117, 388–9; — at 'Aneyza, 434, 435.

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Ḥutch! (perhaps for *ḥut-ak*, *hut-ik*), a camel call, 219.

Huṭhb (هضب), sing. *huṭhba*, hilly mountain coasts, 243.

el-Huṭheba, mountain near el-Ally, 138.

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Ḥŷak! (for حَيَّاكَ اللهُ), speed thee, II. 160.

Ḥyâtak, by thy life, 269.

Hyena, Ar. *ṭhùbb'a*; the — follows the evil odour of the Hâj, 57; 100, 161; — eaten by certain Beduw, 327; 328, 450, 470, 603.

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el-Hŷza, a well in the Nefûd, 307, 347.

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Iblis [διάβολος], the devil; — his "water" [tobacco], 247, 446; — an exclamation of impatience at Teyma, 542, 554; II. 413.

Ibn, son (of); in names beginning with — look for the second name.

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Ibn juâd (ابن جواد), son of bounty, a worthy person, II. 335.

Ibn Náhal (*Khálaf*), a rich and sheykhly tribesman of Harb, II. 274, 276, 277—279, 281, 282, 283, 284; a camel dealer, 285; 286, 287, 288; a merchant Beduwy, *ib.*; his wealth and ventures, 289, 290; 293, 295, 302.

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Ibrahîm, an Algerian man-at-arms at Hâyil, II. 22, 33.

Ibrahîm, a farmer at 'Aneyza, II. 335, 336.

Ibrahîm of 'Aneyza, son-in-law of Rasheyd; he had laboured in the work of the Suez Canal, II. 417, 420, 421, 422, 437–8.

Ibrahîm, a townsman of the armed band at Hâyil, II. 59, 60, 249, 257, 258, 259.

Ibrahîm el-Ḳâdy, a Kheybar villager, II. 86, 96; his wives and children, 110, 121, 133, 214.

Ibrahîm of Medina, II. 500, 501, 502, 503.

Ibrahîm Pasha: [his brother *Tusun Bey*] defeated by Harb, 10; — seizes Kerak, 24; troops of — closed in and massacred by the Druses, 155; II. 371, 387, 403, 425, 459.

Ibrahîm abu Khalîl er-Roman, 549; his report of many antique inscribed (tomb-)stones near Teyma, 551.

Ibrahîm es-Sâlih, of er-Russ, II. 423.

Ibrahîm es-Sennad, a W. 'Aly sheykh, 504.

Ibrahîm, a cameleer of Shuggera, II. 396, 397.

Ibrahîm, an Egyptian at Teyma, 541; his fair daughter, *ib.*

Ibrahîm, a nephew of Zâmil, and emir of the great 'Aneyza caravans, II. 457, 460, 462, 463, 464, 471, 472, 473, 477, 481, 483, 484, 485, 486.

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el-Iddimy (آدَمُ fem. أَدْماء), the greater (drinking) gazelle, II. 145.

Idolatry: the ancient — of Arabia, 247; II. "— of the Nasâra," 37, 369; idol-stones shown at et-Tâyif, 515–16; 529.

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Iftaḥ 'ayûnak, 525.

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the Ignorance: *el-Jahalîat* or time of the old heathen — in Arabia, 239, 298; II. 423.

Iḥràm, the loin-cloth of pilgrims that enter Mecca, II. 479, 480, 481, 482, 537.

Íjrî! II. 142.

Ikh-kh-kh! (إِخْ) guttural hissing to a camel, to kneel down, 221; II. 266.

Ikhtiyarîn, pl. of *ikhtiyàr*(î), good, worthy, 424.

[*Íllu-ḥeylo!* (probably اعْلُقْ حَيَّ هَلَا), a camel-call; to cheer the camels to pasture or water.

Images of animals scored upon the desert rocks, 134, 219, 432.

Imâm: the —, 'Aneyza, II. 369.

Imbârak, captain of the band at Hâyil, 592; II. 33, 40, 47, 48, 49, 55, 56, 57, 58, 59.

Imbârak, a village of *W. Fâṭîma*, II. 533.

(2) *Imbârak*, Harb hamlet of Yanb'a-the-Palms, II. 181.

Imbârak! imbârak! la tuktillu el-Moslemîn, II. 431.

Imbecility common among the Aarab [*v. Mejnûn*], 470, 498, 521; II. 287. Every third man in the desert life is broken-headed, 288, 298, 487.

Ímshy hâl-ak (امْشِي حالك), II. 467.

Incense, *bakhûr* [*v.* Gold and Incense trade road], anciently the riches of Arabia Felix. The S. Arabian — trade to foreign nations is the oldest of which we have any record. The *regio thurifera* of Pliny, λιβανωτοφόρος χώρα of Ptol., is named HOLY LAND in a hieroglyphic inscription, of the 17th century B.C., which is a monument of an Egyptian expedition to S. Arabia; from whence they fetched frankincense, myrrh, and incense trees in pots. — and spice matter in the sandy floors of the tombs at el-Héjr, 97; — brought now from the Malay Islands to Mecca, and thence dispersed through Arabia, *ib.*; the Arabians use it as a perfume, *ib.*; *bakhûr* found at *el-Mubbiát*, 161; 170, 187; — used in sacrificing, 452; II. — burned about a victim, 144; — used to safeguard us from the influence of malign spirits, 190.

India (*el-Hind*), a land of the Moslemîn, 144; perfumes from —, 206; well-drawing in —, 292; — rice, 392, 423, 601, 605; II. 20, 54, 127; Indian pilgrimage, 147; 168, 189, 204, 251, 252, 254, 255, 322, 326, 351, 372, 374, 375, 376, 384, 389, 391, 440, 464, 479, 491, 492, 508, 519, 521, 522, 527, 528, 537.

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Inhaddem beytich (انهدم بيتك), 537.

Inoculation [*v.* Vaccination, *el-'Aṭhab*], 254; II. 348, 375.

Inscriptions: the earliest notice of the — at Medáin Sâliḥ was that left by Mr. Doughty in Vienna, in the hands of Prof. Hochstetter, president of the R. I. Austrian Geographical Society, by whom it was published (rendered into German) in the Society's *Mittheilungen*, 1876, p. 268—272, as follows:—

UEBER DIE BERÜHMTEN "TROGLODYTENSTÄDTE" IN ARABIEN.

Dieselben liegen zwischen Mâan in Idumäa und Medina, nahe der Pilgerstrasse. Ich zweifle nicht an der Existenz jener "Städte;" ich hörte darüber von mehreren Leuten, welche alle in gleicher Weise, bis zum Pascha zu Damaskus, berichteten. Sie ähneln Petra und sind derartig beschaffen, "als ob sie von denselben Maurermeistern aufgeführt worden wären." Über jeder Thüre befindet sich eine alte Inschrift mit

der Gestalt eines Vogels, eines Falken oder Adlers mit ausgebreiteten Flügeln. Fünf dieser "Städte" [cliffs in which are the ranges of hewn monuments] sind in ebensoviele Berg eeingehauen und liegen nahe an einander; sie sind voll antiker Ziehbrunnen unten im Sande und in den darunter liegenden Felsen versunken. Die Araber nennen die Troglodytenstädte gemeiniglich *Hedger* (*Hidjr*) und die Pilger Medáin Sâlih. Der ausgezeichnete Reisende Burckhardt hörte von diesen Städten und wurde nur durch Krankheit verhindert, dieselben zu besuchen; er spricht davon im Anhange seines Tagebuches. Er glaubt, dass die Inschriften einer Art von architektonischen Schmuckes seien, welchen die unwissenden Araber missverstanden hätten; aber ich habe sichere Beweise dafür, das sie wirkliche Inschriften seien.—Ich vermuthe, dass sie 1 oder 2 sehr seltenen Idumäischen Inschriften ähnlich sein dürften, welche ich in Petra [*v.* p. 42] fand. (C. M. D.)

Some account of the — which Mr. D. saw at Medáin Sâlih (and in other parts of Arabia, mostly in the Héjr and Teyma country) was published soon after he returned from Arabia, in the *Proceedings of the R. A. S. Bombay*, and in Kiepert's *Globus*. Passing by Paris in May 1883, he showed many of them to M. Renan. After some further delay of sixteen months they were published in a (special) volume by the *Académie des Inscriptions et Belles Lettres*.

— at Petra, 41–2; — near Medowwara, 58; — in Boghrâz el-Akhdar, 76; — in W. es-Sâny, 78; — of Khubbat et-Timathîl, 79; — over the kellâ door, Medáin Sâlih, 87; at el-Ally, 143, 145, 415; — at el-Khreyby, 158, 160; the 'Alowna's opinion of —, 161; Kufic money, *ib.*; the Medáin Sâlih epitaphs impressed, 166, 415; the translations of these by M. Ernest Renan, 180—5; 193, 213; — in the Mézham, 209, 362; — at M'kuttaba, 219; — commonly found about watering and alighting places, and called *Timathîl el-Helalát*, 219; — at Teyma, 291; — at Ybba Moghrair, 306; a Nabatean — in the way between Teyma and el-Héjr, 356; — in Ethlib, 365; — in the Tehâma side of the Harra (not copied), 383; — in the Akhma, 478; — in Teyma, 531, 532; — near Hâyil, II. 42; Kufic — near Kheybar, 98; — of heathen Arabia, near Kheybar, 98; — at *Mâsul es-Sudda* in el-Wéshm, 521; — in the *Ri'a ez-Zelâla*, 529.

Insha 'llah (or *Insh' Ullah*), if the Lord will.

Insh' Ullah ma teshûf es-shurr, 264.

Intermarriage: in the Arabian kindreds is a natural jealousy of their blood. The Heteym, Sherarát, Ṣunn'a, Solubba, the African *muwelladîn*, and all of whom it is said (ما لهم أصل) *mâ li-hum aṣl*, use to marry only within their own kin, 16, 282.

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185, 199; — at Gofar, 262; — at 'Aneyaa, 355, 389, 435.

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Ishmael [*v.* *Ismayîn*] "father of the North Arabians": the land of —, 56, 229, 282; II. 31, 33, 37, 355, 446.

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Iskander, *v.* Alexander.

Iskanderîa (Alexandria), II. 360.

Islâm (they that do submit themselves unto the divine governance): decay of the militant —, 93; the nations of —, 101, 275, 296; the dire religion of —, 102, 156, 502; II. Mohammed's religion makes numbness and deadness in some part of the understanding, 7; duty of a Moslem, 39; the institution of —, 378–9, 380. [*v.* Fatalism, *Mohammed*, *Moslem*, Zelotism, Circumcision, Fasting.]

el-Islâm kulluhu 'ajb, II. 204.

Islimt, I become a Moslem, II. 159.

Isznaiel Pasha, the (former) ruler of Egypt, II. 92.

Ismayîn, Arabic vulgar form of Ishmael, used by the Kahtân Beduins, II. 37; the same is commonly heard amongst Moslems in Syria.

B. Israel [and *v.* *sub* Moses]: taking into account the Semitic vulgar wise in narration to multiply a true number by tens, the "600,000 men" of — that ascended from Egypt might signify 60,000, or probably 6000 men; which were nearly the strength of all the tribes together of Ânnezy, that is now the greatest nomad people of Arabia and Syria. And we should the better understand the Mosaic record of their oppression in Egypt, their hard fighting with Amalek tribesmen, their journeys and passage of the strait Sinai valleys; and thereafter their long and not always victorious national strife with the dukes of petty states on both sides of Jordan. 37, 49, 60, 61, 227, 265–6, 333, 336, 345, 450, 530; land of —, 591; II. 42, 379.

J. 'Iss [*'Ayṣ*], below el-Ally, 94.

W. el-'Iss [*'Ayṣ*], below el-Ally, 94.

(2) *W. el-'Iss* [*'Ayṣ*], in the Jeheyna dîra, 94, 422, 423–4.

Issherub wa keyyif râsak, 'drink (tobacco) and solace thee,' 537.

Isshrub wa eruîk, drink and quench thy thirst, 398.

Iṣṭabal 'Antar, 162.

Istiṣka, the dropsy, *qd.* *v.*

Istughrfir Ullah, 503.

Italia, II. 419.

Italian: — seamen, 127; — quarantine officers in the Levant, 408; II. an — seen in the passing Persian Pilgrimage, at Hâyil, 50–3; ancient —s, Roman soldiers, in the Arabian expedition under Gallus, II. 176; — workmen in the labour of the Suez Canal, 421.

Iṯhin Ullah (إِذْنُ اللهِ), II. 492.

J (ج): this letter is sounded in many words for *ḳ* (ق) by Beduins and oasis-dwellers in Nejd; ex. *Fejîr*, for Faḳîr, though the pl. be always *Fuḳara*; *'ajr* for 'aaḳr; *hej*, three-year-old camel, for heḳ; *jedûm*, a hatchet, for ḳedûm; *jéria* (also géria), a village; *jaila* (also gaila), noonday; *'Ajeyl*, for 'Aḳeyl, a man's name; *ferîj* for ferîḳ; *jellîb*, a well, though the pl. be always golbân; *jett*, vetches, for ḳett; *jiddyha*, milk-bowl, for ḳudayḥa; *jirby* (but more often girby), a water-skin; *nejîm* for

neḳîm; *rîj* (also rîg), spittle. So in names of Nejd towns and sites: *Jiffâr* for Ḳàfar; *Khórj*, for Ḳhark; *Usheyjir* for Usheyḳir; *Jîsan Mejelly* for Ḳîsan

—. ج is seldom pronounced *g* in Nejd; ex. *Magid* (sometimes heard in Hâyil) for Majid.

Jaafar, a fendy of Shammar, II. 37, 41.

Jâb-hum Ullah, II. 446.

Jabâbara, pl. of *jabbâr*.

Jábbar [*jâbr*], 'bone setter' or military surgeon, 211.

Jabbâr, a high-handed, tyrannical person.

el-Jabbâr, a deceased sheykhly personage at Hâyil, II. 16.

Jabbok, *v. ez-Zerḳa*.

Jackal: the — (a fruit eating animal) is not found in desolate Arabia, II. 145.

Jacob, 478; II. 379.

Jacob's bridge, 74.

Ibn Jad, an Howeytát sheykh nigh Ma'an, 46.

Jaddar (Bishr), cattle path in the Harra wilderness, *v. Jiddar*, II. 216.

Jael broke the faith of the desert, 56.

Jáffila, Bed. fem. name, 467.

el-Jahalîat, the olden time of (heathen) ignorance, 239, 298, 557, *et passim*.

Jáḥash, an ass.

Jâhil [*jâhl*], ignorant, 232.

el-Jàhm, fendy of Harb Mosrûh, II. 513.

el-Jahrâ, near Kuweyt, II. 46.

W. Jaida, valley in the *Ḥareyry*, 417, 495.

Jam(n)bîeh (جنبية), sword-knife of the Mecca lowland country, II. 486.

James I.: tobacco brought to Stambûl in his days, 247.

ej-Jammera, an ass-mare name, II. 231.

Jân, pl. of *jin*, demons; called also *ahl el-arḍ*, or "earth-folk", 136: they inhabit seven stages under the earth, 259; an half are Moslemîn and an half are kafirs, *ib.*; lunatic affections and diseases ascribed to their influence, 257, 259; exorcism is therefore the great skill in medicine, 548, 556; II. the — described, 3; blood sprinkling to the —, 100, 198; 180; Amm Mohammed's Medina lore and tales of the *jin* world, 188–194; an half part of all who bear the form of mankind are —, 190; many dogs and cats are —, 189, 190, 191, 192; Amàn's tale of a well possessed by the — at Jidda, 190; a *jin* enters into a woman, 191; the — resemble mankind and are mortal, *ib.*; a citizen of Medina takes to wife a *jin* woman, 191–3; a *jin* city under the earth, 192; a just kâdy of the —, 193–4; a *jin* in the likeness of a serpent is slain, 194; wonderful building of wells, *etc.* ascribed to the —, 223.

Janâbak, II. 55.

Jannaḥ, ruined site of an old settlement of B. Khâlid Aarab near the site of (the later founded) 'Aneyza, II. 354; —, when founded, *ib.*; the people of —, overcome by those of 'Aneyza, forsook the place, 355.

Jar, Jeheyna hamlet of Yanb'a-the-Palms, II. 181.

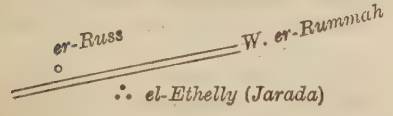
Jár Ullah, a corn merchant at Hâyil, 602–3.

Jâra (جارة), Bed. housewife, 320. 368, *et passim*.

Jarâd, locusts.

Járada, (*Járeda*, *Járida*, *Jar'da*), old ruined metropolis of el-Kasîm; (prob.) the site which is now named *el-Ethelly*. Ibn Aŷiṯh wrote for me, "الجريدة which lies to the right of er-Russ and to the north about 3 'hours'." And again he wrote "at *el-Jarida* are vestiges of an old town by the side of Wady er-Rumma, west of er-Russ and between them

is the Wady. There are wells and granges of the people of er-Russ." The situations of these places on the map may perhaps be amended thus,—



[*v. er-Russ.*]

Jarda, or *Jorda*, *v. Járada.*

Jardanîa, ruined town in J. Sherra, 29.

Jarfa, near Kerak, 22.

Jâsim, *v. Ḳâsim.*

Ibn Jâsy, *v. Jeysey.*

el-Jau, a valley-like passage between the Harras, above Medáin Sâlih, 126, 398, 405, 416, 418; — divides the *Ahl Gibly* and *Ahl es-Shemâl*, 418; 429; possessed trees in —, 449; 489, 538.

Jau (جَوّ), pl. *jiân*, watering place in low ground, 418.

Jauf (*el-Ámir*), the ancient *Dûmat el-Jendel*, a great oasis and suburbs in the S. of the Syrian desert, and on the border of the Nefûd. [*Jauf* signifies a hollow or bottom ground.] The *Ṣunn'a* of — are greatly esteemed in all N.-W. Arabia and in the lands beyond Jordan, for their skill in metal and marble working (coffee mortars and pestles). There is a salt traffic from the neighbourhood of — to the Hauran, whither there come every year many poor Jaufies to labour for the Druses. 286, 297, 310, 331, 516, 600, 612; II. 6, 18, 19, 20, 22, 30, 32, 33–5, 43, 49, 180, 242, 430.

Javanese pilgrims to Mecca, II. 480.

Béled Jawwa (Java, the Malay Islands).

Jaysh, the Bed. and town sense of the word, 431.

Jâzy, a Fejîry, 504.

el-Jabâl, rugged mountains in the Nejd Bishr dîra, 304, 323.

Jebbâra, a fendy of Wélad 'Aly, 229.

Jebel, mountain.

EL-JEBEL, *i.e.* J. Shammar, the dîra of Ibn Rashîd, 455, 505, 557, 575, 609, 610, 617; II. 268.

Jebel Ṭar [always so pronounced by the Morocco Moor Haj Néjm: he did not say *Jebel Tarik*], Gibraltar, 89.

Jebèyly, in *W. Hanîfa*, II. 396.

el-Jedèyda, Harb village, II. 512.

Jedîd, village of *B. Sâlem*, Harb. II. 512.

Jedîda, village at the mouth of *W. Laymûn*, II. 531.

Jedûm (قَدُّوم), hatchet, 280.

Jefèyfa, village, 577; II. 19.

Jehâd [strife for the Religion], warfare, 90, 210, 274, 474; 'one Moslem prisoner exchanged for ten of the Nasâra', 504; 537; II. the Russian and Turkish war, 50, 128, 177, 252, 255, 260, 371, 442.

Jéhemma (جَهَمَّة), the dusk of the dawning light, "betwixt the dog and the wolf," II. 244.

Jehendem Pasha, a late governor of Mecca, II. 112.

Jehennem (Hebr.) hell, the place of the damned, 445.

Jeheyna, gentile pl. *el-Jehîn* [these scabord Aarab pronounce *J* hard as the Egyptians, and may probably name themselves *Geheyna*]: a considerable ancient Beduin tribe of nomads and settlers, that have remained, since the first Mohammedan ages, with their neighbours the Bílî, in the Tehâma of the W. el-Humth. They are praised as "religious" tribesmen and observers of the old hospitality. In number they are as "twice the B. Wáhab", — that were 600 tents nearly. Some divisions and fendies of — are *el-Kleybát*, *Aroa*,

G'dah, Merowân, Zubbiân, Grûn, B. Ibrahîm, Sieyda, Seràsera, el-Thegîf, el-Hosseynât. 53, 94, 140, 200, 201, 335, 374, 390, 422, 424, 569, 575 ; II. 24, 93, 119, 129, 174 ; — of the Rodwa, 181 ; — of Yanb'a, *ib.*, 207 ; poor — women wedded to negro villagers of el-Ḥâyat, 210 ; a foray of —, 219.

Jehèyna Ḥarra, II. 351.

Jehoshaphat : monuments in the valley of — at Jerusalem, 40, 621.

Jehovah, 228, 269.

Jelàmy, the small brown lizard of the desert, 328.

Jeljul, ruined site in Moab, 22.

Jella (جِلّة), camel dung ; — used for fuel, 305, 536, 557 ; II. a rahla of nomads traced by the —, 217, 224, 422.

Ibn Jelladàn, a fendy of midland Heteym, II. 231.

el-Jellâs, a great ancient kindred of Ânnezy, 229, 332.

Wady Jellâs, at Kheybar, 332 ; II. 76, 99, 101, 116, 124, 184, 185.

J(ḳ)ellîb, pl. *golbân*, a well ; II. 292.

Jellowwy ibn S'aûd, sometime governor of 'Aneyza for the Waháby, II. 428, 429.

Jellowwy, a young Mahûby tribesman, living in exile with the Fukara, 529.

Jemân, a fendy of Bílî, 383.

Jémel, a camel.

el-Jémélla, a fendy of Harb. B. Sâlem, II. 512.

Jemla, a hill near Medina, 283.

Jemmâl, camel master, II. 52, 286.

Jemmamîl, pl. of *jemmâl*, II. 286.

Jenèynat el-Ḳâdy, upon the derb el-Hâj, 78.

Jenèyny (جُنَينة), pleasure ground ; the palm orchards are so called at 'Aneyza, II. 352.

Jérad and *jeràd*, plurals of *jurda* or *jorda*, dune in the Nefûd, II. 331.

Jeraida, a site in the Teyma desert, 123.

el-Jeràjera, fendy of Harb Mosrûḥ, II. 513.

Jerash, *v.* Gerasa.

Jerbo'a, the spring-rat of the desert, 326, 604 ; II. 238 ; the — (they say) ruminates, *ib.*

J. Jerbûa, 300 ; II. 238.

Jeremiah the prophet : his words against Rabbath Ammon, 18.

Jerèyda (*v. Jeraida*), 284, 304.

el-Jerèyfa, village in el-Kasîm, II. 423.

Jériat is said by the Ânnezy of Kheybar for *ḳériat*.

Jériat Bishr, the chief village of Kheybar, II. 75, 76, 100, 104, 133.

Jériat el-Fejîr, or *el-Asmîeh*, the least of the three villages of Kheybar, II. 75, 98.

Jériat W. Aly, or *Umm Kîda*, a village of Kheybar, II. 75, 78, 92, 93.

Jericho, II. 313.

Jerîd, javelin.

Jerm (جِرم), pl. *jerûm*, goat-skins to hold butter ; they must be well smeared within, with date syrup, II. 457.

el-Jerràr, an affinity of Kheybar villagers, II. 133.

Wady Jerrîr, the great affluent from the eastward of the W. er-Rummah, II. 468 ; words attributed to W. er-Rummah, 469, which Ibn Ayiṭh wrote :

كُلّ وادٍ يحسيني الّا الجرير
فانّه يرويني

Jerrîsh, (جَريش) *porridge*, 40.

Jérula (غَربَل) *to sift* ; جَرول stones, pebbles), II. 111.

Jerûm, pl. of *jerm*, *qd. v.*

Jerusalem [*el-Ḳuds*, THE HOLY], 19, 22,

40, 141, 238, 446, 450, 621, 622, 623; II. 12, 158, 170, 314, 419.
Jeshurun, 'the darling', that is Israel, 43.
Aarab Jessàs, 283.
Jesus C.: Inscription at Teyma of four or five centuries before —, 532; era of —, 621; II. a faithful disciple of —, 157–8; 369, 386; images of — and of Mary in the old Ka'aba, 511.
Jet (قَتّ), a kind of vetch which is grown for the well-camels' provender in the oases of Kasîm, II. 335, 389, 435.
el-Jethémma, a fendy of 'Ateyba, II. 427.
Jethro, the Midianite, 90, 95.
Jew (*v. Yahûd*): Teyma of the —s, 287; — musicants at Damascus, 556; II. "Jews'-houses", ruined stone buildings about Medina, 181.
Jewels [*v.* Bracelet, Nose-ring, Ornament]: women's — at el-Ally, 149; — among the Fukara, 227.
Jewish sculptures, 227; — visage, 250.
Jèyber, a Ḳaḥtâny, and man of trust of the Emir at Boreyda, II. 319, 321, 323; his nature, 324, 325, 326, 327; his wives, 325; 328, 426.
el-Jèyn, a desert station north of Teyma, 297.
Ibn Jèysey (a Howeytât sheykh of the Petra dira), and his Aarab, 29, 175, 343.
Jezîrat el-'Arab, the Arabian Peninsula.
Jezzîn (pl. form; sing. جازي), [said of the great cattle in spring time when] abstaining from water, 219, 242; II. 226, 265.
Jiâfera, a kindred of Bishr, 331.
Jid, or patriarch (*qd. v.*) of a tribe or oasis: — of el-Ally, 147, 229, 479; II. 41, 262.
Jidda (جدّة), the Red Sea port of Mecca, 60, 165, 389, 416, 488; II. — bombarded, 86; 88, 125, 134, 157, 161, 166; — staple town of the African slavery, 167–8; 169; a well at — possessed by the jân, 190; 253, 289, 328, 338; slave market, 348; 350, 351, 370, 397, 404, 409, 413, 418, 427, 452, 455, 456, 457, 464, 467, 478, 479, 480, 481, 483, 485, 486, 487, 490; — slave traffic, 491; 499, 500, 508, 509, 510, 511, 513, 514, 517, 519, 521, 522, 523, 525, 526, 527, 533, 534, 535; — besieged by Sa'ûd ibn Sa'ûd, 536; 537, 539, 540.
Jidda (perhaps *jidra*, قِدْرة), Beduin caldron, 227.
Jiddàr, *v. Arḍ Jiddàr*.
Jiddàr, pl. *jiddrân* (جِدار pl. جدران), cattle paths in the Harra, II. 70, 73, 74, 216.
Jiddŷha (قديحة), a milk basin, 430.
Jídery (small-pox, *qd. v.*), 254.
Jiffar (*Jîfar*) Bed. pronc. of *Ḳàfar* (*qd. v.*) vulg. *Gófar*, great B. Temîm vill. near Hâyil, 582.
Jildîyyah, a mountain near Hâyil, 615, 616.
el-Jimerîeh, mare's name, II. 231.
Jin [*jinn*], 53. *v.* pl. *Jân*.
Jíndal, Aarab ibn —, sheykh es-Sudlma, a kindred of Ânnezy, 332.
Jinnat ed-dinnia (Damascus), 273.
el-Jinny, 123.
Jips, read jibs (جِبس), gypsum, *v. jiss*, II. 6–7, 111.
Jîr-ak! (جارك) a Beduin formula as much as to say, "the affair is mine, trouble not my interest therein," 102.
Jîsan [*Ḳisan*] *Mejelly*, plain near Hâyil, 615, 616.

Jiṣṣ (جِصّ), gypsum or pipe-clay, 528, 584, 586, 601; II. 6, 26, 111; — used as soap, *ib.*; pargetting with —, 322, 341, 347.

Jiṯ'a (جِذَع), four-year-old camel, 355.

Jízak Ullah kheyer, 264.

Jizzat (جِيزَة for زِيجَة) *en-Nasâra*, (297), 445.

W. Jizzl, 94, 139, 145, 174, 406, 417, 419, 422.

Joab, David's sister's son: his cruelty to the Edomites, 43.

Job, 278; the *reem* (رِئم) or "unicorn" described in —, 328, 481, 509; II. 199, 320.

St. John, 170.

St. John Baptist: "disciples of —", II. 209.

Jonas, sepulchre of —, 173.

Jonathan son of Saul, 267, 269.

Jorda, ancient metropolis of el-Kasîm, *v. Járada* and *el-Éthelly*.

Jorda, a Nefûd dune, *v. Jurda*.

Jordan River: lands beyond —, 2, 90, 423, 439; II. 51, 241, 312, 313.

Joseph, the patriarch, 265, 269, 293, 328.

Josephus, 18.

Journey; the — in the Arabian desert like a fever, II. 253.

Jowla, mountain in the Teháma, 405, 416, 417.

Jowwâr (class. جِوَار) pl. of *jâra*, a wife, 217.

Ju'a, hunger.

el-Juâberra, fendy of Harb Mosrûḥ, II. 513.

Juba, II. 301.

Jubba (جُبَّة), long coat of stuff worn by substantial persons in the Turkish towns, II. 508.

Judah, 479.

Judgment, the day of —, 102, 446.

Juhhâl, ignorants, pl. of *jâhil*.

July heat in el-Kasîm, II. 434.

Jumma'a (جُمَاعَة), the company and alliance of a man's kindred and partizans, 479-80.

Jummâr, a young village woman of the blacks at Kheybar, II. 170-1, 199.

Jummâr (جُمَّار), pithwood of the palm tree, II. 184 [the sweet wood next the pith, chopped small, is given, at Kheybar, to kine, to fatten them], 366.

June: spring and light summer showers commonly fall in Kasîm till —, II. 406, 451.

Jupiter's moons: the clear eyesight of Mohammed en-Nejûmy could even discern —, II. 145. [The like is reported by Wrangel of certain Samoyedes. Sabine's transl.]

Jûrda (جُورْدَة), or *jorda*, pl. *jérad* and *jeràd*, a dune in the Nefûd, 'with clay seams and plants growing upon it,' [but — is properly ground bare of herbage,] II. 331.

Jurdy (جُرْدِيّ), government relief expedition sent down to Arabia from Damascus, to meet the returning Hâj, at Medáin S.: the —, 2; 60, 88, 178, 198-9, 204; — officers, 205; 206, 207, 208, 213, 252, 436; II. 177.

Jurn (جُرن), antique stone troughs so called at Medáin Sâlih, 134.

Jurn (جُرن), clarified-butter skin, II. 209.

Jurraba (جُرَبَّاء), mangy thelûl, II. 316.

Justice [*v. Kady*, Arbiter]: a Christian

has no hope in Moham. —, 173, not even amongst the Beduw, 351; — in the oases, 145; — in the desert administered by the sheykh and the council of the elders, 249; the desert — is upright, mild, expedite, and the sheykh's word is final, 249; there is no crime that may not be redeemed, 249; their law is not binding without the religion, 360.

K (ك): the people of Nejd in general pronounce this letter *ch*. [A like change is found in English, *ex.* speak —speech, cool—chill.]

Ḳ (ق), a sort of guttural *k*, *g-k* nearly, pronounced deeply, with a strangling, in the throat. In the mouths of the people of Nejd this letter sounds commonly as *g hard*; and is sometimes *g soft* or *j* [*v. J*].

el-Ḳá (*el-Ká'a* القاع), a Hâj menzil near Tebûk, 71.

el-Ka'aba, the *Beyt-Ullah* (Beth-el) or "God's house, built by Abraham"; the tower-like cell or chamber which stands in the midst of the court of the temple of Mecca. It is covered with a veil (*thôb*); and the "*black stone*" (which is of the kind of idol-stones of old heathen Arabia) is built into one of the walls. 62, 101, 529; II. 481, 482, 511.

Ka'abeny 'Arab, 72 (*v. sub* Tebûk), 529.

Ka'ak, biscuit cake of Damascus, 326, 582.

Ḳabâil, pl. of *ḳabîla*, *qd. v.*

Ḳabîla, a tribe, pl. *ḳabâil.*

Ḳábr ed-dunnia, II. 126.

Ḳábr es-Ṣány, 616.

Kabshân, basalt mountain and watering-place in the great desert S. of el-Kasîm, II. 462.

Ḳâdy (Nejd, *ḳâthy*), a justice, 145; the village kâdies handle no bribes, nor pervert justice, 145; — at Hâyil. 606–7.

a *Ḳâdy* at Tâyif, II. 510, 511.

el-Ḳâdy Miṣr, a foreign dweller at et-Tâyif and possessor of an orchard there, II. 517.

Ḳáfar, great B. Temîm vill. a few miles S. of Hâyil, vulg. *Gófar*, *qd. v.* and Bed. *Jáfar.*

Káfer, a village near Boreyda, II. 313.

Ḳâfila, a caravan [Bed. *kúfl*, *qd. v.*].

Kâfir, pl. *kuffâr* and *kafirûn*; a reprobate, one not of the saving religion, one of the heathen, 241, *et passim.*

Kafûr, camphor: II. their opinion of —, 208.

Ḳáḥaṭîn (قحاطين), gentile pl. of *el-Ḳaḥṭân.*

Kaḥl (better *kúḥl*) or antimony used to paint the eyes; they think it gives them beauty and preserves the sight: 237–8, 585, 595.

el-Ḳaḥṭân [not *Beny* — which is *loghrat Ânnezy*; gentile pl. *el-Ḳaḥaṭîn*]: a noble-blooded tribe of Southern Aarab, but reputed to exceed all other Aarab in fanatical wildness and cruel malice, 247; atrocious circumcision fabled to be used amongst them, 129; their stock, 229; 282, 343, 389, 418, 474, 609, II. 37;—not Beny —, *ib.*; *'Abda Shammar* from a fendy of —, *ib.*; noble ancestry of —, 38, 39; — reputed to be *anthropophagi*, 40—1; it is reported that they drink human gore, 40, and kill tobacco-drinkers, *ib.*; the maws of fowls are their sepulchres, *ib.*; 213, 317, 318, 320, 324, 327, 328, 346, 365, 367, 368, 408, 413; treachery in battle of —, 424, 426; — a word of reproach, 437; 438, 441; expedition of Meteyr and 'Aneyza against —, 443–450; 446; oath of the defeated sheykhs, that there should be no treachery, 448; 449, 453, 458, 519–20.

Ḳáhwa (vulg. *gáhwa*), coffee.

Ḳáhwa (vulg *gáhwa*), coffee house or coffee tent, 142; kahwas of the sheykhs at el-Ally, 143; II. the — or coffee tavern on the Mecca roads, 485, 538.

Ḳáhwajy, coffee-server, 479 *et passim*.

Kaif, a B. Sâlem Harb village, II. 512.

el-Kalandâry, 75.

el-Kàmîm, mountain in the desert between Kasîm and Mecca, II. 472.

el-Ḳamûs, or 'Ocean' Lexicon of the Arabic tongue, 411.

Kanakîna, quinine, 590.

[*Ḳ'ar* (قَعر), low bottom in the desert.

Káramak Ullah, 611.

Karîm, bountiful.

Karra, *v. Khára*.

Ḳaṣaṣîd, pl. of *ḳaṣṣâd*, *qd. v.*

el-Ḳaṣîm, a province of Middle Nejd [whose lat., says Ibn Ayith, is 25°: the people of — are called *el-Ḳuṣmân*, *qd. v.*], 212, 253, 286, 291, 294, 374, 398, 470, 475, 488, 498, 527, 609, 613; II. 4, 18, 24, 27, 28, 32, 37, 40, 41, 45, 49, 55, 80, 93, 127, 218, 251, 252, 272, 273, 276, 282, 284, 286, 287, 289, 291, 296, 298, 303, 307, 310, 311, 312, 313, 314, 316, 319, 321, 324, 346, 348, 366, 367, 391, 397, 400, 406; *Kusmàn* sojourning in the North, 411; the currency of —, 418; 421, 426, 430, 435, 441, 460, 461, 462, 463, 467, 474, 483, 505, 519, 531.

Ḳâsim ibn Barák (or *Barrák*), great sheykh of the Midland Heteym, II. 59, 62, 63, 64, 65; his sister, *ib.*; 66, 272, 280, 281.

Ḳaṣr, pl. *ḳaṣûr*, signifies in desert Arabia a stable dwelling (which is in those countries, of clay), and sometimes a cluster of houses enclosed by a wall: at Háyil and er-Riâṭh el- — signifies the princely residence or castle. 106, 108, 521; II. 297, 300.

Ḳaṣr 'Ad ibn Shaddâd, II. 38, 115.

Ḳaṣr Arbŷiyyah, ruined suburb of Hâyil, 615, 616.

el-Ḳaṣr [*Ḳaṣr el-Asheruwát*], village of J. Shammar (the wells are of 30, others say of 10, fathoms), II. 19, 61, 245, 247.

Ḳaṣr el-Bint, monument at Medáin S., 105, 106; — *bebàn*, 109, 168, 193, 621, 622.

Ḳaṣr: the — or Prince's hostel at Boreyda, II. 318.

Ḳaṣr Hajellân, at Boreyda, II. 319, 321, 322, 323, 324, 325, 326, 327, 328.

Ḳaṣr: the — or castle at Háyil, 584, 586, 593, 606, *et passim*; II. — when founded, 5; 13, 14, 16, 25, 32, 249, 253, 257, 322, 425.

Ḳaṣr of an orchard in el-Ḳaṣîm, II. 417.

Ḳaṣr en-Néby, an ancient cottage near Kheybar so called, II. 98.

Ḳaṣr: the — or Princely residence at er-Riâṭh, II. 425.

Ḳaṣr (or *Beyt*) *es-Ṣâny*, at Medáin S., 110, 112, 198.

Ḳaṣr es-Shebîb, *v. Shebîb*.

Ḳaṣr Zellûm, at Teyma, 295–6; inscription stone in —, 296; 551.

Kasra (كِسرِي) *el-Ḥâj*, 69.

Kassab, village in el-Kasîm, II. 423.

Ḳaṣṣâd [pl. *ḳaṣaṣîd v.* also *Sha'er*, *Nádem*], riming poet in the desert tribes, 263; their recitation, *ib.*; —s of Bishr were the best in the Teyma circuit; — of B. 'Atîeh, 496.

Ḳaṣṣîda, lay, *qd. v.*; —s of 'Abeyd ibn Rashîd, 263.

Ḳaṣṣûr B'thèyny, the sculptured frontispices at el-Héjr [but in this work used to distinguish the western bébàn], 112.

Ḳasyîn, pl., cruel.

Ḳaṭ'a 'l-ḳalb, heart cutting, 576.

Ḳatálny et-taab (*t'ab*) *wa ej-jú'a*, II. 442.

Kaṭhâfa, a woman's name, 137.

Káthir Ullah fóṭhilakom, the Lord multiply thy virtuous bounty, 400.

Káthîr Ullah lebânakom, the Lord multiply thy food of milk, 400.
el-Ḳâḍhy, (Nejd pron. of *ḳâdy*), a name, II. 439.
Ḳatrân kellâ, 20.
Ḳawâs, javelin-man (lit. archer): their kawasses precede great officers (and European consuls) in their formal passages abroad, 88, 293.
Kef (Bed. *Chef*), hand or palm, 304.
Keffy (كَفِّي), 270.
B. Kelâb, or *Chelb*, 285.
Kelâm Ullah, God's word, 298.
Beny Kelb, fable of the —, 130.
Ḳellâ (قَلْعَة), redout or stronghold, (106); which upon the Derb el-Hâj is a tower to defend a cistern of water, 3; 9; Hâj-road —s surprised by the Beduw, 88; provision and cost of the —s, 123–4; 208.
el-Ḳellâ, a pinnacle near el-Ally, 139.
el-Ḳellâ, Medâin Sâlih; a building four-square, 60 feet upon a side and near 30 high. [*v. M. Sâliḥ* and the Fig. p. 370.]
Ḳellâjy, a kellâ-keeper upon the Hâj way, 85, 87, 195, 207.
el-Kennèyny, [read *el-Khennèyny*, الخنيني]: Abdullah el-, of 'Aneyza; a corn merchant at Bosra: he was a beneficent friend of the Nasrâny; II. 341; his house, 342; his mother, 343; his books, 344; 345, 350, 352, 370, 371, 384, 387, 389, 390, 391, 392, 394, 395, 396, 398, 401, 402, 403, 405, 409, 413, 417, 418, 441, 442; breakfast with —, 347; 354; his palm-ground, 355–6; his kindness to the European stranger, 359; 369, 437, 442, 452; his thoughts for his son, 361; his mind, 362; his youth, his trading and good fortune, 362–3; his grain trade (at Bosra), 362; 363, 383; his fatal malady, 384; 444, 450, 452, 455, 457, 458, 471, 478; his farewell, 456; his end, *ib.*
Ker-ker-ker-ker, (imagined) sound of a meteor in the sky, 463.
Kerak, a town in Moab, and very strong site [Mr D. sojourned in — a fortnight, in June 1875], 13, 19, 20, 21; — called el-Medina, 23; (perhaps Kir of Moab, 21;) husbandry at —, 22, 33; the people of —, 23; — taken by Ibrahîm Pasha, 24; — might be occupied without bloodshed, *ib.*; Christians at —, *ib.*; 25, 27; Christian homicide at, *ib.*; mere-stone of B. Hamèydy nigh —, *ib.*; strife of the Kerakers with the B. Hamèydy, for the price of the "Moabite stone", 26; —wives of the next kellâ garrison, 27; — summer camps, 24; 35; (the kingdom of Moab to compare with an English county, 43); 403.
Jebel Kerak, 20, 31, 311.
Wady Kerak, 24, 27.
Kerakô (Turk. قَرَاقُول, قَرَاغُول; vulg. قراول), sentinel, 8.
Kerdûs, the old name, some say, of *Siddûs*, II. 329.
Ḳériatèyn, a Syrian village, 530, 552, 568.
Ḳerrèya, *v. sub Ḳirreya.*
Kerwa, *v. Kirwa.*
Kesmih, vill. near Damascus, 4.
Ketèyby, cistern, 5.
Kethbân (كُثْبان), pl. of *kethîb*, *qd. v.*
Kethîb (كَثِيب), pl. *kethbân*, sand dunes (of the Nefûd), II. 314, 331.
Keyf 'mûrak? how do thy affairs prosper? 155.
Keyf uṣbaḥt? II. 93.
Kèyif (كَيْف), pleasance, solace, 234, 537, 606; II. 436.
Ḳeys, an Arabian patriarch, II. 354, 355, 366, 367.
Ḳeys, the tribe, II. 446.

Kezâz, a berg in el-Kasîm, II. 446, 460.
K'fa, a kindred of Solubba, 283.
el-Khábar ? Weysh el-'ellúm ? II. 280.
Khadíjjy (خَدِيجَة), Bed. fem. name, 467.
Wâdy Khâfutha, II. 74, 220.
J. Khâl, in the desert between el-Kasím and Mecca, II. 469, 470.
el-Khála الْخَلَا, [*v.* Desert], the empty land, the waste desert, 136, 244, 262; — a land under no rule, 277; 279.
Khálaf el-'Ammr, sheykh of Teyma, 289, 344, 526–8, 529, 531–2, 541, 543–4, 546, 556.
Khálaf, an Allaydy sheykh living in exile with the Fukara, 223, 231, 254, 320.
Khálaf ibn Náhal, *v. Ibn Náhal.*
Khálaf Ullah 'aleyk yâ m'azzîb (معزّب), the Lord requite thee, O host, 400.
Khàlaṣ, an end! 254, 619.
Khàlatak (read *khàltak*), II. 66.
B. Khâlid, a tribe whose name was the greatest in Nejd before the Waháby, II. 341, 351, 354, 355.
Khâlid, a fendy of Wélad 'Aly, 229.
Khâlid bin Walîd, II. 393.
Khâlif(a), calif, vicar.
Khalîl, a sheykh of Kerak.
el-Khalîl, (city of) the Friend (of God), *i.e.* Hebron, where Abraham dwelt, 33, 39, 446; Jebel —, the mountainous country about —, 25; 38, 43.
el-Khamâla, a kindred of the Fuḳara tribe, 229, 237, 376, 505, 511.
el-Khámr, the fermented (wine), 308.
Khân ez-Zebîb, site on the Hâj road in the desert of Edom, 51.
Khân ez-Zeyt, site on the Hâj road, in Moab, 19.
Khànjar, [*v.* also *Kiddamîyyah* and *Shibrîyyah*], the Bed. crooked girdle-knife, 457, II. 485.
Khanzîr, swine.
Khanzîra, village under Kerak, 25.
Khàra (خَرا), II. 18, 142.
Khark (vulg. *el-Khorj*), a town of Middle Nejd, II. 397.
el-Khárram, or *Khúrram*, 569, 570, 575, 577, 579; II. 55, 71.
Kharûf, male lamb, 429.
el-Khâsira, a site in the desert nigh Hâyil on the N., II. 46.
Khathrâ, desert site between Ḥâyil and Kuweyt, II. 46.
el-Khátm, the seal, *i.e.* the Koran scripture, 535.
Khawâja [*v. Mu'allem*], title of Jews and Christians in the civil (or border) Arabic countries, 503.
Khayin, treacherous, II. 494.
Khedéwy (خديو), title of the Pasha of Egypt, II. 92.
el-Kherèyby, Harb village near Mecca, II. 512.
el-Kherèysy, a part of the citizens of 'Aneyza so called, II. 383, 429, 430, 431.
[*Kherèyṭa* (خَرِيطَة), bag (Western Aarab).
[*el-Kherj*, district between el-'Aruṭh and the Aflâj, with seven villages: *ed-Dillum*, *el-Yemâma*, *N'ajân*, *es-Sellumîeh*, *el-Aṭṭhar*, *es-Seyeh*.—M. en-Nefis.
Kheyâbara, negro villagers of Kheybar: — despised by the strangers there, II. 85; they are dull peasants, 87; they speak Medina Arabic, 89, 94; — often comely, 77, 110, 118, 131; — are reputed niggards and inhospitable, 90, 113; but *v.* 113–14; their ancestry, 93–4, 97; these villagers commonly live with one wife, 94; their fear of the magical arts of the Nasrâny, 91, 97, 127, 141; their hope of his finding hid treasures, 102; their religion, 96, 99;

they praise the dates of their valleys, 101: — poor and miserable in their abundant valleys, 113—14; they rest from labour at noon, 117; —'a light and whimsical people', 118, 133; malice and fanaticism of the —, 134, 135, 136; — wives, charitable to strangers, 170; — fishing in the tarns, 184; — eat no poultry, nor leeks, 187; Abu Middeyn, 199; 211, 216, 316.

el-Khéyba, an ass-mare's name, II. 231.

Kheybar [28 Nov. 1877—17 March, 1878], 79, 129, 130, 135, 151, 161, 163, 198, 213, 257, 269; — patrimony of Ânnezy, 271, 276; 279, 302, 332, 333, 334, 336, 337, 343, 344, 346, 367, 368, 389, 398, 412, 424, 427; *Abu Selîm* at —, 435; 438, 452–3, 476, 478, 480, 484, 491, 504, 508, 530, 536, 544, 545, 547, 549, 552, 557, 558–9, 575; II. 7, 20, 22, 28, 31, 52, 54, 55, 63, 64, 67, 68, 69, 73, 74, 75; Medina government at —, 75; 79, 111, 122, 124, 125, 126, 128, 131–3, 219; the — valleys, 92, and *v.* the map, 182; the old Mohammedan conquest of —, 76; — resembles an African village, 77; spring waters of —, 78; 79, 85, 86, 89; they are warm, sulphurous and not brackish, 92, 100; — grave-yard, 79; all horror at —, 76, 79, 80, 81, 84, 91, 172; Medina salesmen come to the autumn fair at —, 89; bride-money at —, *ib.*; marriage, 90, 110; lava of the Figgera seen to be about 50 feet thick at the valley sides, 92; 93; underlying clays and sandstone, *ib.*; site and view of —, 94, 95; husbandmen's tools from the coast, 97, 98; 100, 101; diviners come to raise the hid treasures of —, 102; witches of —, 106–8; 110, 111, 118; few young children seen at —, 110; — women, 110; custom to labour for each other, 111, 112, 185; clays underlie the lava valley sides, 92, 111; custom to break up the tough basalt rock by firing it, 112, 198; the abundance of their humble life at —, 90, 112; house-building at —, 112–13; husbandry at —, 113, 117; date measures, 113; a wasteful young man of —, 113; the — valleys a proverb in the desert, 114; Mosaic —, 114, 126; the Ânnezy conquest of —, *ib.*; those ancient Aarab denied to the — villagers their daughters in marriage for ever, 114; the Beduin land-partnership, 114–15, 116; former tyranny of the Beduw at —, 79, 116, 121, 131; a stranger may be a partner in their corn husbandry, 116; irrigation, 117; — villagers surprised by a passing ghrazzu, 119; Bed. warfare at —, 123–5; misery of the stranger's life at —, 92, 125; Ottoman soldiery at —, pilferers of the date fruit, 125; cholera and fever at —, 126, 130, 216; — the grave of the soldiery, 126; fabulous opinions of —, 127; captivity at —, 127; Medina government of —, 128, 133; the village cleansed, 126, 132; the housewives are compelled to sweep before their own doors, or be beaten, 212; contribution of firewood, 121, 132–3; — is three sûks, 132, 133; sedition, 132; the number of inhabitants, 134; — palms, 100, 101, 178; autumn fair at —, 136, 139, 147; 149, 150, 157, 160, 161, 163, 170, 172, 174, 185; Beduin warfare at —, 99, 105, 123–5; the ancient inhabitants of the — valleys, 99; barrows on the lava-field about —, 102, 215; — fever, 102; 126, 130, 143. [In the summer months of most heat the villagers sit in their ground chambers.] — to Medina is five marches, 180–1; topography, 180–4; — "cheese", 184; — kine, *ib.*; a Beduwy built for himself a clay summer house; and, as he entered it, the lintel fell on his neck and

slew him, 186; cottages at —, 186–7; chickens robbed, 186; — mountains, 187; an 'Ageyly's grave said to have been violated, in the night-time, by the — witches, 187; 195, 207, 208, 210, 214, 217, 220, 221, 225, 227, 228, 230, 240, 241, 249, 250, 251, 252, 255, 256, 257, 260, 267, 269, 275, 283, 376, 384, 392, 406, 413, 422, 480, 496, 515, 519, 530, 532; the spring-time returns, 197; labour to enlarge a spring-head, 198; springs are tepid at —, 198; irrigation rights, 199; waterer's dial, 199; — an "island", 202; Ibn Rashîd desires to recover —, 204; famine at —, 210–11; altitude and air of —, 211–12; season to marry the palms, 212; neither Hejâz nor Nejd, 212; depart from —, 212–215; fenny ground, 215.

Kheyr, good: — *Ullah*, the Lord's bounty, common world's good as food, 216, 338.

Kheyr-el-barr, the best of the land or the land's wealth, *v. sub Kheybar*, II. 114.

Kheyt-beyt, (حَيْث بَيْث), nothingness, 178.

el-Khiarât, a fendy of midland Heteym, II. 231.

Khîbel (خِبِل), lunatic, 595.

Khidâd, ruins of a village, 39.

el-Khiṯhr, St. George or Elijah, 76.

el-Khlûa or *Khelûy*, *v. Solubba*.

Kh'lûy (pl. *khlûa*), a lonely passenger in the *khâla*, 581; II. 235.

Khôaf (خائف خواف), a trembling coward, II. 84.

Khôbra (خَبْراء), [and *v. Gá*], loam-bottom where winter rain is ponded, II. 238, 312.

Khôbt, a flat country, II. 537.

[*Khorbêb'ha*, wady and géria in the Ḥarreyry below el-Ally.

el-Khorj (*Kharḳ*), a town in Middle Nejd, II. 397.

Khórma, Sbeya village in W. es-Sbeya, II. 355, 532.

el-Khorma, village of B. Sâlem, Harb, II. 512.

Khormân (خِرمان, deadly an hungered), 441.

el-Khosâba, ass-mare's name, II. 231.

Khósh (خوش), excellent, a Pers. Gulf word, II. 398.

Khossî, small grey lizard, II. 533.

Khóthra, a Bed. woman's name, 467.

Khótr (probably *ḳótr*, قُوطر, *v. Gôṭar*), go down to, 476.

Khóweylid, a seyl-bed at Teyma, 296.

el-Khrèyby [dim. of *Khurbet*, ruin], site of Himyaric ruins near el-Ally. Mr. Doughty found there many (Himyaric) inscriptions: an underground aqueduct, which is seen above, may have led water to —, *v.* Brook; [*el-Khreyby* is *Kériat Héjr*, 158;] 139, 143, 157; — described, 158; inscriptions at —, 158, 160; sepulchral cells hewn in the cliff, 160; image-tablets, *ib.*, human figure and sculptured head, 160; tablets with little basins, *ib.*, 161; is el-Khrèyby Thamudite Hejra? 188; 481, 497, 508, 552.

el-Khrèymy, a palm planting of the Emir, near Hâyil, 615, 616.

el-Kh'tâm, a mountain in the Harrat Kheybar, II. 218.

Khûa (خوّ; *akhu*, brother), the tax paid by oasis-dwellers or by weaker nomad kindreds to Beduin tribes about them, to purchase (the security of) their *brotherhood*, 123 *et passim*.

Khâak (خوك), thy companion, fellow, brother (in the way), II. 269.

Khubbat (perhaps قبّة) *et-Timathil*, a rock scored over with inscriptions, 79.

Khubbera [or *Khóbra*. Ibn 'Ayiṭh wrote for me الخبرا], an oasis in el-Ḳasîm, 11; II. 22, 404, 405, 406, 407, 408, 410, 411; the town is silent, *ib.*, 412, 413; population of —, *ib.*; 418, 437, 456, 458, 459.

el-Khubbu b'il-Wady Mahàjja [haply the necropolis of ancient Teyma], 551.

Khubithîn, plur., malignants.

el-Khuèyra (الخويرة), 'a nâga that sweats much', 466, 493–4, 570, 609; II. 262.

Khùiân, companions, like brothers, in the way, II. 269.

Khumsha, a fendy of Bishr, 331.

Khurbet, ruin [this word is often joined to the names of ruined places in the N.], 22.

Khurbet er-Rumm, 55.

Khurrfa, village in el-Aflâj, II. 397.

Khúrussy, a fendy of Shammar, II. 41.

Khûsa, a knife, 457.

Khuṣsherkîsh, Fejîr camping ground, 218.

Khusshm, naze, snout of an animal, and (always in Arabia) said for the human nose, 243; II. 94.

Khusshm es-Sefsáfa, a headland rock at Kheybar, II. 91, 98.

el-Khúthar, site near Boreyda, II. 329.

el-Khuṯhéra (pronounced *kh'ṯherra*), a nomad kindred of B. 'Atîeh, named of their sheykh's fendy *el-Khúṯhery*, 76; their country, *ib.*, 416; their border southward, 78, 197.

Khúṯhera, II. 240.

Khuṯherân, a kindred at Kheybar, II. 133.

Khúṯhery, pl. *Khuṯhéra*, Bed. of W. el-Akhḍar, 76.

Khúthery Ḥarra, 416.

el-Khúthr, valley and kellâ, *v.* Akhḍar.

Khuzèyn, a dog's name, 427.

Khuzna, treasure.

el-Kibd, the liver; said by the Bed. of visceral diseases, 256.

Kiddamîyyah, prob. قدّامية, [also named *khánjar* and *shibrîyyah*], the Bed. crooked girdle-knife, 457; II. 39, 439.

Kids, 302, 324.

Kilâb, pl. of *kelb*, hounds, 311.

Kilâb el-khála, *v. Solubba.*

Kine: — of el-Ally, 152, 294; wild —, *v. Bakr el-Wáhashy*, II. 6; great-horned — of the Gallas, 166, 167; — of Kheybar, 184; — of el-Yémen, 184; — of el-Ḥâyaṭ, 184, 210; — of el-Kasîm, 311; — in 'Aneyza, 348; — to draw wells at et-Tâyif, 517, 526.

Kinîsy, synagogue, church.

el-Kîr [vulg. *Chîr*], a berg near Dókhany water, II. 460.

Kir of Moab, *v. Kerak.*

[*el-Kirr*, village of tents of Bed. husbandmen, one day S. of Béda, in the Tehâma.

Kirra, *v. kirwa.*

el-Kirrân, an affinity of Kheybar villagers, II. 133.

el-Ḳirrèya (from قرأ), a reading of words chosen out of the Ḳoran; which they think a remedy for poisonous bites of serpents and insects, and in exorcism, 314.

Kirwa or *kerwa* or *kirra* (كروة and كرا), hire, 198.

Kiss: — a sacramental gesture, 268; the salutation with a —, 331, 368; II. to — the hand toward, in sign of

devout acquiescence with thankfulness, 67, 178; the — of suppliants, 447. [I have seen a Bed. sheykh—*Ibrahîm es-Sennad*, an Allaydy of the Medina dîra—kiss the hem of the garment of the clerk of the Jurdy at Medáin Sâlih, entreating him in the matter of his surra, 400.]

el-Kissa, Harb village, II. 512.

Kisshub [diversely pronounced—*Kesshub*, *Kesshab*. Sheykh Nasîr es-Smîry wrote كشب, and he pronounced Kisshub.

Kitâb, book.

Kitchen of the public guest-house at Hâyil, II. 59.

el-Kleb, tribe, *v. Ibn et-Tubbai*.

el-Kleyb 'Aarab, an ancient tribe, 283.

el-Kleybát, a fendy of Jehèyna, 125.

Kleyfát, a kindred of Ânnezy, 332.

Kleys, Harb village, II. 512.

el-Klûb, tribe *v. Ibn et-Tubbai*.

Knife, *v. Khûsa*, *Rîsh*: few of the Southern Aarab possess any —, 457; II. 238.

Koátcheba, a kindred of Ânnezy; also a well in the Nefûd between Teyma and Hâyil, *v.* Map.

Ḳoba, *v. Góba*, II. 468.

Koleyb, name, II. 446.

Konsolîeh, village, II. 532.

Konsul (Consul), II. 87–8.

Konsulato, II. 88, 255.

W. Koora, *v. W. Kora* (3).

Koowy! (كُوِّع), lean easily on a cushion, II. 159.

Kòr! (*Turk.* كور, fool), II. 142.

W. Ḳora (وادي القُرَى, *v. W. el-Ḳurra*), between el-Ally and el-Medina, 145, 151, 161.

(2) *W. Kóra*, in the *Ḥareyry*, 422.

(3) *W. Kora*, of the Ḥarrat Kheybar, 422; II. 183.

J. Kora (*vulg. Kurra*), mountains near et-Tâyif, II. 525.

el-Ḳorân (*ḳára*, read), the Legend or (sacred) Reading (unto salvation), 94, 95, 96, 258, 259; — fables of Medáin Sâlih, 87, 95–6; — Arabic, 264; 298, 314, 613; II. 10; tongue of the —, 372, 398.

Ḳoreysh, gentile pl. *Ḳorásh*, the nomad kindred of Mohammed, now poor and despised tribesfolk, II. 209, 355, 525; called *Beny Fáhm*, *ib.*; 528, 534,

Ḳorḥ (قُرْح); named, in the medieval Mohammedan authors, 'a busy trading town in the W. el-Ḳora above Medina': the site is now not known, it might be *Korḥ*, 161—162.

[*Koronát*, the States of Europe; word used by the foreign merchants at 'Aneyza.

Koseyr, a Red Sea (African) port, II. 92.

Kottîb, a scribe; or perhaps *khotîb*, 541.

ḲOUK, a Hebr. word compared with *Goukh* in the (Aramaic) monumental epitaph, at el-Héjr, 622.

el-Kowwâ, misprinted for *es-Sowwa*, II. 231.

Kremer, Alfred von —, II. 419.

Kreybîsh, a Mahûby lad, 493.

Krîm (Crimea), 275.

Ḳrûn, "horns," braided fore and side locks of the Arabians, *qd. v.*

K'seyberra, old ruined site near Yanb'a-the-Palms, II. 181.

Kubbak, cast thee off, 179.

el-Ḳuds ("the Holy"), Jerusalem, 446.

Kúfa, ruins of —, 604.

el-Kuffár, pl. of *kàfir*, heathen; commonly said of Jews and Christians, 228, 311.

Kufic (*Kúfy*): — writing, 180; II. — inscriptions, 98, 529.

Ḳúfi (قُفْل), Bed., convoy (townsfolk say *ḳàfila*), 374, 375–6; — march in the day's heat. 377.

Kull wâḥed 'aly din-hu, 149; II. 85.
Ḳum(n)bâz, the man's gown of the civil border countries, 573, 592.
Ḳúmr, girdle, 569.
[*Ḳúnfid*, village near Béda in the Teháma.
Ḳúnfuḏh (قُنْفُذ), the hedgehog, 326.
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Ḳurn el-Menâzil (قَرْن المنازل), ancient name of a station at the height of Nejd, (now *es-Seyl, qd. v.*) whence those who arrive from Nejd go down in one or two marches to Mecca, II. 399, 479.
W. el-Ḳurra, v. W. el-Ḳôra (وادي القُرى, valley of the villages).
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Kurunîyah, villagers of Shammar kindred, in el-'Aruṭh, II. 42.
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Mankind, in the opinion and estimation of the Ar., are but simple grains under the throne of God of the common seed of Adam, 269.

Manôkh, [*manâkh* or *manâkh*] place of kneeling down of camels; where passengers alight, and are received to the public hospitality, II. 248, 503.

Manṭar (منطر), cairns or beacons of stones by the Hâj-way side, waymarks, as at Ma'an and el-Akhdar, 77. [*v.* Cairns.]

Mantle: scarlet —, a common flattering gift of Ottoman governors to sheykhs of tribes and those free Oasis villages that acknowledge the supremacy of the Dowla, 46, 141, 176; II. 29, 310, 351.

Map of Arabia: a sufficient — may be made in the manner of Ptolemy by diligent cross-reckoning of camel marches, 15, 279; II. 82. The Itinerarium, attached to these vols., was laid down (but without the aid of chartographers) by such reckonings from Ma'an, Medina, Hâyil, Jidda [whose situations I have accepted from *H. Kiepert's* excellent *Karte zu Ritter's Erdkunde*]. It is an art to question the Nomads and Oasis-dwellers, in topography; they are unwont (*v.* Vol. II. p. 398) to such exercises of the mind, and of an easy conscience (*tibi assentari*); and that which may be gathered from the words of their best relaters, is even mingled with doubt and contradic-

tions. [*v.* 'Black Stone of 'Aneyza.'] We must compare together the relations of several persons (which is oftentimes difficult); and (saving their itineraries) I believe that a traveller can build-in little on such infirm ground, of parts which remain without his proper knowledge. In this kind I have adventured only in el-Wéshm; to include sites of interest to the rest of the work. An Orientalist at Damascus, Jidda, Bosra or Bagdad, might not only competently learn the Nejd speech; but—communing with the Nejders, that sojourn, or come in their traffic to those places—he could very well enquire out, if such were possible, the geography of Nejd. Hitherto Europeans dwelling in the Arabic cities have had nearly no conversation with the Arabs! It seems that even Arabists had no cognisance of the 'Ageyl!—Prof. Wetzstein, meeting, upon a time, with two or three Nejders in Damascus, enquired of them learnedly concerning their country, and has recorded their answers: but these have need of an Interpreter, being partly true and some part fable-talk (so that I was not able to make any use of them when advancing to the verity of things in Arabia), as that fetching up the Wady الرمّ ("*Rummen*"!) from the Tehâma of Wejh! and the 12½ hrs. [it is 2 hrs.,—11 miles nearly] thelûl-riding between Boreyda and 'Aneyza.

It would be unreasonable to look for the precision of navigators in a traveller's chart of a country, where one may hardly pass, in the midst of mortal dangers, and he should not be seen to carry instruments. Since the *Itinerarium* was published, first in Kiepert's *Globus* and then by the R. Geogr. Society, every chartographer of those parts of Asia has founded upon my labours; which I trust to be such that no time shall overthrow them. The map is now coloured geologically; so that the nature also of the soil may be comprehended at a glance.

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Medáin, ruins in Moab, 22.

Medáin Lût, 43, 195.

Medáin Ṣâliḥ (cities of Sâlih, the prophet ; vulg. *Medáin*) : the Syrian caravaners' name for the hewn monuments in the crags of el-Héjr (*v. sub* Inscriptions) on the Hâj road, six removes (or three thelûl journeys) N. of Medina. Mr. Doughty (the first European who visited el-Héjr) found the "Troglodyte cities" to be sandstone cliffs with the funeral monuments sculptured in them of an antique town, and like those which are seen in the "Valley of Moses" or Petra. 1, 2, 3, 4, 9, 15, 26, 40, 41, 43, 53, 65, 79, 81, 83, 85 ; — a *merkez*, 23 ; the "Cities of Sâliḥ", 81, 83, 87, 95, 96 ; the Hâj camp at —, 86 ; the Jurdy camp at —, 199, 203 ; the kellâ, 83, 85, 86, — taken by Bed., 88, 91, — described, 93, provision and cost of —, 123–124 ; the kellâ towers and garrisons, 124 ; artillery in the kellâ, 92 ; the garrison, 86 ; the subverted country, 93, 94 ; the kellâ repaired by Christian masons, 94 ; the birket, 93 ; garden and palms, 94 ; the koran fable of el-Héjr, 96, 99 ; ancient wells, 104 ; the *Ḳaṣr el-Bint*, 106 ; the sandstone rock, 106 ; a first sculptured monument with an epigraph and bird, 106 ; hewn bays of the monuments which were sculptured from above downward, 106, 110 ; the aspect is Corinthian, with Asiatic pinnacles, the pilasters, *ib.* ; the cell, 107 ; the sculptured birds, 108, 115 ; all the monuments are sepulchral, 108 ; mural *loculi*, *ib.* ; grave-pits, grave-clothes, mummy odour, human bones, 108 ; *Beyt es-Sheykh*, *ib.* ; old money found at —, 112–113 ; beds of potsherds and broken glass, 112, 113 ; ornaments of the pediments, 115 ; craftmasters of the sculptured monuments, 115 ; the titles of the monuments could not be read by the (Mecca) caravaners in Mohammed's time, 116 ; probably the monument chambers had been already violated, 117 ; it seems that not a marble plate has been used in their monuments, *ib.* ; the *Diwán*, 119 ; the day in the kellâ, 126, 127 ; 130, 132, 133 ; quarries in the plain, 135 ; the town was clay-built, and of small houses, 135 ; husbandry in the plain, 136 ; 139, 144, 150, 161, 162, 163, 169, 170 ; burial of the dead in the monuments, they were shrouded in linen and leather and embalmed with spices, 170 ; 178, 188 ; the epitaphs deciphered by M. Renan, 180–5 ; note par M. Berger, 186, 187 ; is — Nabatean Hejra ? 188 ; 191, 198, 199, 204 ; return of the Hâj, 205 ; prices

in the Hâj market, 206–7 ; 210, 212, 213, 252, 280, 302, 308, 314, 354, 356, 357 ; strife in the kellâ, 371–3 ; 376, 400, 420, 425, 438, 482, 510, 516, 517, 526, 531, 536, 553, 570, 589, 620, 623 ; II. 75, 93, 116, 163, 197, 341, 509, 520, 540. [*v. el-Héjr*].

el-Medân, village quarter of Damascus, 3, 4, 64, 71, 154, 229, 295 ; II. 266.

Meddiân or *Middiân*, a ruined village in the Tehâma in the lat. of el-Héjr [there the Beduins say is 'a brook flowing to seaward'], 409.

Medega, a measure at Kheybar, II. 113.

Medeybîa, ruined town in Moab, 20.

Med'hunna, clarified-butter skin, II. 209.

Mediator : commonly among three Arabians is one —, II. 487.

Medicine [*v. Ḥakîm*] : practice of —, 155, 255–6 ; they will give the praise to Ullah and not pay the hakîm, 256 ; 257 ; II. 93, 94, 110, 131, 172, 187, 203, 207, 208.

Medicine [*dâwa*] : an effervescing drink, 255 ; the Arabs use even unclean things for —, *ib.* ; 256–7 ; the tedious preparation of —s, 257 ; 546 ; II. Heteym women buy the Nasrâny's —, 69 ; the — -box opened at Kheybar, 82 ; — given to Muharram, 92 ; 131, 220 ; their religion permits them to seek —s, 376 ; 384, 401.

Medina (city, pl. *medâin* and vulg. *mudden* (مُدُن) : —*t en-Néby*, the Prophet's City [before Mohammed the town was called *Yáthrib*] ; also called *Medinat el-munûwra*, 'the illuminated or illustrious city' [the common sort of devout Moslems think they see in approaching her a luminous haze resting over Medina]. 5, 19, 68, 87, 90, 94, 99, 100, 121 ; el-Héjr to —, 128 ; 136, 140 ; dissolute living at —, 151 ; 161, 162, 174, 177, 198, 200, 202, 206, 207, 208, 209, 210, 213, 227, 230, 251, 255, 256, 258, 269, 283, 285, 333, 350, 364, 398, 435, 452, 453, 476, 490, 508, 509, 515, 546, 560, 569, 606, 609 ; II. 20, 22, 50, 59, 74 ; — government at Kheybar, 75, 78, 121 ; 80, 82, 85, 87 ; — Arabic, 88 ; — now a half-Indian city, 89 ; yet in part truly Arabian, *ib.* ; 90, 91, 92, 93, 96, 98, 106, 111, 112, 113, 114, 119, 121, 122, 124, 125, 126, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138 ; wages of journeymen field labourers at —, 139 ; 140, 146, 147, 148, 149 ; old Bashy Bazûk of —, 150, 151 ; young ribalds of —, 153 ; 156, 157, 160, 161, 163, 169, 172, 174, 176, 177 ; citizens of — serving of their free will in the wars, 177 ; 178, 179, 180, 181, 183, 184, 185, 188, 189, 191, 193, 196, 199, 200, 201 ; *Birket el-Engleysy*, 202 ; 204, 205, 206, 210, 211, 212, 215, 216, 219, 232, 241, 245 ; — *Mûbrak ṭhelúl en-Néby*, *ib.* ; 247, 251, 252, 253, 254, 255, 260, 262, 268, 272, 279, 282, 284, 287, 289, 291, 293, 301, 302, 306, 308, 312, 319, 349, 360, 363, 379, 401, 450, 476, 480, 500, 503, 510, 511, 512, 519, 531, 540.

Medina, Pasha of [*v. Sábry*], II. 82, 84, 121, 122, 127, 130, 134 ; the — in council, 157 ; 160, 161 ; letter to the —, 163 ; 'Abdullah Siruân's new letter to the —, 163 ; 177, 197 ; letter in French from the — to the Nasrâny at Kheybar, 200 ; 201, (204), 205–6, 228, 247 ; his passport, *ib.*, 249, 250, 253 ; 272, 274.

Medowwara, Ḳellâ, 58, 91, 98.

Medsûs, village of B. Sâlem, Harb, II. 512.

Mehàditha, water in the way from Middle Nejd to Mecca, II. 475.

Mehai, a ruined town in Moab, 20.

Mehaineh, ruined site in J. Kerak, 22.

Mehjân (مِحْجَن), *v.* also *Mish'aab*,

Bakorra, camel-driving stick with a (cut) double hook, 223.

[*el-Meḥmel*, a great "valley" between el-Arùth and Wady Siddeyr: M. en-Nefîs. Towns and villages of — are *Thadich* ("two hundred" houses), *el-Bîr*, *es-Sforrát* (three villages), *el-'Alîa*, *el-Wasṭa*, *es-Siffilly*, *el-Burra*, *Oṭherumma* (metrop., "four hundred" houses), *Otheythia*, *Horeymla*, *Siddûs*.

Meḥnûwara, ruined site in J. Kerak, 22.

Meḥrûd, ruined site in J. Kerak, 22.

Meḥsan, the blind; a bountiful Allayda sheykh, 199–200, 202, 433–5; II. 75, 519.

Meḥsan, a Fejîry sheykh whose wife was Zeyd's sister, 223, 354–5, 375, 502, 511, 514, 515, 518–20, 522–3, 535; his fortune, 536–7; his impatience with his wife and children, 537, and benevolence with his friends, 537–9; 547, 551, 555, 561, 562, 564-5; his wife, 523–5; 536–9.

Mejanîn, pl. of *mejnûn*, *qd. v.*

Mejarîd, an affinity of Kheybar villagers, II. 133.

Mejdûr (مجدور), one sick of the small-pox: hole dug in the desert for the cure of a —, II. 218.

Mejellád (مجلّد), a measure of dates at Kheybar, II. 113.

Mejîdy: Turkish silver dollar [3*s.* 8*d.* nearly] named after the Sultan *'Abd-el-Majîd*.

Mejlis, the sitting or assembly, the sheykhly council or congregation of elders, the daily parliament of sheykhs and men of age in a tribe (or town), 103, 248–9; evening —, 251; 252, 272, 352; Ibn Rashîd's — at Hâyil, 606; II. 32, 58, 418.

Mejlis: the open place or market-place in every oasis-town of Kasîm is called —, II. 315, 338; 339, 403, 405, 408, 411, 412, 429, 433.

Mejmaâ, a town in Middle Nejd, II. 313.

Mejnûn [from *jin*], one troubled in his wits, in possession of the *jân*, a foolish or distracted person, 254, 590.

Mekky, vulg. for *Mecca* (*Mekka*), II. 464.

Meláika [*v. Melûk*], the angels or fairy-like jinns, 449, 482.

Melancholy: musing — of the Aarab, 241, 259, 264, 273, 311, 339, 403, 467, 470, 471–2, 561.

Mel'aun el-weyladèyn, 244.

Mel'aunát ej-jins, II. 141.

Mel'aunnîn, pl., accursed ones.

Melh, salt.

Melons, 136, 359, 440, 480, 507, 529, 543; II. 434; a kind of little — grown without irrigation nigh Jidda, 539.

Melûk [*v. Melaika* and *Ménhel*], the Power of the air, 449; II. 379.

Melûn Tálibu, ruined hamlet near Môgug, 577.

Memlaḥát Teyma, 296.

Menâbaha, ancient name of the Fuḳara tribe, 229.

Menâhil, pl. of *ménhel*, *qd. v.*

el-Menajîm, a fendy of 'Ateyba, II. 427.

el-Men'ama, a tribe of the Ashràf, II. 522.

Ménhel, pl. *menâhil* [*v. el-Melûk*], descending place of angels or fairy-like jinns: — in Thirba, 448, 449 [cf. Acts vii. 30, 35]. Sacrifice and slumber of the sick at the menhels, 449, 450; — trees, 449—50; 490, 548; II. a man-menhel, 109; 209, 516.

Ménzil, alighting place, the camping ground of a caravan or of Nomads: ring- — of Bed. near Ma'an, 46; 215; the Fejîr pitch dispersedly and not in any formal order, 221-2; pleasant to sojourn in the wandering village, 466; approach a nomad — by night, 572; II. ring- — of certain Harb, 309.

Menzil 'Eyàr, II. 393.

Menzil el-Ḥâj (a camping place of the Hâj), 81, 438.
Menzil el-Ḥâj, at Hâyil, 615.
Menzil B. Helâl, site near Boreyda, II. 329.
Menzil es-sheukh, the public hostel at 'Aneyza, II. 363.
Mer'ai, a Fejîry herdsman.
Merbrak, village ruins in Edom, 41.
Merchant: —s to the Aarab in the Hâj, 71; Beduins playing the —, 153, 310; II.—s' principals in 'Aneyza and Hâyil, 363.
Merdâha (مِرْدَاحَة), a sling, 432.
Mérdumma, mountain between el-Kasîm and Mecca, II. 468.
Mereesy, or *Marîsa* (مِرِيسَة), *v. Thirân*, *Bûggila*, *Baggl*, *Muṭhîr*: dry milk, milk shards, 262; — good to take upon expeditions, *ib.*; dates may be eaten with —, 294; — a cooling drink, *ib.*; a kind of wormwood mingled with —, 379; diet of —, 472, 474, 488, 505; II. provision of — for the journey, 71; — making, 221, 291.
Mergab er-Râfa, near 'Aneyza, II. 390.
Mergab (مِرْقَب) or *Garra*, *q. v.*, the watch-tower of el-Kasîm villages, II. 311; —, a watch-rock, 467.
Mérguba (مِرْقَبَة), the Bed. housewife's (pedlar's round in-folding) mirror, 227.
[*Merimsât*, a forsaken valley "with a spring and ruined village" nearly in face of the Khrèyby above el-Ally.
Merjân of *Bejaida*, *Bîshr*, a young 'Ageyly at Kheybar, II. 105; he accompanied the Nasrâny to Hâyil, 213, 215, 216, 218, 220, 222, 223, 226, 230, 231, 232, 233, 234, 235, 238, 245, 248, 250, 260, 262, 263, 264, 265, 267, 268, 269, 271, 272, 273, 275.
Merkez, a centre: upon the Syrian Hâj way — signifies a principal rest-station of the pilgrimage; such are Ma'an and Medâin.
el-Merdwha, a fendy of 'Ateyba, II. 427.
Merowîn, a fendy of Jehèyna, 125.
[*Merrâra*, mountain N. of J. Misma. *v. Fèrdat.*
Mèrshaha (مِرْشَحَة), pad-saddle. [*v.* Saddle.]
Ibn Mertaad, *Aarab*, 568.
J. Merzûm, 436.
Mes'aed, sheykh of the Beduins of el-Akhḍar, 76.
Mesakîn, pl. of *meskîn*.
Mesgeda, word deciphered in an (Aramaic) inscription at el-Héjr, 622; and this has become the Arabic word *mesjid* [which the Spanish corrupted to *mezquita*, whence the French and our word mosque], *ib.*
el-Méshab, open place before the castle at Hâyil, 586, 588, 593, 599, 606–8, 609, 610; II. 2, 3, 5, 14, 17, 38, *et passim*.
J. Meshâf, by the way between el-Kasîm and Mecca, II. 468.
el-Meshâhada [at Hâyil], citizens of Méshed 'Aly, 604–5; II. 261.
Méshed 'Aly, town at the ruins of *Kûfa*, 604, 606, 615; II. 15, 29, 49, 50, 52, 235–6, 237, 254, 258.
Meshetta, ruins, 16.
Meshetta, a fendy of Wélad 'Aly [*v. Umshitta*], 16, 229.
Mesîḥiyûn, pl. of *Mesîḥy*, 591.
Mesîḥy, (disciple of the Messiah,) 590.
Mesjid [*v. Mesgeda*]; place of kneeling down to worship [from this Arabic word we have received—through the Spanish—the French word mosque] —s at el-Ally and Teyma, 288; — at Hâyil, 598, 606; strangers may repose in the —s, 288, and II. 376.
Meskîn, village near Damascus, 6.
Meskîn [Span. mezquino, French mès-

quin, It. mesquino], a pitiful person, 255, 311: a common word in the (Mohammedan) Arabs' speech, whenas they would say *poor man!*

Mesopotamia ['land amidst the rivers'] ; 89, 99, 334, 343, 348, 408, 411, 470, 534, 589, 604 ; II. 15, 19, 30, 47, 49, 51, 52 ; the foreign colour of Nejd is —n, 312 ; 319, 323, 348, 398, 426, 439, 443, 482.

'Messenger of Ullah', *v. Mohammed.*

Messîahi (Christian) religion [*v. Mesîhi*]: the —, 27, 135 ; II. 43.

Messias: a false — in Syria, 171–3.

el-Messîh, the Messiah, 297, 298.

el-Mestewwy: Nefûd —, in el-Wéshm, II. 423.

Met'aab ibn Rashîd, who was Prince after Telâl, 257, 602, 617 ; II. 14, 15, 16, 17, 25, 26, 27, 32, 248, 250.

Metaad, a Mahûby, 452.

Metals: seeking for —s, 284 ; II. iron, lead, and tinning — in the sûk at Hâyil, 9 ; art to transmute —s, 146.

Meteor: a —, 212 ; Beduin of the —, 212, 277 ; 232, 463, 473 ; II. 463.

Meteyr, vulg. *Umteyr* [*Muteyr*], a considerable Bed. tribe of the South, 527, 609 ; II. 17, 281, 292 ; "a Meteyry cannot keep himself from treachery", *ib.* ; 331, 346, 355 ; foray of Kahtân against —, 366 ; 367, 416 ; — in battle with Kahtân and 'Ateyba, 424–5 ; 438, 440, 441, 443, 444 ; their speech and aspect, 445 ; great ghrazzu of — against Kahtân, 443—450 ; great sheykh of — sick of a dropsy, 451 ; 461 ; a — sheykh who slew Hayzàn and other Kahtân sheykhs in battle, 449.

Methàlitha, bergs by the desert way between Kasîm and Mecca, II. 468.

Metówali, Mohammedan schismatics, of the Persian faith, in Syria, II. 261.

el-Meyatân, Aarab in W. Fâṭima, II. 537.

Meyḥsub [if this word were rightly written down, it may be another pronc. of *ma'asub, qd. v.*], head-cord of the Nomads' kerchief, 437.

el-Mezḥam, place of thronging, called by the Syrian caravaners *Mûbrak en-Nâga* (*qd. v.*), 83, 163, 188, 209, 308 ; fig. of —, 361 (and *v.* Index at p. 656) ; 362, 439.

Mez'ûna (read *meṣuna* مَصُونَة), beautiful (woman), 320, 464 ; II. 304.

M'hai, site in the desert near Teyma, 284.

Miblis, a beautiful Mahûby woman, wife of Ṭollog, 451, 464, 465.

Midd (modius), a corn measure, 398.

Midda (مِدَّة properly suspension of hostility ; class. *dia*), ransom for blood, 402–3, 475–6, 491, 499 ; II. 133; valued in silver, 800 reals, 148 ; 214.

Middiàn [*Midyan* مَدْيَن], a ruined village in the Tehâma, 409. [*v. Meddiàn.*]

Middle rocks: a name used in this work to distinguish the middle *bêbàn* at el-Héjr, 110.

Midianite: —s, 96 ; — daughters of Jethro, 322 ; II. the tribe of *Midiàn*, 361.

Migrations of nomad tribes, 55, 96, 272, 388 ; II. 400.

Mîjwel, a young Fejîry sheykh, 223, 350.

Mîl (مِيل), needle or pillar ; the — at Siddûs, 205.

Mile-stones, 29.

Military service in free Arabian townships falls upon the substantial citizens, II. 444.

Milk [*v. Orghra, Roghrwa, Irtugh*]: —suffices for meat in the desert, 179, 325–6 ; nomad herdsmen milk their camels for passengers, 215–16 *et passim* [*v. sub* Hospitality] ; camels

—ed by men and lads only, 262; camel —, 216, 305, 325, 472; Bed. women — the small cattle, 20, 220, 262, 324; the spring season of —, 262; — of the small cattle lasts through the few spring weeks only, 262, 323–4, 430, 432, 442; nâgas are in — eleven months, 262; — for the desert mares, 261–2; —ing of the Nomads' cattle, 263; — is food and health at a draught, *ib.*; the pleasant — -bowl, 214, 430; the several kinds of —, 325; — of goats and nâgas savours of their pasture, 325; butter- — is *kheyer Ullah*, 430; Nomad hospitality of —, 590; II. — the best nourishment; boiled, 'it enters into the bones', 67; cow- — accounted medicinal, 107; a saying of Moh., of spilt —, 236; the nâga of any good hump yields rich —, 262; virtue of camel- —, 266; — of camels and goats which have fed upon wormwood is bitter, 280; "whole —", 281; poor 'Aneyza women will sell thee a little — if they have any, 401, 443; — sold at 'Ayn ez-Zeyma near Mecca, 492; — hardly given to passengers by Bed. of the Mecca road, 538.

Mill-stones: antique — at Medáin Sâlih and Petra, 134, 197; — made by Beduins, 405; II. — made at Kheybar, 179; and by the Beduw of lava, granite or sandstone, *ib.*, and 180; the noise of —, 179.

Millet, *v. Ṭhùra.*

Min, from.

Min ? who ?

Min 'ashîraty, 536.

Min ha'l shoṭṭûṭ, II. 443.

Min hâṭha ? II. 473.

Min khulk Ullah, II. 380.

Min y'ámir-ly (من يعمر لي), 312.

Mine: a powder — fired at Boreyda, II. 322.

Minḳala (منقلة), vulg. *mángola*, the board of an Arab game of draughts, 536. [*v. Bîát.*]

Minnîeh, mountains in the great desert S. of er-Russ, II. 461.

Minsilla, ass-mare name, II. 231.

Miracles of the East, 171, 172, 173–4, II. 385, 530.

Mirage, 34, 70, (548).

Miriam, mother of Jesus, 297, 513; II. 369; images of — and Jesus in the old Ka'aba, II. 511.

Miriam, a woman's name (commonly of slaves) in Arabia, 467.

'*Miriam*'s nails', 424.

Mirror, *v. Mérguba.*

Mîry, tribute, II. 19.

Mish'aab (مشعب), or *Mehjân*, *v.* also *Bakorra*, camel-driving stick with a (cut) double-hook, 223.

Mishlaḥ, a light mantle.

Mishmish, apricots of Damascus, II 151.

Mishûr [*v. Sáḥar*] enchanted, II. 414.

Mishwat [perhaps *Musháwwat*, hard favoured], a Mahûby, 397, 400, 457, 466, 469, 472, 483, 484, 491, 494, 499, 500, 515.

Miskeh, a desert village near the borders of el-Kasîm, II. 298, 461.

J. Misma, 296, 349, 570, 571, 573, 575.

Misshel el-Avájy, 'Sheykh of the seven tribes', 331, 558–9; — praised as a mighty spearsman, 559; 560, 563, 564, 567, 568, 569; — the owner of more than two hundred camels, 569 570; II. 55, 121, 123, 124, 231.

Missionary physicians in Beyrût, 434.

Mûhil el-mawt, 366.

Mûhil en-nimml, II. 481.

Mûhil ṭájir, II. 433.

el-Mûhnib [المذنب —Ibn 'Ayiṭh] a town of es-Sedèyr, few hours W. of 'Aneyza, II. 359, 396.

Mizamîr, songs to the pipe [the Psalter], 606.

Mizàn el-Ḥak, a missionary book in Arabic thus called, II. 372.

Mizmàr (مزمار), pl. *mizamîr*, double reed pipe, at Kheybar, II. 118; its shrilling sound (as it were of profane levity) offends the religious ears of good Moslems, 119, 184.

Mleylîeḥ, a site on the Hâj road above Medina, II. 183.

el-M'nîf, a part of J. Ajja, 615, 616, 617.

[*Wady Mnîkh el-Mishgár* or *el-Kelabby*, in the Tueyk mountains.

Moab, now (part of) *el-Belka*, *qd. v.*: plains of —, 17, 20, 23, 26, 27; fearful sacrifice of a king of —, 22; king of — a sheepmaster, 22, 23; '— is God's washpot', 23; —a neighbour land to the Nomads, 43; tent-dwellers of —, *ib.*; 403; II. 51, 393, 540.

"Moabite stone", the —, 26.

Mo'aḍḍam (Bed. *Mo'aṭḥṭham*), *kellâ* and *birket*, 78, 89, 90, 218, 553.

Moahîb, *Abu Shâmah* [*Muwahîb*] sing. *Mahûby*: a fendy of *Sb'aa* (*qd. v.*), Ânnezy; their dîrat is the Harrat el-'Aueyrid, with the plain borders upon both sides. The Sb'aa, they say, came from the Nejd province *el-Ḥasa*, where some of their kindred yet remain and are settlers. The Sb'aa are now Aarab of the *Shimbel* near *es-Sófa*, in the Syrian desert, N.-E. of Damascus, 77. They expelled B. Sókhr from the *Jau*, 126, 398; their generations are thirteen in that Harra country, 126, 398; 200, 234; their speech, 265; 268, 280; their secret deposit-cave, 280; as husbandmen, 311; 316, 334, 345, 358, 359, 374, 381, 383, 391, 395, 397, 398, 399, 401, 402, 403, 406, 417, 418, 426, 429; the *ráhla* of —, 437; 440, 450, 452, 453, 455, 457, 458, 464, 465; a brother of the sheykh shot himself, 469; 472, 475, 476, 489, 495, 496, 499, 501, 502, 503, 505, 515, 516; all their great cattle reaved at once by a ghrazzu, 518–19; 559, 560, 589, 590.

Mo'allak el-Ḥamèydy, part of the Harra near el-Ally, 138.

Moallakát, the —, *v. Muallakát.*

el-Moâra, fendy of Harb B. Sâlem, II. 512.

Moâtidal mountains near el-Ally, 138.

Mogeyra: wells below el-Héjr in the W. 'Aly dîra, 333, 552.

Moghrâreba, pl. of *Móghreby*, *qd. v.*

el-Moghrássîb: a kindred of the Fukara tribe, 229.

Móghreby, a man of the *Móghrib* or land of the sunsetting, an Occidental, a Moor: their valour, 91, 92; a — diviner comes to el-Héjr, 171; — eyesalver, *v. Abu Selîm*; II. Moors in Hâyil, 33, 34, 76; a — diviner who made enchantments at Kheybar, 103; — pilgrims, 153–4, 174; the old Moors of Spain, 162; — enchanter at Jidda, 190; 258, 278; a young — pilgrim, sometime captive among Kahtân, delivered by the ghrazzu of 'Aneyza, 449–50.

Mógug, village in J. Shammar, 578, 579, 582, 583, 613, 617; II. 5, 19, 61, 247.

Mogŷil (or *mogèyil* or *mogèyl* مقيل), the noon resting of passengers in a march, II, 460, *et passim.*

Moḥáfuz, guardian. [*v. Muhâfiz* and *Muhafúṭh.*]

Moḥamîd, a fendy of Harb B. Sâlem, II. 512.

Moḥammed (he was citizen of Mecca of a sheykhly family), preacher and founder of the religion of Islâm. [He is called *Ḥabîb Ullah*, 48; *en-Néby*, *er-Rasûl*, 298; the First before every

creature, 474; and Seal of the Prophets of Ullah, 298.] His infirm law of marriage, 24; 48, 64, 68, 72; Persian schismatics in the Hâj burned at Medina, for defiling —'s tomb, 180; his preaching of fables, which persuaded the fantastic superstitious fears of the people, 87; el-Hejr a fable in —'s time, 95; his religion grew as an Arabian faction, 100, 247; it is become the faith of a tenth part of mankind, 101; — mild and politic, 145; 172, 229, 239, 282; — bade spare the Christian hermits, 473; growth of —'s faction, 479–80; 513, 530, 555, 601; II. 10 [*v. Hámed*]; "—'s cottage" at Kheybar, 98; 147, 155; his sepulchre at Medina, 160, 177; danger of blaspheming that name, 172; 181, 209, 251, 336; his sweet-blooded religion, 349; 360, 364, 369; his religious language, 372; 373; the personage and doctrine of —, 378–9; 437, 451, 484, 508, 511, 516, 522, 523, 530.

Moḥammed ibn 'Abd-el-Wáhâb, founder of the Wahâby reformation, II. 425.

Moḥammed Ag(hr)a, second Turkish aide-de-camp of the Sherîf, II. 507.

Moḥammed Aghra, el-'Ájamy, Persian mukowwem in the Syrian Hâj caravan, 4, 6, 59, 61, 70, 88, 206.

Moḥammed 'Aly, an Albanian, ruler of Egypt (in the time of Napoleon), II. 425, 509.

Moḥammed 'Aly, el-Mahjûb, kellâjy: 88, 89; his mingled nature, 90–2; his tales, 90, 91: — resists the Hâj Pasha, 92; 93, 96; — receives a lost derwîsh, 98; his Turkish promises, 101; comedy of M. 'Aly and Zeyd, 101; 103, 108; his words of the Beduw, 123; his tales, 126, 128; his saw of 'the three kinds of Arabic speech', 127; his soldiering life, 128; 137, 140, 163, 164, 165, 166, 170, 171, 174; his tale of a Frenjy at Petra, 175; 177, 179, 190, 193, 195, 196, 197, 199, 202, 204, 205, 207, 209, 351, 372; II. 34, 35, 341.

The '*Sheykh Moḥammed*', a citizen of 'Aneyza, II. 380–1.

Moḥammed, a clothier at 'Aneyza, II. 380.

Moḥammed ed-Deybis, a Fejîry, 190, 195, 359, 360, 362, 504.

Moḥammed Kheiry, effendy, yâwer es-Sherîf (the Sherîf's aide-de-camp at et-Tâyif), II. 505, 506, 507, 508, 510, 511, 513, 515, 523; carries the war-contribution of the Sherîf's subjects to Stambûl, 524–5.

Moḥammed, the young son of *'Abd-ullah el-Khenneyny*, II. 362, 456.

Moḥammed el-Kurdy, a police-soldier at Kheybar, II. 92–3, 172, 173, 187.

Moḥammed, half-Beduin soldier lad at Medâin S., 88, 90, 137, 140, 144, 174, 177, 179, 314, 357, 358, 371 *et seq.*, 514.

Moḥammed Mejelly, sheykh of Kerak, 24, 25.

Moḥammed en-Nefîs, son of a late treasurer at er-Riâḍh.

Moḥammed en-Nejûmy, a Kurdy on his father's side; his mother was of Harb: magnanimous friend of the Nasrâny stranger at Kheybar, 508; II. 84; his mother's Harb village, 85; 88, 140; — speaks Medina (or Harb) Arabic, 89; his cottage, 90; 93, 97; his traffic, 98; his hunting, 98, 134, 196; his corn and palm grounds, 99, 100; his life, 101–2, 107, 109, 110; his little daughter, 110, 111, 141; his mare, 111, 160, 214; his nature, 111, 112, 135; 113, 115, 116, 117, 118, 120, 122, 126, 131, 134, 176; his younger brother was slain by a ghrazzu in the way to Kheybar, 119, 147–8; that brother had been initiated in a religious mystery, 119; — captain of the Kheybar villagers in the Bed. warfare, 123–4; his wife,

90, 141, 191, 209; his son Hasseyn, 117, 140–2, 143, 144, 185, 187, 191; his wife's brother, 124, 195, his camel stealing, 206–7, 210; — was, since the Medina occupation, established at Kheybar, 125, 140; his disdain of those black villagers and of 'Abdullah and 'Aly, 135, 141; his fable of the ostrich and the camel, 135; his valiant defence of the Nasrâny, *ib.*; his family, *ib.*, 138, 140, 203; his magnanimous goodness to all men, 136, 137; his easy natural religion, 136, 140–1, 143; — a gunsmith, 137, 147, 170; his father, 138; his riotous youth at Medina, 139, 143, 155, 205; he became a dustman of the temple, 139; — becomes a salesman at Medina, *ib.*; — bankrupt, goes to Kheybar and prospers, *ib.*; and becomes an autumn salesman there, *ib.*; his projects, 140; his mirth and cheerfulness, 140, 141, 143, 144, 158, 171; a strong chider in his household, 141–2; his good shooting, 144, 145; — makes gunpowder, 146, 216; 145, 148, 156, 161; his uncommon eyesight, 145–6; his grudges of conscience, 148; — wounded, 149, 150; he saves a Moorish hâjjy from his robber fellows, 153–4; his tale of a Christian who came (by adventure) to Medina and suffered there a martyr's death, 157–8; he had seen another Christian, and a 'friar,' at Medina, 158; he would have redeemed his Nasrâny guest, with his mare, from the Siruân, 160; his tales of the Ferrà, 174; — visits Hâyil, 175; — in his youth would have gone, a warfaring for the faith, to the Crimea, 177; his mother, 179; an old project in company with another strong man to lead a colony from Medina, to occupy some good waste soil nigh Kheybar, 181; his map of Kheybar and the Medina Harras, 183; — finds a skeleton twenty paces of length, laid bare in the bank of a seyl, 183; he goes for palm-sets to the Hâlhal, 184; 185, 198, 200, 201, 206, 213, 219, 220, 224, 283; his discourse of the *jân*, 188—194; his defence of the Nasrâny, 186, 195, 197; — a just salesman for his clients, 196; his tale of a young Medina tradesman among the Shîas (at el-Meshed), 202–3; the Nejûmy family, 203; his worthiness, 204; seditious words of his generous impatience, 208, 213; his tale of the virtue of *wedduk*, 209–10; a saying of —, 212; his farewell, 214, 215; his opinion of the blood eaten in flesh meat, 238; 376, 480.

Moḥammed ibn Rashîd, *v. Ibn Rashîd.*

Moḥammed Sa'îd, Pasha: a Kurdy, Pasha of the Hâj, 2; — governor of the Peraea, 26, 50; his history, 73–4; 90, 92, 99, 171, 177, 190, 207–8, 209, 212, 413; II. 34–5; — speaks an honourable word for the Nasrâny, 197.

Moḥammed ibn Sa'ûd, a muṭṭowwa, brother of Fèyṣal, II. 430–2.

Moḥammed es-Sherâry, Hâj post, 121, 174, 504.

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Moḥammed Ṭâhir, effendy, clerk of the Jurdy, 198–9, 201, 210–11, 213.

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W. Mójeb, the brook Arnon, 20, 27.

Mokesser, a basalt berg in W. Fâṭima, II. 536.

Mokha coffee, II. 309.

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el-Monasîr, a fendy of 'Ateyba, II. 427.

Monastery: a Maronite — in Lebanon, II. 384

Money: — of ancient Arabia, 113; *note* by Mr. Barclay V. Head, 188–9; 365; some Aarab can hardly count —, 384 [and this is reported by Syrian traders to the Ruwâlla]; II. —

stolen at Hâyil, 48; the Nasrâny's — robbed by the Turkish lieutenant at Kheybar, 83; the rate of usury in el-Kasîm, 342.

Móngora, a fendy of Bílî Aarab, II. 147.

Mons regalis, *v. Shobek.*

Monsoon (Ar. *mowsim* موسم, season of the year): the —, II. 389, 462, 484, 505; is not the — the just division between A. Felix and A. Deserta? 511.

Monte Nuovo, a crater-hill at Puteoli, nigh Naples, that was cast up in one eruption, 419.

Montenegro, 474.

Monuments de Medáin Sâlih, 620–3.

Moon: eclipse of the —, 280; the new — (*hilâl*), 366; which is welcomed-in by the nomads, *ib.*, 519; the Jews blow rams' horns in the new —, 366; 'to look on the — at the full is not wholesome', 445; sleeping in the moonlight blackens the face, 444; the — of Ramaṭhan, 519; II. "Do the Nasâra see the —?" 44; greeting the new —, 225, 306.

Moors [*v. Móghreby*]: the Arabic-speaking people of Barbary. Garrisons of — in the Hâj-road towers; at el-Akhḍar, 77; at Medáin, 86, 87, 124; reputed men of violence, 87, 373; pride of —, 92; — in Damascus, 124; — are well accepted by the Arabians, 125; el-Ally founded by —, 140; 162, 238, 366, 368, 369, 372; the — are of sterner metal than the Arabians, 373.

Morbus Gallicus [among tribes trading to the coast towns, as the Bílî, or to Medina as the Heteym; it is common at Hâyil], 391; II. 142, 219.

Moríah, mount —, 446.

el-Moristân (المارستان), a sort of hospital for distracted persons at Damascus, 172.

Morning star, II. 495.

Morocco [*v. Marâkish*], 88, 407, 450; II. 133.

Morphia, a medicine, 257.

Beny Morr, v. Murra.

Morra: Aarab —, v. Murra.

Mortar, to pound in: ancient — in some ruins nigh Kheybar. Coffee —, *v. sub* Coffee. II. 99; coffee — at 'Aneyza, 358–9; rhythmical smiting of the —, *ib.*

Mortrâb, ruined village, 35.

Moseilima, "the false Prophet", 205.

Moses [*Mûsa, qd. v.*]: by — is here intended the Pentateuch (whether written by — or not; like as we say Homer of the Iliad, whether that be all Homer's work or not): camping-grounds of Israel in the desert, 49; the caravan of B. Israel, 61, 62; 90, 227; — or law of Israel, 239, 241, 249, 298; a sublime word in —, 316; 328, 345, 351, 366, 450, 572; II. 130, 336; tribes of the times of —, 361, 379. [*v.* also Exodus, Leviticus.]

Moslem (vulg. *Musslem, Misslim*), pl. *Moslemîn* [from *sellm*, submit], the people submitted unto the divine governance, 240: "None are less Moslems than the Moslemîn", 298; duty of a —, 342; it is perilous to trust a second time to their tolerance, 480, 501.

Moslemanny, a convert to the religion of Islam, a neophyte Moslem, 157, 601.

el-Moslemîn, pl. of *Moslem*, used in Nejd for "those of our part, or townsmen", II. 445, 446.

Mosque, *v. Mesjid.*

Mosrûḥ, a great division of Harb, II. 512, 513.

el-Motâl'ha, a fendy of Harb B. Sâlem, II. 512.

Moṭhâbara, a fendy of Midland Heteym, II. 231.

a Mother's love, 237, 239, 352.

Moṭheyîf (مُضَيِّف), *id. qd. Moṭhîf, qd. v.*

el-Mothîch (prob. المَضِيق), mouth of Wady Laymûn, II. 530–1.

Moṭhîf (مَضِيف), guest-house at Hâyil, 586, 588, 594, 606, 610, 611; yearly cost of the —, 611; II. 15; provision for the way given to visiting strangers from the —, 260; 261.

Moṭhîf at 'Aneyza, II. 434.

Moṭlog Allayda, sheykh of the Wélad Aly, 176, 319, 368, 375, 376, 484; II. 75, 122, 186.

Moṭlog el-Ḥamèydy, sheykh of the Fejîr or Fuḳara, 88, 93, 218, 248; his nature, 250–1; 252, 268, 279, 312, 331, 332, 342, 343, 344, 347, 348, 349, 351, 352, 353, 375, 392, 423, 489, 500, 501–11, 515, 559, 589; II. 19.

Moṭlog, a Harb Beduin, II. 287, 288, 290, 291, 292, 293, 295, 296.

Mottehma, village ruins in Mount Seir, 37.

el-Móṭṭî (المُطّي), a shrub of the Nefûd, from which there flows a sort of gum caoutchouc, II. 180. [*v.* *'Elk.*]

Motullij, a Solubba kindred, 283.

Mount of Olives, II. 314.

Moveables: few — in Arab houses, 291.

el-Mowla, the Lord God, II. 83.

el-Moy, or *el-Moy She'ab* or *Ameah Hakràn*, on the way between Kasîm and Mecca, II. 473.

Mozàyna, a fendy of Harb B. Sâlem, II. 355, 512.

'Mraikhàn, a fendy of W. 'Aly, 229.

Mu'afin (مُعَافِين pl. of معفون), musty, 466.

Mu'allaḳât, the few elect poems which have been preserved of pre-Islamite Arabia: they are of the age before Moh., 284; II. 36, 42, 471.

Mu'allem, master in a handicraft, school-teacher: in the mouths of Moslems — is an honourable title of Jews and Christians, who are 'the people of the Scriptures', 299.

Muâmir, deceased brother of Ṭollog sheykh of the Moahîb, Abu Shamah, 472.

Muâra, basket of palm mat at Kheybar, II. 111.

Mu'atterîn pl. of معتّر (in Damascus), loose-living persons, 63; II. 151–153.

Mubârak (مبارك), a spice, 97.

el-Mubârak (disease), 391.

el-Mubbiât [Ḳaḍy Mûsa wrote المابيات; *Wahîby* is another name for the place]: site of ruined villages, about five miles below el-Ally, 161, 552.

Mûbrak en-Nâga (مبرك الناقة), 81, (Bed. *el-Mézḥam, qd. v.*), 96, 135, 209, 359, 361–2.

Mûbṭy, too tardy, 478.

Mudd yédak! 597.

Mudérris, a studied man, II. 193.

Mudîr el-Màl at Ma'an, 33.

Mudowwy (مدوي) مداوي, apothecary, man of medicine [*v.* Hakîm]; 256 *et passim.*

Muéṭhin, *v. Mueṭṭhin.*

Mueṭṭhin, he who utters the formal cry (*el-ṭhin*) to the canonical prayers; whether from a mosque or in the field, 68; II. 306.

Mufârish er-Rúz, Syrian caravaners' name of a camping site near el-Héjr, 81.

el-Mufarrij (*or Mufúrrij*) of 'Aneyza,

steward of the Prince's hall at Hâyil, 586, 588, 594, 610; II. 49, 59, 250, 351; his sister is put to death for child-murder at 'Aneyza, 368.

el-Mufeyrij, a fendy of 'Ateyba, II. 427.

Múfter (مفطر), eight-year-old camel, 355.

Mughraz, tower in the desert of Moab, 13.

el-Mugótta, a fendy of 'Ateyba, II. 427.

Muḥâfiz, guardian of the pilgrimage, 69.

Muḥafúṭh (محفوظ), title of Ibn Rashîd, II. 13.

Muḥákimîn, II. 415.

Muḥállif, a kindred of Kheybar villagers, II. 133.

Muharram, an Albanian 'Ageyly at Kheybar, II. 81, 91, 92, 93, 171; death of —, 172, 187; sale of his goods, 173; 174, 186.

Muḥázimîn (محزوم), they who go girded with the gunner's belt, II. 79.

Ibn Mujállad, a sub-tribe of Ânnezy formerly of el-Kasîm, II. 28; their sheykh desperately defies 'Abeyd ibn Rashîd, *ib.*; 37.

Mujeddir, vaccinator, 254.

Mujellad (مجلّد), a skin of dates at el-Ally, *v. Shenna*, 153; II. 113.

el-Mujjir (مجير = مجرّ), the milky way, 278.

Mujúbbub [v. *M'ashush*], coffee bower in 'Aneyza orchards, II. 422.

Múk'aad, sitting place (of the men) in an Arab house or booth, 225; — in the oasis (or clay) house, 288.

Mukâry, (*kíra*, hire,) a carrier upon pack beasts, 83.

Wady Mukhèyat, II. 224.

el-Mukhtelif, II. 61.

Mukkarîn, (sing. مكار or مكّار), deceitful persons, 176.

B. Muklib, *v. Sherarát.*

Muḳowwems (مقوّم), camel-masters in the Hâj, 3, 4, 6.

Múḳṣir (مقصر, in Burckhardt), Bed. camel saddle crates or litters, in which are carried the sheykhly housewives, 437; II. 304.

Mulberries, of the Mecca country, II. 530.

Mules in the Hâj, 60; kellâ —, to drive the well-machine, 9, 126.

Muleteer in Edom, 38.

Mumbir (*munbir*) *er-Rasûl*, a mountain [*v. Sherrora*].

Mummies of Egypt, II. 520.

Múna [*v. Mona*] near Mecca, II. 423.

Munâkh (vulg. *munô'kh qd. v.*), a 'couching place' of camels, 582; II. 315.

Munbir, pulpit.

Mundel (مندل), a revealer of secret things by enchantments, II. 188–9.

Munôkh, [*v. Munâkh*] *es-Sheukh*, at Boreyda, II. 315.

Muntar B. 'Atîek, 285.

Múntefik, *Thuèyny el-*, II. 354, 355.

Murabb'a (مربّع), made fat of the rabîa or spring pasture, 358.

Murád, who succeeded Sultan 'Abd-el-'Azîz; he was shortly afterward deposed, 538.

Murder [*v.* Homicide, Crimes]: — of an old wiver at Kheybar, II. 214; — of a little maiden at 'Aneyza, 368; — of Suez Canal labourers, 421.

Murra or *Morra*, a tribe of Beduins in the South: a tribesman of —, 207, 354; II. 424, 426.

B. Murra or *Morr*, a Solubby kindred, 283.

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el-Murràshedda, a fendy of 'Ateyba, II. 427.
Mûsa, Moses, 90, 513 ; II. 12.
'Ayn Mûsa, 41.
Mûsa the *kâḍy*, at el-Ally, 145 ; — of B. Sôkhr lineage, 148 ; 479, 480, 508, 514, 529.
Wady Mûsa, Moses' valley, or Petra, 40, 41, 87, 175.
Musâfir, a wayfaring man, 520.
el-Musellîkh, a fendy of Ruwàlla, 332.
Musherîf, high overlooking ground, 425.
Mushîr, field marshal.
Mushowwam (مشوّم?) a camel-broker in the B. 'Aly, Harb, speech, II. 306.
Múshrak, II. 107.
Mushrakîn (pl. of *mushrak*), idolaters, 455.
Mushy, a dog's name, 427.
Musicants of Damascus, 557.
el-Muskôv, the Russian people, 90, 209, 474 ; II. 42 ; the Nasrâny at Kheybar mistaken for a spy of the —, 81 ; 252, 255, 490 ; fear of the — at Tâyif, 524.
Musky, poisoned in his drink, II. 13.
el-Muṣlah, station on the E. Hâj road above Mecca, II. 531.
Musslim, son of *'Anâz*, jid or patriarch of the Ânnezy, 229.
el-Mustajidda, village of J. Shammar : — is "less than Teyma", II. 19, 52, 297, 301.
Musubba or *Umsubba*, 303-4, 519.
Muṣullies, *v. Maṣully*.
Mutasállim, commissary (for the Prince Ibn Rashîd), 545 ; II. 20.
Múthir, a poor Bíshry at Kheybar, II. 240.
Múṭhir, or better *muṭhîr* (مضير), name for milk shards or mereesy in the Mecca country, 262.
Múthkir, an 'Ateyba sheykh, who rode rafîk in the 'Aneyza sámn kâfily, II. 461, 462, 463, 464, 467, 468, 470, 471, 472, 473, 476, 483, 528, 532.
Múṭhur (مُضَر), an Arabian patriarch, II. 355, 366, 461.
Mutton, price of — at Hâyil, 609 ; II. — at 'Aneyza, 345.
Muṭṭoww'a (مطوّع), religious elder (Ḳaṣîm), II. 368, 369, 395, 405, 412.
Muwalladîn, home-born persons of strange blood, 552.
Muzayyin (مُزَيِّن), circumcision festival, 340 ; the chorus of maidens, *ib.* ; the guest-supper, 341 ; the guests, *ib.* ; dancing men, *ib.* ; hand-clapping, *ib.* ; 391-2 ; II. 257.
Muzeyrîb, assembling-place of the Syrian Hâj Caravan nigh forty miles S. of Damascus, 3, 4, 6, 7, 9, 11, 26, 47, 53, 57, 67.
el-Muzzeh'ma, a fendy of 'Ateyba, II. 427.
Ibn Múzzeyed, Aarab —, a kindred of Ruwàlla, 332.
Myrtle : a shrub like the —, 493.

Nabal, 39.
Nabatean : the — people, 29, 235 ; — inscriptions, *v. sub* Inscriptions and *Medáin Sâlih* ; — sculptured architecture, 620 ; — royaume, 623. [About the time of Jesus C. the — kingdom extended from Bost(t)ra to el-Héjr in Arabia.]
Nabût (نَبُوت or نابُوت *v. Shûn*), quarter-staff of the Hejâz Arabians, 147.
Nâdem, a poet, 263.
Nâga, Beduin for *Naḳa*, a cow-camel : Néby Sâlih's —, 81, — and calf, 96. "the Nâga's milking-pail", 158.
Nagûs, a tomb, 386; — perhaps from

νέκυς [corr.: this conjecture is erroneous], 411. The Syrian Bustâny says in his Lexicon, that *Nâmûs* is used in Syria for ناووس tomb: since the ق is hardly sounded by Syrians, ناووس stands here for ناقوس].

J. Nagûs, a sounding sand-drift in Sinai, 307.

Nâgûs (ناقوس), the sounding-board in the belfry of the Greek Monasteries, 308; a bell, 411.

Naha, Beduin fem. name, 467.

Náhab (*náhb*), rapine, II. 488.

Nails, iron — among European wares sold in Nejd, II. 401.

Najân, a village in Middle Nejd, II. 397.

en-Najjeyl, village of B. Sâlem, Harb, II. 512.

Naked Beduin children (and that even by night and in cold weather), 302, 471; II. 230.

Náksh, scored inscription, 551.

Nâmûs (ناموس), pl. *nawamîs*, *v. Nagûs*: in old Arabic — is a lair, especially a hunter's lair, 411; certain cells of dry stone building in Sinai called —, 386, 411; opinion of Sir Henry C. Rawlinson, *ib.*; II. 102, 206.

Ibn Nâmus [*v. Nômus*], sheykh of the *Noâmsy*, Heteym, II. 241.

Namûs (ناموس), ardour and incitation of the spirit (*qd. Gallis* verve, elan), the sting of anger, 165.

Naós, perhaps corrupted to Pers, *navús*, 411.

Nargîly (for *narjîly*; called also *shîsha*), the water-pipe, 19, 66, 69, 73.

Nâṣar, a poor man of Ḥums in the pilgrimage, left sick at Medáin Sâlih, 99.

el-Naṣâra (sing. *Naṣrâny*), the Christian people or nations: the — esteemed by Mohammedans to be of better faith than themselves, 176, 216; — of better blood and human nature, 274, 540; — of better religion than the wild Bed., 178, 394, 445; "One Moslem may chase an hundred —", 275; "One Moslem prisoner exchanged for ten —", 504; "Do meteors fall upon the heads of the —?" 278; the pre-Islamic inhabitants of Arabia called —, 440, 545; 235, 282, 387, 396; all arts derived to them from the —, 286, 404, 456, 531, 579, 597, 612; the Arabian (perchance Montanist) tradition of the wedlock of the —, 297, 445; the — "falsifiers of the former Scriptures", 298, 606; — "People of the Scriptures", 298, and therefore "teachers", 299; — "are idolaters, they make unto God partners", 299; — are, they think, one kindred, 387; land of the —, 389; —a people of their word, 460, 532; Yahûd and — 'cannot utter the Lord's name', 471; '— cannot look up to heaven', 475; is smoke-drinking blamed amongst the —? 481; — encourage the Moslems to pray in their religion, 530; "Sleep in the house of the —", 530; — 'uncles' sons of the Yâhûd', 530; war of the — and Islam, 537; fasting of the —, 538; 'no kind of wedlock observed among the —', 297, 445, 540, 604; 'Are the — polite nations'! 605; II. '—cannot look up to heaven', 48, 221; the — may everywhere pass freely save to the Harameyn, 86, 87; riches of the —, 88, 144; — said to be born out of the sea, 171; — reputed great strikers, 178; — "inhabit a city walled with iron, in the sea", 219; 'the — sicken not as other men', 257; war with the —, *v. Jehâd*; behind how many floods dwell the —? 279; some strangers, passengers in Nejd reputed —, 278; their probity, 285; — will fall down into hell fire,

303; they are children of the Evil One, 342; "the — be not followers aright of the doctrine of Jesus", 369; 370, 372, 373, 384; lands and cities of the —, 419; opinion of the — at 'Aneyza, 382, 437.

Nasarene, Christian.

the Nasarene country (which in Syria we hear named *el-Belâd*, and more seldom *Frankistán*; and among the foreign merchants in el-Kasîm, *el-Koronát*), a land without camels, 274; without palms, 275, 276; peaceable, 277; without Beduins, *ib.*; — very populous, 275, 277.

[*Nasera* Beduins, near Ḥodèyda.

Sherîf Nâṣir, a tribute gatherer of the Sherîf Emir of Mecca, II. 427, 522, 525, 526, 527, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538.

Sheykh *Nâṣir es-Smîry*, a Khâlidy [corr. a Sbeyay] of 'Aneyza, II. 350, and one of the Jidda merchants, 351, 352, 354, 370, 387, 390, 392, 403.

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Neffera (نافرة, shy,) II. 216.

Nefs, spirit, wind, II. 384.

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Nejjâb, postman, 9, 121, 174; II. 187.
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Provinces: the notion of — may be somewhat foreign to the understanding of Nejd Arabians; they speak of Ibn Rashîd's *dîra* as *Jebel Shammar*; but *el-Ḳaṣîm*, *el-Wéshm* etc. are in their minds as wadies. An erudite Nejder, 'Abd-el-'Azîz of Herrmah in Siddîr, whom I found living at Bombay, in describing these countries, wrote for me *Wady el-Ḳaṣîm*, *Wady Sidîr*, *Wady el-Wéshm*, *Wady el-Kharj*. And Ḥamed en-Nefîs spoke of *Wady el-Meḥmel* and *Wady el-Arûth*.

Provision for the way given out to passengers from the public kitchen at Hâyil, II. 260.

Psalms: the locust named in the —, 335.

the Psalter in Arabic, 605.

Ptolemy, the geographer, 94, 617.

Pulse: they think an hakîm should know all a sick man's state in only handling his —, 256; II. 55, 356.

Pumice, 134, 377.

Pumpkins (*dibba*), 152, 440, 507, 543, 554, 585.

Pyrrhic dancing, 31.

Pythagoreans, II. 322.

Queen: the — of England, 144, 445; II. 258.

Quern-stones, *v.* Mill-stones.

Quilts: a stitcher of cotton — in Hâyil, II. 260.

Quinine: 256; — used effectually in a plague, 618; II. 57, 68, 313.

Rabba, *v.* Rabbath Moab.

Rabbath Ammon, 18; words of Jeremiah against —, *ib.*; the Christians of Kerak would have occupied —, 24.

Rabbath Moab (*Rabba*), 20, 21, 22.

Rabèyby (رَبَابَهْ): one-stringed viol of the Arabians; the —, 41, 98, 263–4; — forbidden at Teyma, 289 [yet I have heard it played upon at Môgug]; 339, 366, 537.

Rabî'a, the tender spring of herbs in the waste, after the autumn or winter showers, 203; it is the life of the Nomads' cattle, 218, 219, *et passim*; II. 237.

Sheykh Rabî'a, II. 446.

Rabugh, Harb village near the Red Sea above Jidda, II. 512.

Rachel, *v. Rókhal.*

Radîf (pl. *ráduffa* رِدَفَاء or رُدَافَى), dromedary back-rider, 334.

Ráduffa (*v. radîf*), II. 74.

Rafîḳ [pl. *rufaḳá*], a way-fellow, 102, 235, 277; faith of the —, 360; 378, 384; II. duty of the younger — to serve in his company, 223; 233; he who abandons his — is despised, and no honest person should thereafter receive him, 264.

Râfuṭhy, a heretic, II. 335.

Rafŷa, an oasis of er-Russ, II. 459.

Ràgel, Egyptian for *rájil*, a man.

er-Rdha, district of the Harra, 76.
Ráhab (friar): a — in Medina, II. 158; Mohammed's precept concerning —s, *ib.*
er-Raḥabba, an open place in the Bíshr village of Kheybar, II. 118, 136.
Raḥala, a fendy of Harb B. Sâlem, II. 512.
Raḥamna wa raḥamkom Ullah, es-ṣulât 'aly el-jennèyzat el-ḥâṭhera, II. 193.
er-Raheydân, mare's name, II. 230.
er-Rahîfa, camel's name, 278.
Raḥîl (رَحِيل), about to remove (as the Nomads).
Ráḥla (رَحْلَة): the removing and journeying of the Nomads, 216; a — described, 220; 301–2; a summer —, 437.
Raḥma(t), mercy (*raḥm*, the womb), the movement of the bowels and instinction to loving-kindness: — *Ullah!* 264.
Rahn, a pledge.
Raḥôl (رَحُول) a dromedary, II. 9; 309.
Raḥjel el-Ḥameydy, brother of Moṭlog, 223, 289, 308, 309, 310, 312, 342, 344, 346, 347, 348, 375, 506, 509; II. 122.
Railroad: "might a — be laid through Nejd to Mecca?" II. 519.
Rain in Arabia: the —s in Northern Arabia and W. Nejd are very partial. In 1876, rain to wet the ground had not fallen for three years at el-Héjr. Showers fell all day there, with chill damp air and dark gusty skies, on 29 Dec. at el-Ally. On the 10 Jan. 1877 we heard thunder in the afternoon, and the Harra was veiled with bluish mist; rain fell for some hours and the wilderness was full of plashes: which were mostly sunk up again on the morrow. The next day was rainy. Showers fell again on the morning of the 30th. In the last days of March, 1877 (the time of barley harvest at el-Ally) we had clouds and some showers by night in the Teyma wilderness. After very hot summer months the bright weather changed in the Teyma country to clouded skies and gusts of wind on 2nd Oct.; rain fell tempestuously the same evening; and we had showery days and rainy nights until the 14th. In the country between Hâyil and Kheybar it rained one or two nights in the last week of November. The autumn rain fell that year abundantly in the Nefûd toward Jauf and in the northern wilderness toward Sûk es-Sheukh: but very little had fallen in the basin of W. el-Humṭh. In 1878 I saw showers in the evening of the 4th April, and a tempest of rain and lightning in the afternoon of 19th April, near Semîra; and some light and almost daily showers in May, at 'Aneyza (where early summer showers fall yearly at that time.) The deserts between el-Kasîm and Mecca are watered yearly by seasonable rains, which at Tâyif fall commonly for 4, 5, or 6 weeks, from the end of August. 148, 168, 307, 309, 558, 561, 562, 563, 565, 567, 568, 569; depth of the —, 575; "What of the —?" 576; II — near el-Ḥâyaṭ, 65, 67, 70; ponded — on the Harra, 71, 73; 98; — -pools in the Harra, 217; tropical — at Mecca, 176; 242, 266, 303–5.
Rainbow: triple —, II. 305; *v.* note by Prof. P. G. Tait, 330.
Rain-pools, 577.
Râ'iyat, (رَاعِيَة intensive from *râ'y* راعي a pastor); which word the

Bed. seem to use in the sense of lord or ruler, 381 ; they say of one so long a guest that he is an ally of the household, — or *askar el-beyt* ; and so — *el-Ḥaddaj* is said at Teyma for one of the owners of the Teyma well.

Rajajîl (رَجَاجِيل) *es-sheukh*, the Prince's armed band at Hâyil, 603, 607, 608, 609, 610 ; II. 8, 20, 22, 23, 33, 35, 42, 48, 52, 59, 242, 249.

Rájal, a manly man [Dowlâny Ar. heard at el-Ally].

Rájil, a man.

Rájul ṣadûḳ, 589.

Rákham, small white carrion eagle ; the —s hover over the nomad menzils in the desert, and are migratory birds. 255, 329, 393, 534, 535, 604 ; II. 218, 479.

Rakhŷeh, *v. Rakŷyeh.*

Rakŷyeh, Meḥsan's daughter, 321.

Ramaṭhán (vulg. *Ramaḍán*, Turk. *Ramazán*), the Mohammedan month of fasting, 9, 62, 238 ; zelotism in —, 509, 510 ; 518, 548 ; watching for the new moon of —, 529 ; —, a month of weariness and of evil deed, 520 ; 521, 522, 524 ; the Nasrâny eats without regard of —, 525–6, 535 ; — breakfast at sun-set, 528–9 ; — supper after midnight, 529 ; 531–2, 535 ; religious women, even being with child or nursing, fast in —, 536 ; passengers fast not in —, 544 ; 546, 547 ; — ended, 555 ; 556, 557, 558, 560 ; II. duty of Moslems to fast in —, 39 ; 253, 373.

Ramta, a camping place, 7.

Rape : wild — kind, springs with the new herb in the desert, 218.

Rás, the head.

Rás el-'Ayn, fountain head, at el-Ally, 158.

Rashèyd, a foreign merchant of 'Aneyza : his outlying palms, II. 350, 416 417, 418, 419, 420, 434, 437, 440, 445, 450, 451, 452 ; his family story, 420, 438, 439, 440, 444, 451, 453.

Rashèyd, an officer of Zamil's, II. 377, 403, 404–5, 418, 435.

Rashîd, a lettered Beduwy of Ânnezy, II. 41, 42.

Rashîd, ancestor of the Hetèym, II. 70.

Beny Rashîd, the midland Hetèym, II. 63, 70, 174, 280.

Ibn Rashîd : princely family of —, *v. 'Abdullah, 'Abeyd, Telâl, Met'aab, Bunder, Bédr, Moḥammed, Ḥamud, Mâjid, 'Abd-el-'Azîz, Fáhd, Feyd, Sleymàn, 'Abdullah, Feysal, 'Aneybar, 'Ambar ;* their wasm, 125 ; II. the princely family, 31 *et seq.* ; the sheykhly children, 31.

Ibn Rashîd : Moḥammed —, Prince of West Nejd. His country, 21, 48 ; 79, 179, 195 ; — came to the Emir's dignity by bloodshed, and that was of his kindred, 196 ; 198, 200, 201, 202, 209, 237, 248, 271, 272, 284, 285, 286, 289, 290, 291, 296, 300, 332, 333 ; his tax, 348 ; 349, 367, 368, 390, 424, 448, 453, 455, 456, 469, 479, 498, 501, 505 ; government of —, 545, 546, 556, 559, 560 ; — accepts three thelûls of the Moahîb booty, 560 ;— accounted *néjis* by many pious persons, 562, 563 ; 580, 584, 586, 619 ; his ancestry, 589 ; an audience of —, 590–3, 595 ; — erudite in their letters and a kaṣṣâd, 591 ; the Hâyil Princes are clad like the Nomads, 596 ; his daily mejlis, 606–8 ; his manner of government, 545–6, 561, 599, 608, 618 ; another audience, 599 ; his popular carriage, 599 ; he was formerly conductor of the 'Persian Hâj', *ib.* ; his wealth in cattle &c., 611 ; riches, 612 ; his soldiery, 611 ; II. Arabian Princes take no thought for public remedies, 7 ; — allied with his cousin Ḥamûd el-'Abeyd, 15, 18 ; a new audience, 11—13 ; he could speak Persian, 12 ; his popular man-

ners, 18, 19; 25, 31, 32, 33, 37, 41; his government, 66; — pitiless in battle, 20; — of great understanding, 13, 19, 32; his oath, 25; tragedies in the princely family, he slays Bunder el-Telâl and becomes Prince, 14—18, 26, 27; his revenue and private wealth, 20; his treasury, 33; his severity, 17, 18, 32; he is *'ajr*, 18, 25, 26; his wives, and one of them is reported to be a *Nasrawîa!* 25; — formerly conductor of the Persian Hâj, 15, 50; dominion of —, [*v. J. Shammar*], 18, 19, 22, 24; his is to-day the greatest name in Nejd, 31, 36; — called an oppressor even in Hâyil, 31–2, 57; — reoccupies Jauf, 33; — receives 'Abdullah ibn Sa'ud, 36; a passport of —, 58, 82, 127, 161, 163, 175; 46, 57, 58, 73, 82, 83, 127, 200, 202, 204, 206, 211, 218, 226; his former taxing of Kheybar, 121, and oppressive rule there, 136, 208; his loss of Kheybar, 122, 125, 129; — "weakens the tribes", 219; his armed service, 223, 228; the men of his armed band are mounted on Sherary thelûls, 239, 240; 241, 242, 243, 246, 250, 253, 259, 261; his spring forays, 247, 249; custom of military service at Hâyil, 249; his alliance with Boreyda, 251; 262, 272, 274, 278, 279, 280, 283, 286, 289; his Hâj caravan, 294; his tax-gathering in the desert, 296, 301; his strong name a shelter, 297; 298, 309, 316, 332, 338, 341, 350–1, 367; the power of —, 378; 424, 426, 427, 429, 432, 443, 446, 448, 460, 462, 463, 510.

Rashîd es-Shûbramy, Sheykh of Semîra, II. 300.

Rashîdy, one of the house of Ibn Rashîd, II. 16.

Rasûl, messenger, apostle [*v. Moḥammed*].

dîrat er-Rasûl, II. 75, 81.

Rat: the desert spring —, 305, *v. Jerbo'a*; the Alpine —, 327; the common — eaten in certain Hejâz villages, as Kheybar, 534; herb-eating — at Kheybar, II. 120.

er-Rauṭh, a village of *el-Kasîm*, II. 310, 313, 315.

Rauṭha, pl. *riâṭh*, رِوْضَة (رياض), a green site of bushes where winter rain is ponded in the desert, II. 237.

er-Rauṭha, village in el-Afîâj, II. 397.

(2) *er-Rauṭha*, a village in J. Shammar, II. 19, 297; fever at —, *ib.*

Rawlinson: Sir Henry C. —, 188; his opinion of the word *namûs*, 411.

Rayis, foreman.

Rayyân, oasis village in W. Fâṭima, II. 533.

Rayyân, a Noâmsy Heteymy, 567.

'Reading' over the sick, 314, 328. [*v. Kirreya.*]

Real (from the Spanish) a crown, a dollar. In the dominion of Ibn Rashîd the common — is the *Mejidy* (the source of it is the Ottoman surra, paid to the Beduins of the Syrian Hâj road). In the Mecca trade the Maria Theresa thaler is the common currency. The — in el-Kasîm is mostly the Spanish, which comes to them in the Gulf traffic.

Reals; a Kahtân wife that saved her husband's —, II. 447.

Rebibel, an old English word [Arabic *rabèyby*], 263.

Beny Rechab, II. 127.

Red lead, specific, 391; II. 142.

Red Sea, 174, 234, 235, 280, 354, 416, 419, 568; II. 212, 264, 537.

Reem (رِئْم) [*v.* "Unicorn"], 327, 328.

Religion: — of the Beduins, 17; discourse of —, religious saws fall to the humour of the Arabs, 196; Semitic — the growth of the soil in their souls, 265; — the principal business

and pastime of their lives, and without which a man should have no estimation amongst them, 265 ; Christian and Moham. —, 530; — and patriotism, 549 ; II. 10, 140–1 ; the Arabs credulous in —, 44 ; — a blood passion in the people of Moses and Mohammed, 336 ; the Mohammedan —, 347 ; the — of Islam is conformable to human nature, 372, 378–9.

Remedies [*v.* Medicines] : — for fever, II. 131, 164 ; — for colic, 207.

Renan, M. Ernest ; his translation of the Aramaic monumental inscriptions of el-Ḥéjr, 180–5 ; his opinion of the bethels of the Liwàn Passage, there, 187.

a Renegade lands at Jidda and visits Mecca and Medina, II. 168–9 ; another — in Mecca, 500, 513–14.

the Resurrection, 445–6 ; II. 538.

to Return upon the Moslemîn puts their tolerance to a dangerous proof, 359.

Revel, old English word, the Span. rabel, Ar. *rabèyby*, 263.

Reym (رِيم), bushes in the Tehâma of Jidda, II. 538.

Rhapsodies of the Beduins, 263. [*v. B. Helál.*]

Rhubarb, "an horrible medicine", II. 187 ; "a good medicine indeed", 219.

Rhythmical : labour of the Arabs —, 244 ; II. 376.

Rî'a (رِيعة), a passage in a cleft or gap of the mountains.

er-Rî'a, above *Ḳurn el-menâzil*, II. 477, 496.

Rî'a Agda, near Hâyil, 616.

Rî'a es-Self, 581–2.

Rî'a ez-Zelâla (wherein is the Himyaric effigy and inscription), near *es-Seyl*, II. 529.

er-Riâth (' the gardens, or green places, in the desert'), the Waháby metropolis in East Nejd : 388 ; II. 13, 15, 31, 35, 36, 37, 38, 41, 55, 175 ; signification of the name, 238 ; 324, 396, 397, 424, 425, 429, 432, 445. [The Derb el-Hâj from el-Riâth passes by *eṣ-Ṣókhn*, vill., *er-Ruèytha*, vill., *el-Greyîeh*, desert vill., *J. Merdumma* or *Mutherumma*. [v. *Raṭṭha.*]

Ribaldry of the Bed., 265 ; the herdsmen's grossness is in the Semitic nature, 265 ; — in Israel, *ib.* ; Palestine and the lands beyond Jordan defiled by the ancient dwellers in them, 265 ; the offence of lying with cattle, 266.

Ribshàn, a fendy of Jellàs, 332.

Rice : India — from el-Wejh is the diet of North-Western Arabia as far inland as the Fukara, 153, 374, 392, 402. [*v. Temmn.*] II. Bengal —, 168 ; a fermented drink made from —, 169 ; Arabian — shippers in Bombay, 362 ; — from Jidda for Mecca and Tâyif, 492.

Riddles at the Arabian coffee-hearth, 197.

Rifle, European, seen in Hâyil, 601 ; II. — used by the Emir, 21.

er-Rîḥh (الرِّيح), said by the Bed. for all kinds of rheums, 256.

Rîj for *rîḳ*, II. 337.

Rijjûm [*rijûm*] ; (vaulted) stone heaps, 385, 386 ; [called 'Nasarene houses', *v. Namûs*], 411, 440, 444 ; — described, 447, 494 ; II. 102, 288, 477.

Rikâb (ركاب), dromedary, 347 ; II. 9.

Rîkb el-Héjr, 130, 366, 443.

er-Rimth (الرِّمث), a saline bush of the deserts ; the old dry sticks are used by the Nomads for fire-wood ; — is browsed by camels, and is to them, say the Nomads, 'as flesh-meat unto man' ; but — eaten alone

will give colic, 209 : II. used (dried and beaten) instead of soap, 111.

Rîsh (ريش), a pen-knife, 457.

[*W. Rissha*, in which lies the Hâj road from Shuggera ; begins some say near Sh'aara.

Risshán, an ancient tower in the desert of Moab, 13.

the River country [*v.* Mesopotamia], II. 354.

Rizelleyn, dual, a pair of vile fellows.

J. Roaf, in the Nejd Bîshr dîra, "great as J. Birrd", 349.

Róbb'a el-Khâly (ربع الخالي), the great unknown sandy desert of South-East Arabia, II. 524.

er-Robba, a small village in Middle Nejd, II. 396.

Rôbb'a (*Roba'a* رباع), six-year-old camel, 355.

Robillát, a kindred of B. 'Atîeh, 58.

Rock, strange forms of sandstone —s in the Fuḳara dîra, 243.

Rocket : signal —s in the Hâj, 71, *et passim.*

J. Roḍwa, between Yanb'a and Medina : II. "wild men" in —, 90, 129, 181.

Roḍwa Harra, II. 351.

the Roes of the Scriptures, *v.* Gazelle.

Roghrwa (رغوة) or *orghra* (*qd. v.*), the sweet froth of milk from the udder, 263.

Rohôl, a dromedary, *v.* Rahôl.

Rókhal, pl. *rokhál* (رخل pl. رخال), young female, especially of sheep, but also of goats and camels, 429 ; II. 269.

Roman : — ruins in the Land beyond Jordan, *v.* Gerasa, *Ammân*, Bost(t)ra, *Umm Jemâl*, *Umm Rosâs*, *Lejûn*, *Rabba*, *Dat Ras*, *Jardanîeh*, Bozra, *'Uthera*, *Graaf*, &c. ; — ensign-plate, 76 ; II. — military expedition in Arabia, 175, 176, 360 ; piece of — money found at Hâyil, 250 ; rottenness of the — power in the age of Mohammed, 360.

er-Romàn : name of a sheykhly family at Teyma, 295; *'Abd-el-'Azîz*—, 332.

Romhh (or *shelfa*), horseman's lance, 221, 289, 334.

er-Romla, Beduin feminine name, 467.

"Rose of Jericho" : plants of the — in the desert, 304.

Rose-laurel, 439.

Roses of et-Tâyif, II. 478 ; from them is distilled attar of rose in Mecca, 527.

Róṭhm (رضم), basaltic blocks upon the 'Aueyriḍ Harra, 380.

er-Rotham, a seyl-bed at Teyma, 296.

Róṭn (not pure Arabic ; and seldom heard in the mouths of Bed., other than those dwelling near Medina) رطن [properly the speech of a foreigner], II. 236, 398.

Rowsa, a sounding sand-hill in the Nefûd, 307.

er-Ruâge, a tribe of Ashràf, II. 522.

Rúb'a (*Rób'a*) *ed-dínya*, 616.

Rubb, Lord.

Rubba, a Mahûby herdsman, 424, 428, 438, 452.

Rubbâ (ربّة), fellowship, 163, 254, 609

Yâ Rubby ! Ah my Lord (God) [Hebr. Rabbi.]

Rubî'a, (ربيعة), an Arabian patriarch II. 366.

Ruèyht (*ruèyt*), hast slaked thy thirst II. 272.

Rueytha, one of the oases of er-Russ II. 459.

Rúfaka. pl. of *rafîk*.

Rúḥ-hu, commonly a desert man will not name —, his own soul (himself) to a stranger, II. 424.

Ruḫḫ! begone, 335.
Ruins and inscriptions in Arabia are attributed to the Yahûd or Nasâra.
er-Rúkhsa, ass-mare's name, II. 231.
er-Rukka, water-pits in the desert, south of er-Russ, II. 460.
er-Rukkaba, a part of the high desert between el-Kasîm and Mecca, II. 474, 475.
Rûm (Romans, *i.e.* Byzantines), the Greeks, 394; II. 421.
J. Rumm, mountains near el-Ally, 138.
W. er-Rummah الرمّة, [*v. el-Bâtin*], and called in the country *el-Wady* (*qd. v.*), a great dry valley and seyl-bed of Northern Arabia, "whereunto flow seventy considerable wadies:" *Bessâm*. Its winding course from the heads in the Harrat Kheybar to the outgoing at Zbeyer near Bosra is "forty camel marches"; — compared with the W. el-Ḥumṭh, 174; head and outgoing of the —, 202, 398; II. 24, 46, 54, 65, 71, 114, 216, 237, 280, 281, 296, 297, 301, 310, 312, 314, 320; — an ancient affluent of Euphrates, 329; come to the —, 332; 348, 350, 361, 365, 366, 389, 391; — near 'Aneyza, 392; the course of — hardly to be discerned in el-Kasîm, 392; the length of —, *ib.*; the seyling of —, *ib.*; 406, 407, 416, 429, 430, 431, 445, 446, 450, 458, 459, 461, 464, 468 [*v. W. Jerrîr*], 469; *Rummah* is interpreted old fretted rope, *ib.*
Rûmmaky (مكّي), a mare, II. 391.
W. Rumûṭha, 418.
Runnya, *v. Rúnya.*
Wady Runnya, II. 532.
Rúnya, or *Runnia*, Sbeya village in Wady es-Sbeya, 355, 420, 523.
Rupî, the rupee, money of India, 147.
Rushdân, a dog's name, 427, 483, 494.
Russ (رسّ), is said in the signification of watering the land out of (shallow) pits, II. 435.
er-Russ (place of pits for watering), an oasis town in el-Ḳaṣîm. The site of er-Russ is according to Ibn Aŷith north of the W. er-Rummah, and el-Éthelly is beyond the Wady to the north-west, [*v. sub Járada*]. 11; II. 22, 40, 361, 404, 409, 410, 422, 445, 453, 458; — is three oases [*er-Ruèyṭha*, *er-Rafya* and *Shinàny*], 459; 467, 468.
Russia [*v. Muskov*], II. 252, 371; —n consulate at Port Sa'id, 524.
er-Ruthán, a fendy of 'Ateyba, II. 427.
Ruwàlla, a great sub-tribe of Ânnezy in the north, 194, 229, 314, 331, 332, 343, 516; II. 22, 76, 116, 184–5, 246; the — were aforetime at Semîra, 301.

S. There are two letters in the Arabic alphabet for which we must write *s*, namely س, which sounds as simple *s*, and ص, which is pronounced nearly as *ç* in French; and here written *ṣ*.
Sa'adi, a fendy of Mosruḥ, Ḥarb, II. 513.
Saadîn, a fendy of Harb above Medina, 125, 495; II. 512.
Sa'ady (prob. سعدي), a long-legged migratory water-fowl, like a crane, seen at Teyma in September, 534.
Saafa, mare's name, II. 230.
Sa'at, an hour.
Sabeans on the Persian Gulf, II. 209.
Ṣâbera, Bed. fem. name, 467.
Sabigát, mare's name, II. 230.
Sabra, a site at Petra, 42.
Sábry Pasha, Governor of Medina; his letter in French to the Nasrâny at Kheybar, 200. [*v. Medina.*]
Sàbt, the sabbath, 151.
Ṣabûny, soap.
Sacrifice (*ṭhubîḥa*): — for the dead,

240-41, 293, 354, 442, 451, 452; — of hospitality [*v.* Hospitality]; — for the life and health of man, 442, 452; — for the health and safety of cattle, 443, 452, 499; — to the *jân*, 136, 452; — for the birth of a son, 442, 452; — to *melaika* or angels, 449; — to consecrate their booty of cattle taken in an expedition, 452; *kurbân*, 452; — with the burning of incense, 452; the communion with God in man's —, 452; the victim's head to be turned toward Mecca, 499; II. — for the health, 143; — with incense, 144; the victim's head is toward Mecca, 144; the year's mind slain, 252. [*v.* Blood-sprinkling.]

es-S'ada, a tribe of Ashràf, II. 522.

Ṣádaḳa, that which one giveth of his own, in the faith of God, to the relief of another, 446; II. 278.

Saddle: Beduin sheykhs of the Syrian borders ride with the wooden medieval — and stirrups of Damascus; but Arabian Beduins, beginning with those in the Syrian desert, ride upon a pad *ma'araḳa* (معرقة, *qd. v.*) (Dowlâny Ar. *mèrshaha* مرشحة), with a slender girth, without stirrups, and guide their mares with a halter only, II. 389.

Saddle-bags: Camel —, 60, 351; — made by the Bed. hareem, 471.

Ṣadûḳ: rájul —, 589; Aarab —, 366.

Saera, mare's name, II. 230.

Saffron [*v.* Dye]: an infusion of — will, it is said, stay all hæmorrhages, II. 137.

Ṣáfr, a month, II. 212.

Es-Sâfy, Ḥámed [*Beyt es-Sâfy, Ḥârat es-Seffafîr*, Bagdad]: a young 'Aneyza citizen trading at Bagdad, II. 356.

Sàg, *v. Sâḳ*, II. 414.

Ṣah [read *ṣa'a*, صاع], measure of capacity: it is at Medina and Kheybar nearly 5 pints, at el-Ally 3, at Hâyil 2½, at Teyma 2. 294; II. 113.

Ṣáḥaḥ (صَحَاح) / health, 400.

Sáḥar, a magician.

Ṣáḥara of Algeria, 437, 578.

es-Ṣaḥeyn (الصُّحَيْن), an open place in the Kheybar village, II. 82, 118, 216.

Ṣaḥîby, my friend, 466.

Sàhlat el-Khamasshîeh, a plain by Hâyil, 615, 616.

Sa'îd, a negro resident for Ibn Rashîd at Teyma, 289—291, 545.

Beny Sa'îd, once Aarab of the Hójdîra, 126.

Sâiehh, [*v. Sûwaḥ*], a world's wanderer, 272, 273.

Saiyeh, a fendy of Shammar, II. 41.

Sajjèydy, a kneeling carpet, 598.

Sâḳ, or *Sàg*, a solitary mountain in the plain of el-Kasîm, II. 310, 445.

es-Sakhf, a water station of Shammar Aarab, II. 244.

Sâla or *Sôla*, *qd. v.*

Salaam [*salâm*], peace: — *'aleyk*! Peace be with thee, the greeting of the Moslemîn; the Nasrâny is blamed for using it, 503, II. 369.

Salamîn, village, 5.

Salâmy, a Mahûby, 492, 493, 495.

Salâmy, a Teyma sheykh, 544.

es-Ṣalat wa es-salâm 'aleyk, yâ auwel khulk Illah wa khâtimat rusul Illah, II. 306.

Beny Sâlem, a division of Ḥarb, II. 235, 237, 282, 296, 299, 301, 304, 308, 511; — a great division of Harb, 512.

Sâlem, a Beduin 'Ageyly at Kheybar, II. 81, 91, 103, 105.

Sâlem, an Harby sheykh of *Aarab Oreymát* in Nejd, II. 308.

Sâlem, a nomad Sherîf of the tribe *Ṭhu Júdullah*, who would have slain the Nasrâny at *'Ayn ez-Zeyma*, II. 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 510, 513, 514, 522, 530.

Sâlema, a Mabûby woman, 425, 483, 490.

Salesman: a certain fanatical — of 'Aneyza, II. 397.

Salewwa (سعلاة), a jin, ogre, 54.

Saleyṭa (prob. سليطة), a light and cheap calico stuff, of the Persian Gulf trade, 295.

Ṣalîb, the cross of Christians.

Ṣâliḥ, a fabulous prophet of Arabia before Mohammed: he was a prince of the Thamudites, 81, 96.

Sâliḥ, or *el-Fejîr*, the sheykhs' kindred of the Fuḳara, 229.

Ṣâliḥ, a caravaner of 'Aneyza, II. 463.

Ṣâliḥ, younger son of Moṭlog sheykh el-Fejîr, 510-11.

Ṣâliḥ, a personage at Hâyil, 599.

Ṣâliḥ, an Heteymy rafîk, II. 59, 61, 63, 64, 65, 66, 229, 230, 233.

Ṣâliḥ el-Khenneyny, II. 341.

Ṣâliḥ, sheykh of Kheybar, II. 82, 83, 108, 116, 117, 120, 121, 127, 128, 129, 131, 133, 134, 135, 163, 164, 201, 214.

Ṣâliḥ el-Moslemány, the son of a Christian foreigner that became a Moslem, el-Ally, 157, 161, 506.

Ṣâliḥ el-Rashèyd, of 'Aneyza, II. 419, 420, 438, 441, 442, 443, 444, 445.

Ṣâliḥ, Zeyd es-Sbeykàn's old hind, 233, 523, 535, 537, 564.

Sâlim ibn ez-Zîr, 283.

es-Sàlmî, watering of many wells in dîrat Wélad Sleymàn, of Nejd Bîshr.

Salt: rock — for the nomad pot, 227; — from Teyma, 296; — crust in the desert, 296; II. — crust in the Kheybar Harra, 72, 92; *súb'kha* at Kheybar, 76; Suakim — carried in the Galla-land slave traffic, 166; — used to sprinkle corn land, 434; — -plains under the Harrat Kisshub, 470, 471, 473, 474.

es-Salt, village in the Peraea, 18.

Salutations [*v. Salâm, Gowwak, Marhába*]: grace and humanity of the Semitic —, 433. [The salutation of Beduin friends in West Nejd meeting again after an absence is commonly in suchwise; *Cheyf ent*, how dost thou? *Answer: Cheyf ent?* — *L'alak* (لعلك) *ṭâyib*, perhaps thou art well? — *'Asâk* (عساك) *ṭâyib*, and please God thou art well? — *Ṭâyib yâ Ṭâyib*, well, ay, thou good man! — *El-ḥamd lillah*, the Lord be praised therefore! — *Ullah yirḍâ* (يرضى) *'aleyk*, and the Lord be well pleased with thee.]

Samaritan Syria, II. 261.

Sammara (*sam'ra* سمرة), a kind of acacia tree, II. 91; which is very good fuel, *ib.*, 121, 185, 406; the pleasant leaves of the — are meat for the apes of the Tehâma of Jidda, 538.

[*Sammaṭ* or *summaṭ* (سامط), unsalted, *v. Âṭ.*

Sammḥ (سمح), plant, 312–13, 553.

Sámn, clarified butter [*v.* Butter], 35, 71; price of —, 168; — is the poor Nomad's market ware, 262; — brought to sell by Nomads, from Jauf, 310; worth of —, 346; price paid for — for the Moṭhîf at Hâyil, 611; II. making —, 67, 229, 294; the sweet lees of —, 67; Nomad housewives' gift of — to a stranger guest, 68; it is — which makes the oasis diet wholesome, 208–9; names of — skins, 209; they must be inwardly well-daubed with date syrup.

The best — has the odour of wine, 209; — the health of man in the khála, they think that — gives them force, *ib.*; Ibn Nahal's merchandise of —, 289; — as much in Arabia as a man's money, II. 429.

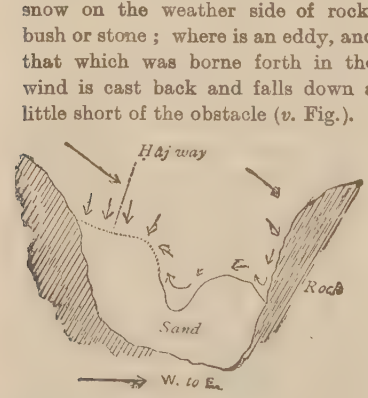
Sámn caravan of 'Aneyza to Mecca (yearly between mid-summer and autumn), II. 456–486; the day's march, the noon station and evening menzil, 458–9.

Samra [*v. Sumra*], II. 7.

Samuel, hand-staves mentioned in the book of —, 147.

yâ Sámy (يا سَمِّي)! O my namesake, II. 74.

Sand: —s of Arabia [*v.* Nefûd], 51, 56; the Nomads wash with — to prayer-ward, 250; the — surface is cool soon after sun-set but remains long warm at little depth, 259; — -drift hummocks about desert bushes, 209, 279; — soil is not seen rippled in inner Arabia, 280 [yet it may be strongly rippled on the Red Sea-bord, as in Sinai: the — also of the inland Nefûds is driven up in waves]. The — at the head of the *Mézham* shows perfectly the fosse-form of driven snow on the weather side of rock, bush or stone; where is an eddy, and that which was borne forth in the wind is cast back and falls down a little short of the obstacle (*v.* Fig.).



"Sand grouse," *v. Galta.*

Sandals (Ar. *na'l*), 224; in the desert life the best are cut from the saturated camel-leather of old date sacks, 227; but the best of all are made from the thick hide of the w'othŷḥi bull, 562, 592, 593; II. 11, 12, 53.

Sandstone [*v. sub* Petra and Medáin Sâlih], 57, 80; — of the 'Aueyrid, 396; II. of the Harrat Kheybar, 68, 72, 73; — of the Kheybar valleys, 92, 98, 223, 310; — of el-Kasîm, 329.

Ṣâny (صانِع), pl. *ṣunn'a*, a smith. The ṣunn'a or smiths' caste in Arabia are not accounted of ingenuous blood. They may marry with Heteym, but not with Beduins; who in their anger revile them as 'Solubba'! They are braziers, tinners, blacksmiths, farriers, and workers in wood and stone in the tribes and oases: thus they are villagers and nomads. The sunn'a may commonly be distinguished by their lineaments from the ingenuous Arabians. Artificers, they are men of understanding more than their ingenuous neighbours. Yet such is sometimes the rudeness of Arabian smiths' work, that it seems to have been wrought in the dark, 137–8; farriers, 278, 309; some settled and some nomads, 284, 286; in a Nasrâny they look for artifice, 531; II. — in Hâyil, 6 [in that town I have heard *Ustâd* said in this sense]; —ies snibbed as Solubba, 294; artificers in Hâyil, 401.

Wady es-Sâny, 78.

Sâra, a low sandstone coast, II. 310, 311.

Sarâbta, a fendy of Billî, 383.

Sarah, a woman's name, 467.

SARGON, king of Assyria: an expedition of — in Arabia, 188.

Sárḥah سَرْحَة (a bush): a menhel —, 449.

Ṣarṣar (صرصر), a destroying wind which fell upon the Thamudites, 96.
Satan [*v. Sheytân*], 90.
Sa'ud ibn 'Abd-el-'Azîz, Emir of *eṭh-Ther'eyyeh*, who with *Moh. 'Abd-el-Wâhâb* founded the Wahâby reformation, II. 425.
Sa'ud ibn Sa'ud (the elder), II. 536.
Sa'ud ibn Sa'ud, II. 36, 290, 342; — assails the 'Ateyba and is miserably defeated, 424–5; his decease, 426, 427, 443.
Ibn Sa'ud, el-Wahâby (*qd. v.*): this sheykhly house is said by the Fukara to be of (their sister tribesfolk) *el-Hosseny qd. v.*; but in Nejd they are said to be of *Beny Hanîfa*, ancient Ânnezy Aarab in the wady of that name since the days of Mohammed, 229, 597, 600; II. 175, 282, 297, 313, 350–1, 366, 387, 396 [*v. 'Abdullah* —], 414, 427, 428, 429, 430, 448.
Saul, 269, 316, 458.
Sausages: great (mutton) —, sold in the sûk of Boreyda, II. 323.
Sawra (*Sowra, Sôra, Stôra, Stoora*), Hâj road keilâ, four days above Medîna, two days from Kheybar; there is a clay house and four Arab servitors (probably *Bedowna*), 79, 87, 95, 100, 125, 368.
Saydl, a kind of police troopers with the Hâj, 11.
Sayer (سايِر), sally, 251.
Sbá, a fendy of Bishr, 331.
es-Sb'aa [*v. el-Moahîb*]; a considerable sub-tribe of Ânnezy: some say they are from the province *el-Ḥâsa* in East Nejd: their seats were afterward upon the W. er-Rummah between Kheybar and el-Kasîm. Now they are Aarab of the *Shimbel* dîra, in the wilderness of Syria. 398, 404, 530; II. 41, 49, 116, 231.
Sbeya, an Aarab tribe of Nejd (Keysites), founders of many oases in el-Kasîm, as 'Aneyza, Búkerîeh, el-Helâlieh, II. 341; — in el-'Arûth, 355; — in W. es-Sbeya, *ib.*, 414.
W. es-Sbeya, in the borders of Nejd and the Hejâz, II. 355, 532.
Derb Wâdy Sbeya, between el-Kasîm and Mecca, II. 467.
Sbeydy (زبادي), a small wild tuber plant in the desert, 214.
Sbeyîeh, a village in el-Kasîm, II. 290.
Sbût, a fendy of B. 'Atîeh, I. 418.
a Scandinavian valley, 'murrain of hares in', 429; — salutation [Tak for sidst], II. 229.
Schoolmaster: — at Mogug, 579; — at Hâyil, 44, 249, 253.
Schools in the Arabian oases: — are held in the mosques at el-Ally in Ramaṭhân. There are no — in Teyma; II. — in Hâyil, 44; — at Kheybar, 80.
Scorpions in the desert, 328; the sting is not dangerous, *ib.*, 438.
the Sea, is they know not what, II. 171.
the 'Seal', *i.e.* the koran, 535; '— of the Prophets', *i.e.* Mohammed, 298.
Seamen: Nasâra —, II. 168.
Searing irons, 278.
Sebbâ, Bed. fem. name, 467.
[*Sebba'an*, small vill. of 50 houses, in J. Shammar, on the way to el-Kasîm, *v.* Map.
es-Sebbâha, fendy of 'Ateyba, II. 427.
Sebîl, the way; commonly said of fountains by the way side, made for the relief of passengers. 'I am upon the — *Ullah*' is often the pious response of a poor person, if one ask him of his living; the tobacco pipe called — is an earthenware tube.
Secretary: Ibn Rashîd's —, *v. Nâṣr.*
Sects of *el-Islam*, *v. Sunni* and *Shî'a, Malakîeh, Râfuṭhy.*
Sedeyr, a province of E. Nejd, *v. Siddîr.*

[*Seffer* (سَفَر, the rising of the sun), light: used in el-Kasîm.
Seffua, mountain in the desert between Kasîm and Mecca, II. 469.
Séfn, shipping, II. 278.
el-Sefsáfa [over the source 29° C., in the basin 28° C.], spring at Kheybar from which the villagers draw water (which smacks of sulphur), II. 78, 79, 91, 94, 98, 119, 122, 123, 124, 141, 146, 197, 198.
Seḫamma, a fendy of Billî, 383, 384, 385, 389, 391, 398, 399, 408, 414, 464, 475, 589, 590.
Sehely, a fendy of Harb Mosrûh, II. 513.
Seherân, a dog's name, 427.
Seir, Mount [*v. J. Sherra* and Edom], 27, 31, 42; II. 323, 540.
Seleyma [or *Soleyma*], a desert village of Shammar in Ibn Rashîd's country, II. 277, 282, 285, 290, 295.
Beny Selèyta (or *Seylèyta*), nomad clients of the B. Sókhr, 16; the sheykh's hospitality, *ib.*
Selím, an 'Alowwy exile at Teyma, 530–1.
Selím, a Mahûby, 491–2.
Selím, son of Zeyd es-Sbeykán, 101, 217, 237, 326, 353, 354.
Selím, Sultàn: — a benefactor and builder on the Hâj way of the kellâts of Ma'an, Birket Mo'aḍḍam and Medáin, 78.
Sélla, village in the south country, II. 38.
Ibn Sellem, an ancient villager of Mosaic Kheybar, II. 185.
Sellímt (سلّمت) / I grant it you, 264.
es-Sellummîeh, in Middle Nejd, II. 397.
Sellût, an affinity of Kheybar villagers, II. 133.
Selma, a woman's name, 467.
J. Selma, 583; — is less than J. Ajja, II. 10, 297.
Sem, 'son of Noah', 531; II. 171.
Séma, heaven, 475.
Semîly or *Semîla* (سَمِيلة for ثَمِيلة), milk-bag or skin (commonly of sheep's leather), made like a girby, for milk. The semîla, being sour, sours fresh milk which is poured into it. Nomad housewives rock the — upon their knees till the butter come: and that may be found bye and bye in a lump at the skin's mouth. 221, 263, 325, 382; II. 304.
Semîra, a desert village in the dominion of I. Rashîd, 106; II. 19, 52, 277, 296, 299, 300; villagers of, *ib.*, 426.
Semitic nature, 56, 62; their fox-like subtlety without invention, 285; II. they can be banded only by the passion of religion and their greediness of the spoil, 360, 374; — arts, 398.
Senna (سَنَا) plant, 436, 464, 584.
Sentinel: a sepoy —, II. 255. [*v. Ke rakô.*]
Septuagint: "Unicorn" in the — translation, 327–8, and *v. Reem.*
Sepulchre [*v. Medáin Sâlih, el-Ally, el-Khrèyby*]; the Semitic East a land of —s, 169, 170; "— of Jonas", 173; les innombrables tombeaux, taillés dans le roc de ces régions sont postérieurs à Alexandre, 621.
Serahîn, a fendy of the Moahîb, 399, 432, 455, 460, 476–7, 481, 483, 495, 496, 499, 501, 516.
Serai, a palace.
Serâserra, fendy of Jehèyna, 125.
St. Sergius, 474.
Serifat (زَرِيبة), II. 221; a pen of boughs for small cattle.
Serpents, the Nomads' dread of, 251, 313, 314 [*v. Umm-jenèyb*]; remedy of 'reading' over serpent bites; remedy

of searing the wounded flesh, 314; the ligature, 315; friendly magnanimity to suck the envenomed wound, *ib.*; certain stones, as onyxes, accounted good to be laid to the bites of —, 315–16; many snakes and adders in the desert, 328, 448; II. 299.

es-Serrâḥa, fendy of Harb B. Sâlem, II. 512.

Servia, 474.

Settâm, a young Fejîry, a ward of Zeyd, 222. [Guardians among Beduins are said to oftentimes "devour" their wards' inheritance. "A guardian will deliver his own to the ward (not at any set time, but) so soon as the young man be grown sufficient to the charge": Zeyd es-Sbeykân.]

Settatâsher kelb, II. 285.

Sevilla (in Spain), II. 398.

Sewing and embroidering: women's industry of — at Hâyil, II. 6; — at 'Aneyza, 401.

Seydd, light hunter with hawk and hound, II. 98.

Ṣeyadîn (صَيَادِين), Beduin petty tradesmen [from the old صَيْدَنَانِيّ or صَيْدَلَانِيّ pl. صَيَادِنَة], II. 60, 294.

es-Ṣeyd, beasts of the chase, 311.

Seyd, a Tehâma mountain, 418.

Seydân, a Mahûby sheykh, 477, 483–4, 494–5, 515.

Seydân, a young sâny at Teyma, 531–2, 540.

Seydeîn, a clan of Howeytât near Gâza, 234.

es-Seyeh, vill. in Middle Nejd, II. 397 [perhaps the same as *Siah*, *qd. v.*].

Seyf, sword.

Seyfieh, a seyl-bed at Teyma, 296.

Sèyid, *v. Séyyid.*

Seyl, pl. *seúl*, torrent; used also commonly [as we say torrent] of the dry bed: — strands are called *sh'aeb* (شِعْب) *qd. v.*; —s below Ma'an, 48; none seen in vast desert landbreadths, 79, 219, 575; II. sometimes, being suddenly flushed by rain in their upper strands, a head of water flows down with dangerous fulness and force; and men and cattle overtaken are in danger to perish therein, 229.

es-Seyl, the ancient *Ḳurn el-Menâzil*, a journey N. of Mecca, II. 399, 457, 478, 479, 480, 482, 493, 494, 495, 502, 505, 509, 513, 519, 521, 525, 527, 529; — a notable station, *ib.*, 530, 531.

Bab es-Seyl, a gate of Tâyif, II. 505, 526.

Seyl el-Arem: fable of the —, 388.

Seyl, of *Hâyil*, II. 7.

Wady es-Seyl, the valley descending from *es-Seyl* to *'Ayn ez-Zeyma*, II. 482.

Seyyid, religious nobleman of the blood of Moh, 165; II. 259.

Seyyid Maḥmûd, a chief Meshedy trader at Hâyil, 604, 606.

Sfá, a mountain, II. 272, 275, 277.

'Sfân, a desert station N. of Teyma, 297.

es-Sferry (السَّفَرِيّ), fall of the year, 220, 441.

Sfeyna, Meteyr vill. on the Derb es-Sherḳy, II. 366, 531.

S'goor, a fendy of Bishr, 331.

'Sgoora, a kindred of the Fukara tribe, 229.

Shaab en-Naam, an ancient name of el-Ally, 147.

Shaaba, desert district, in J. Shammar, II. 237.

Sha'abân, a month, 492.

Sh'aara [in Nejd], a watering place of many wells in the desert, few in N. of *Ḳurn el-Menâzil*, II. 475–7, 483, 496, 519, 530.

Shaara, desert vill. S. of el-Wéshm, II. 461.

Sh'aara, ass-mare's name, II. 213.

Shâba, mountain near the vill. Ṭherrîeh in the desert S. of el-Kasîm, II. 461.

Sh'aeb (شعب), pl. *shâebân*, seyl strand.

Shaeḥ (شيح), a kind of southern-wood, 379.

Shâer (*shâ'ir*), a poet, 263.

Shâfy, a villager of Teyma, 533, 551.

J. Shâfy, 45.

Shâgg en-nâba (شاقّ النابة), eight-year-old camel, 355.

Shahûd, martyrs, *qd. v.*

Shájr, tree.

Ibn Shalân, great sheykh of the Ruwàlla, II. 14.

Shalân, a fendy of Jellás, Ânnezy Aarab, 332.

Shalân, a dog's name, 427.

es-Sham, the Land-of-the-left-hand, the north-west country, or Syria: (the wilderness of) — is 'a land of milk' say the Beduw in Arabia. 17, 272, 605, *et passim*.

es-Sham, metropolis of *es-Sham* or Syria, Damascus, *qd. v.*

Shamîr, a tribe of southern Aarab, II. 354.

Shammah, *v. Shemmîa*.

Shammar [vulg. *Shummar*, *v.* the rime, 542], a great (mingled) Beduin tribe: a part of them are in the N. [el-'Irâḳ] and part in West Nejd, where their oases are Hâyil, Teyma, etc., 195; speech of —, 286; 343, 345, 360, 374, 524, 529; *es-* —*'ayûnuhum ḥûmr*, 542; hospitality of —, 542; 571, 574, 575, 576; no natural amity betwixt Ânnezy and —, 571; 580, 581, 582, 583; northern —, 580, 609; certain half-resident poor — tribesmen at Hâyil, 619; II. 20, 21, 22; a kindred of — in el-'Aruṭh, 42; 62; — flocks, *ib.*; 125, 239, 240; their tents are lofty, 241; 242, 243, 244, 246, 262, 268, 269, 275, 290, 294, 296; booths of —, 297; the — dîra praised for its many waters, 297; 308, 427, 460.

Jebel Shammar, or *Dîrat ibn Rashîd*, in which are the Ajja and Selma low mountain ranges, 212, 286, 291, 295, 417, 440, 542, 544, 546, 558, 582, 583, 600, 618; villages in — made desolate by the plague, 583; II. Nomad-spirited people of —, 7; State of —, 13; revenues, population, military power, 20, 21, 22; 25, 27, 31, 37, 42, 175, 202, 300, 301, 311, 312, 429, 445, 459, 540.

Shammar Prince [*v. Ibn Rashîd*], 196, 290.

Shammar-Toga, a fendy of Shammar, in el-'Irâk, II. 41.

Shâmy, pl. *Shwâm*, citizen of es-Sham, a Damascene, II. 282.

Sharân, Aarab of the W. Bîsha country, II. 532.

Shaṭâra, a mastery, 524.

Shâtha, B. Sâlem, Harb, vill., II. 512.

esh-Shazlîeh (الشاذليّة), a heterodox sect of el-Islâm [in Damascus], II. 373.

Sh'brâmy, cattle-pits in the desert betw. Kasîm and Mecca, II. 468.

es-She'ab, a site in the great desert S. of el-Kasîm, II. 462.

J. She'aba, in the great desert S. of el-Kasîm, II. 464.

es-She'abîn, a fendy of 'Ateyba, II. 427.

es She'adda, a fendy of 'Ateyba, II. 427.

J She'ar, between Kasîm and Mecca, II. 464.

Shebbaan, II. 76.

Shebîb ibn Tubbai [*v. Ibn et-Tubbai*], 'an ancient ruler of the lands beyond Jordan', 13; *Kasr es-* —, 13; 23.

Shebrûm, desert site near the head of Wady Jerrîr, II. 468.

Sheep of the Arabian wilderness [*v. Kharûf, Ṭully, Rókhal*], 39, 346, 390, 426–30; 'sand-struck' —, 429; Arabian —'s wool, 429–30; — -shearing, *ib.*; — many slaughtered for supper by a ghrazzu, 489; the —'s great lap-tail, 502; price of — at Hâyil, 609; II. — -pen made of lopped boughs, used by the Aarab, 221; — flocks not mixed with goats, 234; — of Europe and of the Arabic East compared, 252; the — of Harb in Nejd are mostly black fleeces; — flocks of the *Oreymát*, 308; pilgrims who have not taken the *ihràm* are to sacrifice a — in Mecca, 482; small mountain- — of the Mecca country, 484.

Shéfa, the lower mountainous land seaward under the Ḥarrat el-'Aueyrid, 405, 416, 417, 419.

Shehîeh, hamlet in el-Kasîm, II. 414.

[*Shelásh*, son of *Foḍil* sheykh of the Seḥamma, Bílî.

Shelfa (شَلْفَة), or *romḥ*, horseman's lance, 221, 334, 457.

W. Shellál, in the 'Aueyrid, 447, 486, 489, 492–3, 495–6, 498, 505.

Shellalî, a kinship of Kheybar villagers, II. 133.

es-Shem, v. es-Sham.

[*Shemân*, instantly, word heard among the nomads of the Belka and the Medina dîra; from the Turk. شمدن.

Shemlán, a fendy of Bishr, 331.

[*esh-Shemmâsiyya*: village a few miles E. from Boreyda;—Ibn 'Ayiṭh.

Shemmîa: vill. by Ma'an, 32, 33, 34, 35; (Shammah, 32;) wells at —, 35.

es-Shenàberra, a tribe of Ashràf, II. 522.

Shenna (شَنَّة), a skin of dates at el-Ally, 153; *v. Mujellad.*

Shepherd [and *v.* Ass]: Zeyd's —, 250; —s lop down acacia boughs for their stock, 379; Mahûby —s, 426, 427–8.

Shepherd lasses in the desert, 306, 322.

Sher'aan, a mountain in the midst of the Fejîr dîra, 443.

es-Sherâfa, an outlying palm-ground near Hâyil, II. 248.

Sherarát, a nomad tribe between Ma'an and Jauf; their dîra comes down nearly to Tebûk; they are of Heteym kindred (282), and by the Arabians are not accounted Beduw; theirs are the best thelûls of Arabia, 54, 57, 58, 59; the — are the *B. Múklib*, 59, 72; the *Sweyfly* a kindred of —, 76; 121, 125; — reckoned to the B. Helál, *ib.*; 282, 285, 297, 343, 347, 350, 428, 433, 434, 505, 552, 561, 562; II. 20, 21, 22, 32, 34, 70; thelûls of the —, 219 and 239; 265, 266, 294.

es-Sherg, East oasis, at Teyma, 533.

Sherîf, religious nobleman of the blood of Mohammed, 198. [*v. Ashràf.*]

the *Sherîf Emir* of *Mecca*: his style is, His Excellency ... Pasha, the Sherîf, Governor of the glorious Mekka: II. 171, 175, 367, 429, 479; *'Abdullah*, the former —, *v. sub 'Abdullah. Ḥaseyn* [the Sherîf Ḥaseyn was stabbed in the bowels at half-past six o'clock in the morning of the 14th March, 1880, as he entered Jidda, by one disguised as a Persian derwish. The wounded Prince was borne into his Agent's house; and in the next hours, feeling himself little the worse, he made light of the hurt; and sent comfortable tidings of his state to the great ones and to his kindred in Stambûl. But an intestinal hemorrhage clotted in the bowel; and Ḥaseyn, who lived through that night, was dying toward morning; and he deceased peaceably, at ten o'clock, in the arms of his physician.—The assassin, who had been snatched by

the police-soldiery from the fury of the people, was cast into prison: but nothing is known of his examination.—Yet it was whispered, among the Ottoman officers, That the Sherîf had been murdered *because he favoured the Engleys !*], 478, 480, 487, 488, 490, 493, 497, 499, 501; audience of the —, 508–10; 511, 512, 513; an injunction of the —, *ib.*; 515, 518; second audience of the —, 520–2; 523; the estates of the —, *ib.* and 524; the people of the country come to eṭ-Ṭâyif to welcome-in the new —, 523; expedition of the late — against certain his unruly subjects, 523; the — would have given a safe-conduct to the Nasrâny, to travel further in his estates, *ib.*, 525, 526, 527, 528, 529; his possessions in the Mecca country, 530, 531, 537; 532, 533, 534, 535, 539.

a *Sherîf*, gentleman-beggar of Medina, II. 251, 253, 256, 259, 326.

the *Sherîf* of *Suâka*, II. 181.

es-Sherḳiyîn, Orientals; the people of Middle Nejd are so called at Mecca and Jidda, II. 350.

Sherm, a bay, in Sinai, 51.

Sherôra [*Sharûrâ* in *Yakut*], high landmark mountain near Tebûk: the akkams call it *Mumbir er-Rasûl*, 72.

J. Sherra (الشَّرَاة), Mount Seir, or the mountain of Edom [comp. Sp. Sierra, and It. Serra, a precipice of the Val del Bove, Etna], 28; limestone of —, *ib.*; height of —, 29; flint instruments from —, 29, 35–37, 43, 45, 47, 51, 235; II. 22. [*v. Arḍ Sawwân.*]

Sherrâbs, (tobacco) bibbers, 480.

Sherrân, an affinity of Kheybar villagers, II. 133.

Sherrâra شَرَارَة (spark), a butterfly, 448.

Shérry (شَرِي), colocynth gourd [*v. Ḥámṭhal, Ḥádduj*], II. 526.

Sheukh, pl. of *sheykh*, *qd. v.* They are nobles of the blood of their *Jid* or patriarch, 251; they govern with a homely moderation, 317.

Sheyabîn Aarab, of 'Ateyba, II. 475.

J. es-Sh'eyb [This, Bessam says, is *Gadyta* of the old itineraries], in the desert way between Kasîm and Mecca, II. 468.

Sheybân, a mountain, 77, 418.

Sheykh, pl. *sheukh*, an elder [the dignity of a — in free Arabia is commonly more than his authority]: a great — should bear himself as a nobleman, 217; and with mild impartiality, 251, 259; the dignity is theirs by inheritance, 251; he is *agîd*; his share in the booty, 251.

Sheykh el-mushèyik, sheykh of the sheykhly council or mejlis, chief of the sheykhs. With these words Amm Mohammed, in his laughing humour, commonly saluted any lad that met with us in the way (at Kheybar).

Sheykha, fem. of *sheykh*, said among Bed. of a sheykhly woman, 231, 320, 445, 471.

Sheyṭân, Satan: — an exclamation in crosses and evil hap, and used to check the perversity of froward persons, 39, 217; 332, 446; a people that worship —, 529.

es-Sh'ḥebba, a fendy of 'Ateyba, II. 427.

Shî'as (شِيعَة): Persian (schismatic) Mohammedans, 68; II. tale of a young Medina tradesman among the Meshed —, 203.

es-Shibbebîeh, granges in the Nefûd, a few hours S. of 'Aneyza, II. 458, 519.

es-Shibberîeh, water pits in the Nejd Harb dîra, II. 297.

Shibrîyyah شِبْرِيَّة [also *Khánjar* and

Kiddamîyyah], Bed. crooked girdle-knife, 458.

Shidàd (شداد), camel riding saddle, 291, 332; II. 6, 481.

es-Shiffa, a part of the desert land so called, between Kasîm and Mecca, II. 468.

es-Shî-îl (*shîl*, *qd. v.*) II. 458.

Shîl! (شِيل) lift the loads, load, carry.

Shimbel (شُنْبُل a corn measure), name of an Ânnezy dîra in Syria, 398, 568.

Shimmer, patriarch of the Shammar, II. 41.

Shinàny, one of the oases of er-Russ, II. 459.

Ship: a — made to sail under water, 404; II. 'what is a — ?' (told to the black villagers of Kheybar), 86; loss of a Turkish war- —, which was commanded by an Englishman, 87.

Shirt: Beduin —, *v.* Tunic, *Thôb*.

Shirt-cloth, brought by Medân, Gâza, Teyma, J. Shammar and Kasîm tradesmen upon camels to the nomad menzils in the wilderness, 71, 154, 198, 206, 207, 233.

es-Shitá (Bed. *es-Shtá*), winter time, 220.

Shittr (شُتْر), a Persian word, for dromedary, which is often heard at Hâyil, II. 9.

Sh'kâky, a town in the Syrian desert near Jauf, II. 19, 22, 246.

Shôbek, (Mons Regalis, of the Crusaders, 38), village of Mount Seir, 13, 31; corn very cheap at —, 33, 35; camp of Shobekers, 38; the sheykh, *ib.*; 39, 44, 311.

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Shops in Hâyil, 585, 609; II. — in 'Aneyza shut in the absence of a great foray of the townsmen, 443.

es-Shór (الشُورَي), the counsels (of the Nomads), 248.

Shòrafat en-Nejid, a mountain in the Tehâma, 417.

es-Shotb, II. 72, 73.

J. Shotb, in el-Wéshm, II. 521.

es-Shotibba, village in W. Dauâsir, II. 397.

Shottifa, mare's name, II. 231.

Shovel-plough, to remove and heap up earth, II. 532, 539.

Shower: a — caused the defeat of a sortie of the besieged 'Aneyza citizens, II. 431.

es-Showŷg, vill. in W. Dauâsir, II. 397.

'Shu bitekûn ent? (شُو (أَيّ شَيْء هُو) بتكون انت, II. 203.

Shubàramy, the people of Semîra, so named after their sheykh *Rashîd es-Shûberamy*, II. 300.

Shubb ej-jemâl (شَبّ الجمال), a kind of rock-alum used as a camel medicine, 296.

Shubb el 'bîl, like the above, II. 537.

es-Shûberamy, family name of the sheykh of Semîra, II. 300.

Shubûb, young men.

es-Shûel, mare's name, II. 230.

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Shûf f'il ghraîb (شوف في الغَيْب), 342.

Shuggera [*Shukkra*], chief town of *el-Wéshm*, the townsfolk are *Beny Zeyd* and *es-Suedda*, descended, they say, from Ḳaḥṭân, II. 348, 350, 391, 396, 423, 461.

es-Shuggera, mare's name, II. 230.

Shuggery: a certain — field labourer in Rasheyd's orchard, a good teller of tales, II. 423, 424, 426, 435, 436, 440, 448.

Shujjer [perhaps *Shukir*], ancient village in el-Wéshm, II. 423.

Shuk el-'Ajûz, a desert site on the Hâj road, above Medáin S., so named by the Syrian caravaners (*el-Agorra* of the Beduw), 81, 213, 377.
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es-Shuḳḳra (الشقراء), a date kind, II. 436.
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Shurma (شرماء), cleft-lips, II. 238.
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Shwâm, pl. of *Shâmy*, Syrians or Damascenes.
Shwoysh, a Mahûby, 403, 452, 464, 515, 560.
Siah, village in el-Aflâj, perhaps the same as *Seyeḥ* and *Sihh*, *qd. v.*, II. 397.
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Siâla (سيالة), a kind of acacia trees, II. 91.
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The Sick [*v.* Malady]. The — in the Hâj, 65–6; — at Teyma, 527; II. — of the Persian Hâj left at Hâyil, 55.
es-Sîdd, a dam in *Wady Lîthm*, 45.
Siddeṣ (سديس), seven-year old camel, 355.
Siddîr [*Sidîr* or *Sedeyr* or *Sudeyr*], Province or Wady in E. Nejd. In Wady Siddîr [named of the *sidr* tree] which has a northerly course and ends at *Asheyrah* are these towns and villages: *Zilfy*, *el-Aggál*, *eth-Themèyil*, *el-Ghrât*, *el-Khîs*, *er-Ruèyṭha*, *el-Mejm'aa* (metrop., "three hundred" houses), *Herrmah*, "two hundred" houses (Ânnezy), *el-Jûwy*, *Jelâjil*, "an hundred and fifty" houses, *el-Dakhella*, "sixty" houses, *et-Tuèym*, "forty" houses (deep wells and antique fortress), *el-'Aud* (hamlet), *er-Raṭha es-Sedeyr* ("two to three hundred" houses and formerly metrop.), *el-Attar*, "an hundred" houses (Sbey'a), *el-Auwdy* (considerable ancient village), *Ash'aera*, "an hundred" houses, *Temeyr*, *el-Ḥauta es-Sedeyr*.
Siddûs, 205; II. 320, 329 [*v. Kerdûs*], 396, 529.
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Sidr, a basalt berg in W. Fâṭima, II. 536.
Siena in Italy: adit-like well-galleries at —, 35 [such in Syria are called *serdab*, —Pers. *sard*, cold, and *âb*, water].
Sieyda, a fendy of Jehèyna, 125.
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Sinjâra, a fendy of Shammar, II. 41.

Sîr Amîn, *v. Emir el-Hâj*.

W. Sirhân, in the Sherarât dîra, II. 22, 32.

Wady es-Sirr (in el-Wéshm) : hamlets in — are *el-Feytha*, *er-Rîshîy*, *et-Torrofîy*, *'Ayn es-Sweyna*. In — are *el-Owsheyeyn* two *gârats* "with vestiges of the B. Helál", 423.

Sirrûk (سِرُّوق, سَرّاق), a thievish night-bird so called, II. 264.

Sirûr, a Galla 'Ageyly at Kheybar, II. 81, 82, 83, 84, 91, 94, 116, 117, 132, 134, 173, 208, 266.

Skeirat, a ruined village site, in W. Sódr (near el-Ally), 283.

Skull : a — found, without the field of (the Beduins') battle, at Kheybar, II. 99.

Slaves and Slavery : African — brought up every year in the Hâj, 209 ; 290 ; Galla —, 247, 552 ; Timbuctû — traffic, 513 ; Heteymy woman wedded with a negro —, 553 ; value of negro —, 553 ; the most — are from the Upper Nile countries, 553 ; a poor — woman that had been robbed from Dongola, 553–4 ; tolerable condition of — in Arabia, 554–5 ; they receive their freedom early, and some substance, from good house-fathers, 554 ; II. the head of the Mohammedan — trade is Mecca-Jidda, 53 ; — in Hâyil, 56 ; a householder may wound his bond-servant, 130 ; — of the same household are accounted brethren, 170 ; — in Jidda, 348 ; Zanzibar — traffic, 362 ; Jidda and Mecca — traffic, 491.

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Sleymân, Solomon, *qd. v.*

Sleymân, of el-'Ally, a tobacco seller among the Fukara, 311, 312.

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Sleymân (Solomon), a Syrian vaccinator called Abu Fâris, 253, 254.

Sleymân, a worthy younger son of Bessâm, II. 456.

Sleymân, brother of Ḥamûd el-'Abeyd, II. 29, 30.

Sleymân, a personage in Hâyil [Ḥamûd's uncle of the mother's side], 596, 604 ; II. 11, 12, 13, 29, 242.

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Sling (*merddha* مِرْدَاحَة); 432; II. — a weapon of the ancient Arabians, 176.

Small-pox (*jídery*): — in the Hâj, 205 ; — and cholera the destruction of Nomad Arabia, *ib.*, 577 ; a Beduin cure of sweating, 218 ; calamity of a great sheykh of Aarab who was forsaken by all men, *ib.*; II. — in 'Aneyza, 348 ; — treatment there, *ib.*, 376, 382, 441 ; the Beduin treatment is such in the western dîras according to *Mohammed ed-Deybis* :— 'If a tribesman be found to have the jídery the rest will make haste to remove from him : and his household, having made a bower with bushes, for their sick (it is commonly under the lee of a mountain), they will leave with him such things as they can provide (it may be two milch goats and dates and corn) for his sustenance : moreover they procure someone to watch him and help him,—that is always a person who has had the malady, or has been inoculated ; and who if the sick (*mejdûr* مَجْدُور) die may bury him. In their opinion, the disease comes to them from Mecca (*i.e.* in the Hâj). About half of the *mejdûrs* die. If the sick recover, he and his companion, when forty days are out, will wash their flesh and their clothing, and the goats and the stuff that was with them, and shave their heads ; and they may now return to the Aarab.' According to others the clothes of the small-pox-man are buried ; and any infected tent : after a year it may be taken up. The Liwân at el-Héjr is ofttimes a shelter for *mejdûrs*.

Smell : the Beduins very imaginative of all odours, 210, 438.

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Smoke rising in a menzil the sign of a coffee fire, 250.

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Snakes, *v.* Serpents.

Snake-stones, or certain stones, as onyxes, good to cure the bites of serpents, 315–16.

Snow in Arabia, 7, 203, 297 ; II. 45.

Soap (*ṣabûn*) : it is Syrian —, made of the oil olive, which may be found in Arabia, II. 401.

Sobh, a tribe of B. Sâlem, Harb, II. 512.

W. Sódr, a valley of W. el-Humth below el-Ally, 283, 419.

Beny Sókhr, Beduin pl. *es-Sokhûr* : a considerable tribe of Beduins in Moab and Ammon, 13 ; they had many horses, 15 ; — routed by a military expedition, *ib.*; Hâj carriers, *ib.*, 212 ; — accounted treacherous, 16 ; their sheykh, *ib.* ; they were of old Southern Aarab, of the dîrat el-Héjr, 126 ; — fabled to be sprung of the rock (*ṣókhr*) ; — driven from the Héjr dîra by the Moahîb and Fejîr, 126, 398 ; 140, 147, 148, 212 ; — once masters of el-Ally, 147, 148 ; — of Teyma, 287 ; a ghrazzu of — robs many camels of the Fukara, 343 ; response of their elders to the messenger bearing the complaint of the Fukara, 350 ; Tebûk of old subject to —, 529 ; II. 24, 51, 241 ; " — are of B. Temîm ", 355.

Ṣókr (صقر, the Latin *sacer*), falcon.

Sôla, or *Sàla :* orchards of the Sherîf at —, near 'Ayn ez-Zeyma, II. 530.

Solder, 283.

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"Solomon father of David", 154, 238, 483, 605 ; II. 43, 386, 422.

Solubba, sing. *Solubby* (in Syria they are called *es-Slèyb*) : beauty of their children, 280 ; their hunting and gipsy labour, 280–1, 282 ; cattle surgeons, 280 ; *the precept of their patriarch*, 281 ; they have no milch cattle, 281 ; they are despised by the Bed., *ib.* ; they only of all men are free of the Arabian deserts, *ib.* ; they have no citizenship, *ib.* ; they ride and remove on ass-back, *ib.* ; their asses, *ib.*, 284 ; in landcraft they outgo the Bed., 281 ; their inherited landlore, 282 ; they wander from Syria to South Arabia, 282 ; — called *el-Khlûa* and *Kilâb el-khála*, *ib.* ; *el-Ghrûnemy*, *ib.* ; their lineage unknown, 282–3 ; *Maibî*, 283 ; *Aarab Jessàs*, *ib.*, and *Klèyb*, *ib.* ; *Aarab K'fâ*, *ib.* ; *Beny Murra*, fellowship of *Sàlim ibn ez-Zôr* from the hill *Jemla*, *Motullij*, *Derrûby ;* are the Solubba a remnant of some ancient Aarab ? *ib.* ; *Ṣulb el-Aarab*, *ib.* ; the — are 'rich', 283 ; they bury their money, *ib.* ; certain — are said to be cattle-masters in Mesopotamia, 284 ; a — at Hâyil, *ib.*; the — hold to circuits, *ib.* ; their abject looks, *ib.* ; their women go a-begging in the Aarab menzils, *ib.* ; Syrian *Slèybies* clad in gazelle skins, *ib.* ; the — booth, 284 ; 310 ; 315 ; 350 ; — hunters, 362 ; 500 ; a — singing, 556 ; II. Nomads not Beduins reviled as —, 174, 175 ; — come tinkering to Kheybar, 199 ; tale of a — who slays his faithless jâra, 209–10 ; — household, with the Heteym near Kheybar, from *Wady Suffera*, 221 ; a kindred of Heteym snibbed as —, 231 ; 233 ; — come tinkering to an Heteym menzil, 277 ; — gelding an ass, *ib.* ; — eat carrion, 277 ; 290, 293 ; the name of — a reproach, 294 ; — riding on their asses in the desert, 299, 302 ; — said to be founders of the villages *es-Shaara*, *Doàdamy* and *Goayîeh*, 461 ; — hunters' fire by a well in the khála, 466 ; — hunters' custom to drink before dawn, *ib.*; 468. [A weakly Beduin child is sometimes named *Solubby*—as we have seen such called by the names of wild beasts—"that if it pleased Ullah he might not die" : I have known an Heteymy sheykh, *Ibn Khlûy*, whose father was thus named.]

Solubbîa, Solubby woman, 504, 537.

Solubby, one of the nomad kindred of hunters and tinkers, *es-Slèyb* or *Solubba*.

"Son of the way", *Ibn es-sefr*, 77.

Songs of the Aarab [*v. Ḳaṣṣîda*] to the one-stringed viol, 41, 98 ; strangers may hardly understand them, 128 ; the *hadû* or herding-song, 263 ; — of the Bed. at labour, 459 ; — of the wilderness, 467 ; — of war, 518 ; II. 234 ; braying-wise of —, likened by the ancient poet 'Antar to the hum of flies, 280 ; saddle —, *ib.*, and 306.

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Sores : — springing of themselves and such probably as the "Aleppo boil", II. 479.

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Stars: Bed. knowledge of the — by their names, 278; aeroliths, 366, 431; in August, at el-Héjr, the lesser — were commonly dimmed in the first night hours; Moh. Nejûmy could see the — at noonday, II. 145, 370, 371, 372.
Stealing of food not very shameful amongst the Bed., 338.
Steel, for striking fire with the flint, 280, 531.
Stick: camel — [*v. Bakorra, Mish'aab* مِشعَب, *Mehjân*], 352.
Stirrups, Arabians ride without —, 30; II. 389.
Stone (the disease), 565.
Stone-buck, *v. Bédan.*
Stone-casting: none better to cast stones than the Arabs, II. 238, 402.
Stone-hewing at 'Aneyza, II. 355, 387, 401.
Stoora, a station on the Hâj road, four marches above Medina [*v. Sawra*], below el-Héjr, II. 180.
Storks (or cranes), 535; II. 264.
Strabo, II. 176.
Stranger: —s (exiles) in the nomad menzils, 222; they prefer the opinion of a —, 471; '*the — to the wolf*', 270, 471; II. a Christian—who came to Hâyil and showed feats of horse-riding: he became a Mosleman, and Ibn Rashîd, they say, took his sister to wife, 25; a certain one-eyed — at Hâyil, 252, 253, 256, 257; some —s passengers in Nejd, who were reputed 'Nasâra', 278; a mechanical — brought down by 'Aly el-Rasheyd to 'Aneyza, to set up pumping gear, 420.
Στρατηγός (military leader), a word found in the epitaphs at Medáin Sâlih, 185.
Stygian water: pool of —, 389.
es-Suâda, ass-mare's name, II. 231.
Ṣûah, pl. of *ṣah* (read *ṣu'a* pl. of *ṣa'a*, صاع pl. صوع), a standard measure.
Ṣuáka, hamlet of Harb, Yanb'a-the-Palms, II. 181; Sherîf of —, *ib.*
Suâki, a kindred of Howeytât dwelling in the Nefûd of el-Arîsh, 234.

Suâkim, head of the Galla-land slave traffic and salt staple, II. 166, 167.

Suâlif سَوَالِف, tales (properly of the past), 445.

Sualma, a fendy of *Jellâs*, 332.

Suâny, sing. *sâniyeh* (سانية pl. سَوَانِي) : draw-wheel frames of the wells of irrigation in Nejd oases, 292, 592 ; II. 7.

Subbâk (سَبَّعَكَ اللهُ)! —answer *yussbâk ent* (يُسَبَّعَكَ انت), 269, 537; II. 293.

Súbbakha (سَبَّخَة), salt crust upon the soil, (Kheybar vulg. *summakha*), II. 76, 91, 92, 99, 112, 126, 392, 470, 471, 473, 474.

Subbîa, a sounding sand-hill, 307.

Subîa (سَبِيَّة), a fermented drink, made from rice, II. 169.

Sudân, black men, 433, 513.

es-Suedda (of *Ḳahṭân*) : the people of Shuggera are partly —, II. 423.

es-Suergîeh, Harb village, II. 512.

Sueygy [*v. Suaḳa*], Harb hamlet at Yanb'a-the-Palms.

Suez, 392 ; II. — Canal, 370, 421, 422, 438, 524.

Ṣuffa (*ṣáfa*), the ground rock, 242.

Ṣuffa (صُفَّة), an upper house-chamber at Kheybar, II. 77. [In the summer months of most heat the villagers use to sit in their lower chamber or ground-floor.]

es-Suffuk, desert site near Kheybar, II. 122.

Sufra, the leathern tray or mat which the Arabs set under their dish of victual, 148.

Sugar : the sweet [dates, honey, sugar] is much accounted-of by the Arabians (living in hunger and nakedness) as very good for the health ; Arab — traders to the Mauritius, II. 362.

Súǰwa or *Shúǰwa*, a kellâ below el-Héjr, 87, 88, 125, 162, 422 ; II. 183.

Suḳ (سوق)! drive on ! drive up cattle whence to pay, 318.

Súk, street or bazaar (lit. drift-way).

Súk er-Ruwâlla, a site near Kheybar, II. 184.

Súk es-Sheukh, II. 426.

es-Ṣulât, the Prayer, II. 111 ; — *el-akhîr*, 354.

es-Suleyl, *v. es-Soleyil*, village, II. 38.

Ṣull yá, ta'al ṣull ! II. 307.

Ṣully 'ala hâ 'l ghráda صلِّ عَلَي ها الغادة (this tender girl) ! II. 382.

Ṣully 'aly en-Néby, give glory to the Prophet.

Ṣully Ullah 'aley-hu, 297.

Sulphur, for gunpowder, purchased from Medina, 364 ; II. demons cannot abide the smell of —, 191 ; cattle pits tasting of —, 475. [The thermal springs of (Palmyra,) el-Ally, Thirba and Kheybar taste of —.]

Wady es-Sulsilla, the lower main valley at Kheybar, II. 183.

Súlṭân : the Ottoman Sultan called *Súltàn el-Islâm* ; his authority as Calif—howbeit conquered by the sword—is acknowledged by all orthodox Moslems, II. 361 ; 504 ; rescript of thanks from the — to the Sherîf, 525.

Derb es-Sultâny, between el-Kasîm and Mecca, II. 467, 468, 469, 471, 531.

Sum ! v. Summ.

Summ : the word explained, 610 ; II. 246, 250. [Correction to p. 610,

سَمِّ (قُلْ بسم الله), say *bismillah !*]

Súmmakha (salt-crust), *v. Súbbakha.*

[*Summat* (سامِط), unsalted (Western Arabia). *v. Ât.*

Summer not yet ended in Arabia, on the 24th Nov. 1876, 51.

the Summer: — day in the khála, 323; withering drought in April (harvest month in the oases), 342; — upon the 'Aueyrid, 406; — at Wejh, 475; — at el-Ally, 478, 507; — in Thirba, 443, 489; — in the Héjr plain, 501, 505, 509, 510, 514, 517–18; last — heat at Teyma, 535, 537; II. — heat at Kheybar, 126; — in el-Kasîm, 313.

Sumrâ, dual form of Samrâ, *qd. v.*; — *Hâyil*, 582, 615, 617, 618; II. 1, 61, 247.

Súmṭ (سمط), stony places in the (Nejd Harb) desert, II. 297.

Sun: Arabians impatient of the burning — -light, 310, 348; midday — nearly vertical in May, 359; summer heat, 441, 443. Arctic summer Sun at midnight, 277.

Sun-rising in Arabia, 72, 323; II. 269, 306.

Sun-setting in Arabia, 71, 302; coming-home of the cattle and herdsmen at —, 20; the nomads return to their households to sup at the —, 251, 369; after — the inflamed air and sand are quickly cool, 258, 443.

Sunday esteemed an unlucky day in which to begin any work (at Kheybar), II. 198.

Sunna, the Mohammedan Talmud, 60.

Ṣúnn'aa, pl. of *Ṣâny*, a smith, *qd. v.*, 281; they are aliens in Arabia, 282, 553.

Sunnî, an observer of the *Sunna* or Catholic traditions of Mohammed, 68; II. 203.

Supper: the — hour of the Nomads, 260; 'Sup with the Jew' (prov.), 530; II. — the chief meal in Arabia, 435; an Harb sheykh disputes with a pasha, 'Whether the town food or the simple diet of the Aarab be better for the health'? 515.

Sûr: the — of Mosaic Teyma, 287.

Surbût (probably from the Syrian *sharbît* שרבים (سُرْبُوط), Bed. coffee pestle, 246.

Surgery [*v.* Firing, Cupping], 438.

Ṣurra(t), 'bundles of money', paid to the Beduins [*v. Hâj*]:—*el-Bint*, 55; 73, 88, 200; the Fejîr —, 344; 362, 390.

Suryân (سُرْيَان, pron. *Sírian*), running channels of the oasis irrigation, Teyma, 543, 557.

Sûs, in Morocco, II. 133.

Suspicion: the Arabs (naturally of bad faith) are full of —, 92.

es-Sûta, a fendy of 'Ateyba, II. 427.

Sûwahh سُوَّاح (*v. Sâiehh*), world's wanderer, 272, 273, 389, 415; II. 44, 103.

Swallows in the desert [near the Red Sea bord]: black and grey —, 133; dun —, 448.

the Sweet and the fat comfort the health of the weak dieted, 276; II. 90.

Swergîeh, a Meteyr village by the E. Hâj way, between the Harameyn; but the villagers are mostly Ashràf descended from Hasèyn, II. 366, 531.

W. Swergîeh, II. 367.

Sweydîa سَوَادِيَّة, (in other parts called *Umm Sâlema*, *qd. v.*), a bird haunting among rocks of the Arabian wilderness, 406.

Ṣ'weyfly, a suburb of Hâyil, destroyed by the plague, 615, 616; II. 5, 7–9; — was ancient Hâyil, 8.

es-Sweyfty a kindred of the Sherarât, 76, 94, 95.
Sweyga, Beny Sâlem, Harb vill., II. 512.
Sweylmât, a fendy of Bishr, 331.
Sweymly, a fendy of Bîllî, 383.
Swimming: Bed. —, 544.
Swine, 90, 459, 534, 590, 603–4.
Sword (Ar. *seyf*): the best Bed. —s, 224; 232, 456–7; Oriental —s, 457; 'the mouth of the —', *ib.*; Hamûd's —, 597; the — is valued by the Arabians as a sure weapon, *ib.*; 601; II. only Bed. strangers and persons who have served the Dowla may carry the — in Medina, 135; the son of the Emir's house and officers of the Emir carry the — in 'Aneyza, 377; 433; — the key of Mohammed's paradise, 379; 415.
Swordsman: a certain — at Hâyil, II. 259.
Sybarites of the desert life, 246; II. 216.
Synagogue: fable of a buried — at Kheybar, 435; II. 185.
Syria [*v. es-Sham*], 39, 51, 73, 89; troops of —, 90; 94, 96, 121, 123, 164; — a land of sepulchres, 169, 170, 199, 233, 252, 254, 272, 273; —n wilderness, 284; 288, 297, 311, 331, 343, 350, 357, 366, 381, 387, 398, 404, 408, 423, 428, 429, 434, 439, 444, 450, 453, 474, 530, 552, 556, 582, 589, 602, 606, 613, 620, 622; II. 22, 24, 32, 33, 34, 35, 45, 49, 52, 87; speech of —, 89, 125; 138; hackneys of —, 138; hospitality in —, 152; 154, 163, 170, 172, 241, 261, 265, 280, 303, 312, 313, 322, 344, 355, 371, 372, 373; superstitious —n Christianity, *ib.*; —ns sterile in invention, 374; 388; — eaten up by usurers, *ib.*; 398, 400, 401, 411, 477, 484; —n soldier at Tâyif, 505, 524; —n hackneys of the Turkish soldiery at Tâyif, 518; 519; vines and olives of —, 526; 533. 537, 540.
Syrian ḳellâ keepers, 124, 128.
Syrie Centrale, par M. le Marquis de Vogüé, 620.
T: there are two *T*-like letters in the Arabic alphabet, namely ت which sounds like our *t*, and ط which sounds nearly as the Irish pronounce *t*, with some thickness and explosion of the breath. I could not ofttimes discern these differences in the common speech: when (as in names) the *t* is certainly ط I have distinguished that letter by writing under it a dot (*ṭ*).
Ta'ad hennéyi (تَعَدّ هنَا), 246.
Ta'al ḥúbbiny (تَعَال حبّني), II. 48.
Ta'al yâ mel'aun, II. 156.
Ṭa'am طعم (*ej-jtdery*), vaccination lymph, 254.
Beny Taâmir, an ancient Nejd tribe, formerly in the dîra which is now of the Nejd Shammar and Meteyr in the N., II. 262, 279, 392.
Tabernacle of Israel, 228.
Ṭâga (طاقة), casement, II. 77.
Ṭâḥal (طُحَال) (ague-cake, *qd. v.*), after the Hejâz or oasis fever, 547, II. 216, 348.
eṭ-Ṭâif (*v. Ṭâyif*).
Taifât, fendy of Wélad Aly, 229.
Tájir, tradesman, II. 289.
Takht er-Rûm (تخت الروم), camel litter, of great personages in the Hâj, 65–6, 69, 70, 87.
Tales: Oriental —, 126–30; II. 131.
Taliâny, Italian, *qd. v.*
Talisman, *v. Ḥijâb.*
J. Tâly, 578.

Tamar, David's daughter, 292 ; II. 30.
Tamarisk [*v. Ethla, Ṭurfah, Ghroṭṭha*], 166, 379 ; II. — in el-Kasîm, 314 ; Arabia might become a — wood, 330, 392, 416.
Ṭam(n)bûr, 31, 139 ; II. 118, 119, 123.
Tamerlane, 598.
Tammerra, village in W. Dauâsir, II. 397.
Támr, dates ; — *el-Ḥind* (read *támr Hindy*, tamarind), II. 358.
Ṭamyîz (تَمْيِيز), divination, 162.
Tannûr, girdle-pans of iron plate, 206, 593.
Tape-measure found in the Nasrâny's bags, II. 83.
Ṭarbûsh, the fez or red cap of the Ottoman countries, 507, 573, II. 313.
Târîba, a sheykh and arbiter of the Wélad Aly, 503.
Ṭarkîy, pl. *ṭerâgy* (طراقي) طرقيّة, *v. Ṭurkiêh*, a small company of passengers, II. 243.
Tassels and fringes are to the Semitic humour, 227.
Ṭ'aus (prob. دِعص), dunes of the Nefûd so called, II. 314. The sing. is *Ṭ'îs*.
Tax [*v. Zṭka, Mîry*] : Ibn Rashid's — in the settlements, 294 ; — upon the nomad stock, 348, 455 ; — of the Dowla upon the nomad cattle, 453 ; II. 19, 20 ; Ibn Rashid's — formerly at Kheybar, 121, 219 ; 128, 250, 262, 296, 301 ; the old Wáhaby exactions at 'Aneyza, 428.
Ṭâyib, good, well.
eṭ-Ṭâyif, an ancient town in the highland above Mecca enclosed by ruinous clay walls ; summer residence of the Sherîf, Emir of Mecca, and villegiatura of Mecca citizens : 282 ; II. 170, 209, 460, 462, 474, 478, 479, 480, 483, 484. 485, 488 491, 492, 493, 494, 498, 499, 501 ; orchards of —, 503, 504, 505-6, 508, 509, 510, 511, 514, 515, 517, 518, 519, 520, 523, 524, 526 ; plenty of all things necessary at — , 525 ; vines of —, 526 ; roses of — for distilling attar, 527 ; 530, 531, 532, 533, 536.
Tchôl (Steppes of) *Bagdad* [*v. Chôl*], 29.
Tea : the Persian — -drinking in the Hâj, 19 ; — -making, 308, 355, 372 ; — is cordial in great fatigue and languishing, 414, 442 ; 590 ; II. 206, 370.
Tebûk oasis, 55, 56, 71 ; *'Arab el-Kaaheny*, 72 ; *'Aýn* —, 73 ; *Yarmûk*, *ib.*; 75, 77, 78, 90, 95, 197, 302, 401, 402, 407, 408, 418, 433, 434, 492, 497, 498 — of old subject to B. Sókhr, 529 ; II. 69, 478.
Teeth of the Beduins, 498.
Teghrurriz el-ghrannem (تُغَرِّز الغَنَم), 442.
Tegúf [thou stand still, Medina vulgar : class. تَقِف], II. 175.
Teháma (تهامة), hot low-land, commonly said of the sea-bordering country as far down as Mecca (and beyond), 123, 174, 234, 235, 283, 337, 380, 382, 383, 385, 388, 402, 403, 405, 406, 409, 416, 417, 418, 422, 425, 455, 474, 488, 489, 501 ; II. 436.
Teháma of the Wady el-Húmṭh below Kheybar, II. 212.
Teháma of Mecca, II. 175, 422, 464, 474, 485, 491, 525, 526, 530, 531, 533, 535, 536.
Tekhálliny aném fî hoṭhnak, II. 324.
Telâl ibn Rashîd, the second Prince of J. Shammar, 257, 470, 582, 584, 590, 603, 618 ; II. 13, 14, 16, 18, 25, 27, 28, 32, 248, 430, 432.
the Telegraph, a matter of wonder to the Arabs, 595, 599 ; II. 344.
Tema, Teyma in the Bible, 299.
Temathîl el-Helalát, (scored) imagery (*graffiti*) of the B. Helál, *v.* p. 219.

Temîm, patriarch of the B. Temîm, II. 262.

Beny Temîm : — of Cofa, 583, 617 ; II. of el-Ḳaṣr, 247 ; — of Gofar, 261, 262, 300, 312 ; the — of el-Kasîm, 323, 329, 341, 350, 351, 355 ; — of Zanzibar, 362 ; 377 ; — of *el-'Eyarieh*, 393 ; — of el-Ḥauta, 397 ; — of 'Aneyza, 401 ; in them is the spirit of industry, and a good plain understanding, *ib.* ; the founder of the Waháby reformation was of —, 425 ; battle of — with the *Tubb'a el-Yémen*, 446 ; 456.

(2) *B. Temîm, Harb*, a fendy of B. Sâlem, II. 512.

a *Beny Temîmy* "learned" personage at 'Aneyza, II. 377.

Temmn [better *témn* تمن], river rice from Mesopotamia, 153, 568, *et passim* ; II. 295.

Tempests in Arabia, II. 65, 305. *v.* Rain.

Temple of Ullah : the *Beyt Ullah* at Mecca [*v. Háram, Ka'aba*], 206 ; the Háram of Medina, II. 139.

Temût, thou wilt die, 414.

Tent [*v. Beyt es-sh'ar, Ḥéjra*] : every Beduin — is sanctuary, 56, 228, 232 ; the Beduin booth described, 216, is set up by the women, 221, 222 ; 224, 225, 401, 402 ; — divided into the open men's and the women's or householding apartment, 225–6, 227, 228 ; coffee assemblies, 245 (*v.* Coffee) ; the inner place about the hearth is the higher seat, 245 ; the Beduin booth is four-square only (though there be some mention in the ancient poems of round tents), 285 ; II. — building wise of Ânnezy and Shammar, 241 ; —s of Harb and Heteym, 271 ; the men's "sitting place" and the apartment of the hareem not always on the same sides of the nomad —, 271 ; a long and lofty triple tent (Harb), 285 ; canvas —s of 'Aneyza citizens, 356.

Terabîn, a clan of Howeytát Bed. in the Nefûd of *el-Arîsh*, 233, 234.

Ṭerâgy, pl. of *ṭarkîy, qd. v.*, small wayfaring companies in the desert, II. 243.

Terâny billah, yâ sheykh, wa bak ; ana dakhîlak, 268.

Terky, a Harby tribesman dwelling at Medina, II. 301, 302, 303, 304, 309.

Terky, a Kahtân sheykh, brother of Hayzàn ; they were slain, both of them and their sister, in one day, II. 449.

Térrai, a seyl-bed, 307.

Tèrras (Turk. تَرَس), II. 142.

Teslîm, the entrusting to the keeping of another, 376, 401 ; II. 488.

Tessera : Ômar's —, II. 360.

Teyâmena, the people of Teyma, 202, *et passim.*

Teyma oasis (تَيماء) [27 Feb.—1 March, 1877 ; and 2 Sept.—10 Oct. in the same year] ; anciently called (they say) *Tóma* : the Bib. Tema. The villagers of — are *'Aarab Aushez*, of *Shammar*. Dates of —, 72 ; colonists from — at el-Héjr, 136 ; 137, 151 ; "miracles of Khalîl" at —, 174 ; 179, 198, 201, 202, 212, 213, 220, 233, 253, 272, 284 ; the sterile ground, which lies about —, 284, 520 ; 285 ; the situation and aspect, the turrets, plum (or almond) trees in blossom, altitude, 285 ; *Sleymân* of —, *ib.* ; — a Nejd colony of Shammar, 286 ; the well-pit Haddàj, their palms, their speech, clothing, spacious houses, *ib.* ; — was never wasted by plagues, the town always thriving, *ib.* ; their antique wells, *ib.* ; — surrendered to 'Abeyd ibn Rashîd, *ib.*, 296 ; they sink no wells for themselves, 286 ; few destitute persons, 287 ; Old — of the Jews, 287 ; the *Sûr, Bedr ibn Jòher, ib.* ; New —, B. Sókhr, *ib.* ; fever un-

known: unwholesome water, *ib.*; — men and women, *ib.*, 287–8; no aged persons seen, 288; women not veiled, *ib.*; number of houses and quarters and mesjids; the great mosque (may probably stand) upon the site of an ancient temple, 288, 531–2; coffee-halls; the charcoal coffee hearth, *ib.*; *dâr*, said for house; very small coffee; their well-built spacious houses, *ib.*; the Resident for Ibn Rashîd, 289; a building of old —, 291; an inscription, *ib.*, 292; — women, *ib.*, 293; husbandry, *ib.*; corn harvest in April, 294; fruit trees, *ib.*; Teyma is not Nejd, *ib.*; dates of —, cattle and poultry, *ib.*; little silver; date currency, *ib.*; the government tax, 294; tradesmen strangers from Hâyil, and Damascenes in —, 295; town walls of old —, 296, 520; the oasis a loam bottom in the high desert, the salines, 296; way to Jauf, 297; — mentioned in the Towra, 299; old Teyma, 300; *ekîm* carpets made at —, 302; 303, 310, 311, 315, 330, 331, 332, 333, 347, 355, 357, 360, 367, 380, 390, 409, 424, 455, 475, 498, 503, 511, 517—520, 521, 522, 523–4, 526, 529, 531;—is three oases, 533; 535, 536, 537, 539, 540, 541; the Teyâmena are *juhâl*, 542; 543; well-camels hired by the month for an hundred measures of dates, 543; Jewish —, 544, 550; 545–6, 548; the old town wall, 549; *Bédr ibn Jôher*, 549; *Emir Samuel*, *ib.*, 550; are there hidden springs at —, 550; site of old —, 549, 550; shivers of silex in —, *ib.*, 551; reported necropolis of ancient Teyma, 551; the ancient oasis of —, 551–2; the oasis is not walled by a sûr, 552; paths in the oasis, 552; 553, 557, 558, 560, 562, 563, 565; departure from —, 567, 568; 569, 570, 574, 575, 578, 589, 602; II. 6, 19, 20 69, 113, 116, 175, 238, 265, 297, 311, 312, 434, 504, 509, 519.

Teymâny, a man of Teyma.

et-Teyry or *Gârat Owsheyfia*, II. 529.

T-h: there are three (or four, if we reckon ظ) *th*-like letters in Nejd Arabic [*Th* was signified in the old English by a proper letter, and indeed by two; —þ, to express the sharp *t* sound of *th* in *thing*, and ð to express the dull *d* sound of *th* in *seethe*—sod]:— ث or þ nearly, ذ or ð nearly, and ض or þ-ð nearly. This last, somewhat sharper in sound and *crassior* than ð, is a propriety and grace of the Nejd speech. When we pronounce ض as the people of Nejd, the tip of the tongue is not put to the edge of the upper front teeth as when we pronounce simple ð, but behind the teeth and pressed to the teeth more than when we pronounce simple þ; the sound is nevertheless nearer to ð. This Nejd ض we might compare also with the (South) Spanish lisping *z* for example in *plaza* (pronc. *plâṭha*). For ث I have used *Th*, *i.e.* þ; and for ذ and ض (not seldom also for ظ), *since I might not always distinguish them*, *Ṭh*, *i.e.* ð and þ-ð.

W. Thá, a valley of the 'Aueyriḍ, 417.

Thá el-melûk (داء الملوك), the morbus gallicus, 391.

Thâbit, a fendy of Shammar, II. 41.

Th'af, basalt berg in W. Fâṭima, II. 536.

Ṭhafŷa, a mountain between Teyma and Tebûk, 297.

Thâhab el-asfr, gold, 340; — *el-abiaṭh*, silver, 346.

Ṭhâhir, a villager of Teyma, 527.

Ṭhâhir, a Mahûby, 471, 486–7, 488–9, 490–1, 493, 497.

Ṭhâhir's daughter, 497.

'aŷd eṭh-Ṭhahîya : a Mohammedan festival, 136.

eṭh-Ṭhâhy, the waterless Nefûd land between Teyma, Jauf and Hâyil.

Ṭhaif, a guest, pl. *ṭheûf*, 228.

Ṭhaif-Ullah, a guest whom God sendeth : every stranger is a — ; and, for the reverence of Ullah, there should none do him wrong or molest him.

Thaifullah, a Wélad 'Aly lad, 390.

Ṭhaifullah, an Heteymy, II. 67, 68.

Ṭhail, horse tail, sheep's tail, 502; II. (podex), 40.

Thaḳîf (ثَقِيف), tribe, II. 355.

eth-Th'al, mountain by the way between Kasîm and Mecca, II. 468.

eth-Thâleba, a tribe of Ashràf, II. 522.

Thalûk, perhaps ذَلُوق, a pleasant tasting wild bush in the desert which is often chewed by the Nomads, 214.

Ṭhâmin, one of whom is taken surety for another, 525.

Thâmmad, mountains, *v. Ethmâd.*

Wady Thammud, near Kheybar, II. 181.

Thamûd (ثَمُود), ancient tribe of South Arabia, where, defeated by 'Aad, says the koran tradition, they wandered northward, and settled in the plain of el-Héjr, under mount Ethlib : 22, 95 ; destruction of —, 96, 97, 110, 188 ; Thamudite plain of el-Héjr, 205.

Ṭhan-ak, perhaps الْدانك for ولدانك, thy progeny (heard at Hâyil).

Thanthub (تَنْضُب, *tanṭhub*), a kind of wild trees in the Tehâma of Mecca, II. 531.

Thánwa, a Mahûby woman, 500.

Thàr (ثَار) *el-Emîr*, 608.

Ṭhât el-Hâj, Ḳellâ, 58.

Ṭhât 'Irḳ, i.e. eṭh-Ṭherrîby, qd. v.

el-Thegîf, a kindred of Jeheyna, II. 174–5.

Ṭhelûl, the dromedary or riding camel [as a riding horse to a draught horse, such is the thelûl to the common or draught camel, *jémel, ba'yer*] : ghrazzu of — riders, 334 ; the — in battle, *ib.* ; the Bed. housewife receives as he alights, and she discharges her husband's —, 346 ; —s sold for two or three reals in a year of murrain, 613 ; II. gait of — -calf, 69 ; — not sure-footed in miry ground, 215 ; —s of the Heteymàn, 219, 239 [*v. et-Tîh*] ; —s of the Sherarát, 219, 239 ; 'Ageyl —s, 200, 223 ; Howeytát —s, 239 ; the — in warfare, 298 ; in a murrain —s could be purchased for two reals, 400 ; a braying — might be muzzled with the halter, 407 ; —s of private persons always standing in the house-yards at 'Aneyza, 429 ; centaur-like aspect of the — -rider regarded from the backward, 469 ; if a — put a limb out of joint the accident is without remedy, 484.

Ṭhelûl-riding, 570–7 ; II. examples of —, 519.

Themîla (ثَمِيلة), pl. *themèyil*, shallow water-holes of the Beduw, digged with their hands, 454, 570 ; II. the digging of a —, 297.

Thenny (ثَنِّي), five-year-old camel, 355.

Thennŷib, mountain in the desert between Kasîm and Mecca, II. 469.

eṭh-Ther'eyyeh in W. Hanîfa ; the old Wahâby metropolis, II. 396 ; — was destroyed by Ibrahîm Pasha, 425.

Thérmidda, a populous town in el-Wéshm, II. 396, 423, 529.

Therrai, a lake plash near J. Bírrd, 349.

eth-Ṭherrîby (ضَرِيبَة) which, says Bessàm, is ṬHAT 'IRḲ), station on the E. Hâj road near Mecca, II. 531.

Ṭherrîeh, desert village near the borders of el-Kasîm, II. 298, 461.

Wady Therry in the Tehâma, 422.

Ṭherrya, fem. Bed. name, 467.

eṭh-Ṭherrŷyeh, elder son of Moṭlog, sheykh el-Fejîr, 179, 223, 345, 506, 510; — 'sheykh of sheykhs', 511; 518, 527.

Ṭheûf, pl. of *ṭhaif*.

Ṭheûf Ullah, guests of Ullah; all strangers are accounted such, 228.

Theydi(k)ch, a place in Middle Nejd, II. 396.

Theyma: ahl —, 285.

eth-Thîabba or *Ibn Simra*, a fendy of Midland Heteym, II. 231.

eth-Ṭhîb, the wolf.

Thief in the Hâj: punishment of a —, 14, 69; II. thieving in 'Aneyza, 369, 400.

Thirân (probably from classical أُثْر) 262; dry milk shards, *v. Mereesy*.

W. Thirba: bees in —, 380; 382, 408, 410, 417, 419; — described, 439, 440; husbandry in —, 440, 448; 443; wells in —, 440–1, 448; the grove of wild fig trees in —, 441, 448; 449; the great thorn, 448; 453, 454, 482, 486, 489, 494, 516, 518, 559, 560; II. 422, 452. [See Fig.]

Wady Thirba.

Ṭhirru (ضِرْو a single one is ضِرْوَة), a tree with leaves like the mountain ash [the same as *ṭhirwa*, *qd. v.*], II. 72.

Thirst: the Arabians impatient of —, 478; II. — in the 'Aneyza sámn caravan, 471.

Ṭhirwa, a kind of evergreen oak, *v. Ṭhirru*, above, 449.

eṭh-Ṭhodhirra, a fendy of Harb B Sâlem, II. 512.

[*Thôb* ثَوْب, the Arabian tunic of calico, which is called *ḳamîṣ* in Syria.

eth-Thôb (الثَّوْب), tapet-covering of the Ka'aba at Mecca, 62.

Ṭhôb (ضَبّ), a saurian in the desert, 70, 326; called *Sheykh Ḥamed*, *ib.*; 604; II. 199, 280.

Thobby (ظَبْي), the gazelle (N. T. Tabitha), *v.* Gazelle.

Ṭhofîra (ضُفَيْرَة), II. 111.

eth-Ṭhôhr, the sun at mid-day height.

Ṭholfa, village in el-Kasîm, II. 414.

Thór (steer), Aaron's calf, 149.

Thorèyih, a hamlet in the great desert, S. of el-Kasim, II. 461.

eth-Thorrèyid or *Sorrèyid*, a strait in the under-cliffs of the 'Aueyrid, 419, 438, 439, 454.

Thorrîb (probably ضَرِيب), Nomad kerchief, 437.

eṯh-Ṭhów, the light, II. 90.

Thread; every — or cord of the Arabs is a twine of two strands, 543; II. 423.

"Three hundred" signifies very many, 22, 43; II. 115. [They say likewise, 'In el-Hása are 300 springs'.] — prophets, 159; — images in the Ka'aba, 511.

Threshing-floors in Kasîm are plots of the common ground, II. 390, 417.

Ṭhûy 'Ammîr, a tribe of the Ashràf, II. 522.

Ṭhû Eḥamúd, a tribe of the Ashràf, II. 522.

Ṭhûy Ḥásan, a great tribe of the Ashràf, II. 522.

Ṭhû Ḥasseyn, a tribe of the Ashràf, II. 522.

Ṭhû Ithbeyt, a fendy of 'Ateyba, II. 427.

Ṭhû Izzyàd, a fendy of 'Ateyba, II. 427.

Ṭhû Jazzàn, a tribe of the Ashràf, II. 522.

Ṭhûy Jessàs, a tribe of the Ashràf, II. 522.

Ṭhû Júdullah, a tribe of the Ashràf, II. 522.

Ṭhû Suâmly, a tribe of the Ashràf, II. 522.

Ṭhû es-Surrùr, a tribe of the Ashràf, II. 522.

Ṭhû ez-Zeyd, a tribe of the Ashràf (whereof *'Abd el-Muttelib*), II. 522.

Ṭhúbb'a, the hyena, *qd. v.*

Ṭhubîḥa, beast for slaughter, 88.

Thuèyba, a fendy of W. 'Aly, 229.

Thuèyny el-Múntefik, II. 354.

Thuèyny er-Romàn, a Teyma sheykh, 553, 558, 563.

eth-Thueyrát, desert site, a thelûl journey from 'Aneyza, where the W. er-Rummah is barred by sand-banks, II. 392.

eṯh-Ṭhuffîr [and *v. Ḍuffîr*] tribe now about *Súk es-Sheukh* and *Zbeyer*, 609; II. 15, 16, 22.

Ṭhúkr, II. 371.

Ṭhullâ [*Ṭhul'aa*] lit. rib, and dim. *Ṭhulley'a*, used commonly by the Beduw for mountain, 243, *et passim*.

Ṭhull'a el Bint, near es-Seyl, II. 530.

Thúlm, mountain in the desert between Kasîm and Mecca, II. 469.

Ṭhùmma (ظِمء), thirst, 389.

eṯh-Ṭhumràn, ass-mare's name, II, 231.

Thunder, II. 266, 305.

Ṭhunma, a small wild plant with tubers, in the desert, 214.

Ṭhùra, a kind of millet, 294; II. 78, 98, 101, 170, 485, 531, 533.

Ṭhurbàn (ظَرِبَان ضربان), an animal, perhaps fabulous, 326.

Thùrghrud, hamlet in the Harrat Kheybar, II. 19, 20, 225, 232, 272, 274.

Thurrambàn, a beast [perhaps the same as *Ṭhurbàn* above, *qd. v.*], II. 145.

Thurrm (probably ثَرم), knot-grass, forage for the great Hâj camels, and even for the soldiers' hackneys, 65, 76, 95, 125; II. 467.

eth-Ṭhuy Bàt, a fendy of 'Ateyba, II. 427.

Thyme, 592.

et-Tî, *v. Tîh.*

Tiáha, a kindred of Howeytát, dwelling about Gâza, 234.

Tiberias (town by the lake of —), 74.

Tiberius, 91.

Ticks, camel —, 362.

Tidings are not often carried certainly or speedily in Arabia, II. 290.

Tíflis, in Russian Armenia, II. 92, 93.

et-Tîh or *Tî*, phantom thelûl male, II. 239.

Timathîl, pl. of *timthâl*, images: the Himyaric scored inscriptions in the desert, thus called by the Bed., 79, 219, 306, 432, 511; images of men upon the rock holding bows in their hands, and on their heads is portrayed a long cap, 562.

Timbuctû, 513.

Tiryâḳ, II. 13.

Tittun (Turk. توتون), tobacco, 311, *et passim*.

Toadstools: certain — used for dye by Nomad women, 356.

et Toâla, a fendy of W. 'Aly, 229.

Tobacco pipe [*v. Gallîûn, Sebîl, A'orfy*], 246; — wrought in stone by the Bed., 246.

Tobacco [*v. Tittun, Dokhân, Ḥameydy*]: Persian —, 5; Bed. women 'smoke-drinkers', 235, 246; the use of — in Arabia, 247; — first brought by English shippers to Constantinople, *ib.*; Bed. abandoned to coffee and —, *ib.*, 248; yet some have it in aversion, *ib.*; — is *bawl Iblis*, *ib.*, 446; — tolerated in Nejd, 248; — bibbers in the oases, *ib.*; some who wean themselves from it, *ib.*; — and coffee distemper their weak bodies, *ib.*; — grown at Teyma, 294; — in Wady Thirba, 440; the Nomads dote upon —, 311; a — seller in the tribe, 311; verses of a Bed. maker, 312; 477, 579, 590; II. green — of Kheybar, 86; their — fields to be taxed, 132; — tipplers, 243, 248, 275; — tolerated within doors in Kasîm, 339, 384.

J. Tobey(k)ch, a considerable mountain [which is, according to the saying of *Moh. ed-Dèybis*, of red sandstone] between Tebûk and Ma'an, 297.

Tódmor [Bib. Tadmor], Palmyra, *qd. v.*

et-Toèym, hamlet in el-Wéshm, II. 423.

Tóga, a dog's name, 427.

Tokhfa, mountain in the great desert S. of el-Kasîm, II. 461.

Ṭólâ (*tol'a*, طلع), the shooting fruit-stalks of the palm, when spring begins, II. 212, 214, 246.

Tolerance of the Beduw and oasis-dwellers, 253.

et-Toleyhát, a seyl bed at Teyma, 296.

Ṭolḥ, the gum acacia: the — timber, which is heavy, is used for ship-building on the Arabian Red Sea coast as at el-Wejh, and by sanies in the nomad country for their wood-work. The other kinds of acacia are reckoned too brittle to serve them. 273, 365, 379, 390, 519; II. 91; tale of a possessed —, 209; 220.

Ṭólog, a Harb Beduin, brother of Moṭlog, II. 288, 290, 291, 293, 294, 295.

Ṭólòg Abu Shâmah, sheykh of the *Moahîb Abu Shamah*, 381, 401, 403, 404, 409, 410, 412, 413, 414, 415, 416, 425, 426, 432, 436, 451, 452, 454, 455, 460, 464; his family, 465, 469; 466, 469, 472, 475–6, 477, 480, 484, 486, 487, 489, 495, 496, 497, 498, 499, 500, 501, 502, 503–4, 516, 559, 560, 590.

Ṭóm'a ed-dinya, II. 381.

Ṭóm'a (طمع), cupidity, gain, 492; II. 492.

Tóma, said to be an ancient Arabian name for Teyma, 299.

Tomatoes, sold to the Hâj at Tebûk, 72.

Tómbac, a Persian tobacco-like drug leaf, for the *nargîly*, or water-pipe, 61.

Tombeaux en Palestine, 621.

J. Ṭommîeh, in W. er-Rummah [Bessam says "it is a square-cut mountain which may be seen from far off"], 616.

Tools: husbandmen's — at Hâyil, II. 9; — at Kheybar, 98.

Topography, 268, 273. [*v.* Map, Dis-

tances.] Art to examine the Arabs, 423.

eṭ-Ṭôr, mountain in Beled Asîr, II. 37.

J. Ṭôr, the mountainous peninsula of Sinai, II. 12.

Ṭôr, sea village in Sinai, and port of the monastery, 307, 534.

Torrent bed, limestone tubers in a —, 32, 34.

Tourk, Turk, II. 118.

Tow (توّ, properly just now, but little time ago), too early.

Ṭówara, Beduin tribe of Sinai, 386; II. 179.

Tower: — in the desert, 13; watch — in the Gospel parable, 285; private —s of the oases, *ib.*; II. watch- —s at Kheybar, 75; sepulchral —, 99; public —s of the Kasîm oases [*v. Mergâb, Garra*], 311, 407, 412.

Tower-mark on a rifle [English] in Hâyil, 601.

Ṭowîl (طويل), any tall peak or berg serving for a landmark, thus called by the Bed., 243.

Ṭowîl, a desert station N. of Teyma, 297.

Ṭowîl éth-Thálj (Mount Hermon), 7.

Ṭowîl el-'Ummr, II. 12.

eṭ-Ṭowîlán, a singular natural landmark, 303, 304.

Towrát, the volume of Moses' books, the Pentateuch, 149, 298, 299; II. 10.

Towwâla, sing. *Tuály*, a fendy of W. 'Aly, 441.

Ṭowwy (طوي), building up, 543.

Tradesmen: — in Hâyil, their trading principals, 606; II. — from el-Kasîm, 49; Mesopotamian —man at Hâyil, 55.

land-Traffic in Arabia, 311.

Trang! sound of a pistol-shot, II. 149.

Trap rock, II. 218, 220, 237, 244, 245, 263.

Travel: art of — in Arabia, 56; — may be comprehended in one word *humanitas*, 262; 527; the first movement of the mind in Arabs is the best, II. 63; 213, 264.

Treasure: a — fabled to lie upon the Howwâra, 170; a — raised at Ma'an, 171; 174; the fable of Gerŷeh, 497; the fable of a — in a mountain, 497; seekers of —, 171, 273; hidden —, 112, 291; the Semitic nomads dream all their lives of hid —s, 263, 273, 387, 499; II. 102–3, 394.

Treasury at Hâyil, 295. *v. Beyt el-mâl.*

Tree-worship, *v. Menḥel*-trees.

Trefoil [*v. Jét*], for the well-camels' provender in el-Kasîm, II. 435.

Tribes: the greatest Arabian — are not a multitude, 130.

Tribute [*v.* Tax, *Mîry, Zîka*]: the Sultan receives a — from Boreyda, II. 361.

Tripoli in Syria, II. 172.

Trivet stones remaining in the desert, 304.

Trove-money, 551.

Tùaht! (from وعي) II. 73.

eṭ-Ṭuâl 'Aly, a mountain near *Hâyil*, 615, 616.

Tuály, tribesman of the *Towwâla*, a fendy of Wélad 'Aly, 449, 492.

Ibn et-Tubbai, a tribe; they are also called *eḷ-Klîb* or *Kleb*, 14.

Tubb'a: battle of the — *el-Yémen* against the *Wâilyîn* (before the Héjra), II. 446.

et-Túbj, a strait valley descending from Kheybar to Wady el-Ḥumṭh, 544; II. 183, 214.

J. Tuèyk, mountains lying N. and S. in the midst of Nejd, II. 36, 38, 54, 359, 519, 521, 542.

Tuèym, a kinship of Kheybar villagers, II. 133.

Tufa: vulcanic —, 380; II. 71.

Ṭûlahu thelâty armaḥ, II. 460.

Ṭully (طَلِّي) pl. *ṭulliân*, male lamb, 429 ; II. 269.
Tumân, a fendy of Shammar, II. 41.
Ṭunb (طُنْب) *el-beyt*, tent-cords, 225.
Tunic (*thôb*), the (calico) shirt of men and women, which in Arabia is made with long sleeves to the feet, 147, *et passim*.
Tûnis, 89, 387, 388 ; II. 240.
Ṭûrfah (طَرْفاء), a kind of tamarisk which is good firewood, 406.
Turin, II. 50.
Turk [*v. Dówla*] : —ish juggling, 73 ; corrupted Stambûly —s, 89, 90, 103 ; —ish bribes, 101 ; worthy —s, 199 ; —s are chair-sitters, 261 ; —ish soldiery, 257 ; 456 ; —s love silver and to be well mounted, 546 ; —ish military violence, 554 ; II. —ish soldiery, 34, 75, 92, 128, 523 ; 80 ; —ish courtesy, 85 ; —ish speech, 112, 131 ; 361 ; —ish governors, 118, 122, 132 ; all offices venal, 125 ; 171 ; —ish military expedition in Arabia, 175 ; 221, 247 ; —s in el-Hása, 252 ; 283, 370, 413, 425 ; the —s in el-'Asîr, 336 ; 361, 507 ; —ish shippers, 472 ; —ish army surgeons at Tâyif, 494, 510, 511 ; —ish soldier there, 505 ; 524 ; street dogs of —ish places, 506 ; homely simplicity of the old —ish manners, 506–7 ; —ish officers, 507 ; —ish dinner, 508, 515 ; —ish officers' coffee club, 510, 518, 522 ; —ish officers, in an Arabian expedition from Tâyif, mistaken by that country people for Nasâra, 523 ; "the —s are of Gog and Magog", 524.
Turkey, 463, 605 [*v. Dówla*] ; II. 503.
Turkî, the Turkish language.
Ṭurḳîeh (طرقيّة), a wayfaring company, 476.
Turkoman : certain —s not circumcised, II. 156 ; 293.
[*Tûrmus*, a circuit of the open desert, so named, E. of J. Selma, on the way from el-Kasîm to Hâyil. *v.* Map.
Turquoise, their opinion of the virtue of this stone, II. 190.
Turr'a, Ḥarra, II. 351.
Turraba, oasis N. of Tâyif, II. 475, 532.
Turr'fa, a dog's name, 427.
et-Ṭursh (طَرْش), the driven flocks and great cattle of the Nomads, 302, 429.
Ṭwoyel Sa'ida, a mountain, 285.
Jebel Ṭŷ (جبل طيّ), *i.e. J. Ajja* and *Selma*.
Tyrant, *v. Jabbâr :* the Bed. great sheykh should be no —, 251.

el-'Ubbeda, Harb Mosrûḥ, II. 512, 513.
Ubbeyt, a great watering near Teyma, 297.
Údkhul ḥareemakom (*v. Dakhîl*), 254.
Údkhul 'al' Ullah, 264.
Ugglot! (أقلط), approach, come in, the response from within when one knocks, at 'Aneyza, II. 376.
Yioy Beniamhn, name in an inscription, 362.
Úkhruju fî kulli el-âlam, 592.
Beny Úklîb, Aarab of the W. Bîsha country, II. 532.
Úktub-ha ! 593.
Ullah : the formal writing of this word الله (*el-îlah*, the god) in Roman letters is *Allah ;* but no Arab could well understand a Frank who pronounced God's name thus ; we must say *Ôllah* nearly or *Ullah*. We have here to do with the vulgar and not with book Arabic [which may be sometimes even erratic, as the name written *el-Ḥijr* in the koran ; whose pronunciation *Héjr* we have conserved in Ptolemy and Pliny and in the speech of the Nomads].

Ullah ! exclamation of surprise and invocation.

Ullah : the peace and assurance of —, 232, 265 ; the koran —, 309.

"*Ullah*", in old Arabic scored inscriptions, at Kheybar, II. 98.

Ullah akhbar, God Almighty ! 98, 471 ; this invocation is the cry of the Mohammedans entering into battle, II. 124.

Ullah âlem, 605.

Ullah gowwîk, 331.

Ullah hadîk, 264.

Ullah ḫŷ-îk ! (الله حيّاك) II. 236.

Ullah karîm, 562.

Ullah er-Raḥmân er-Raḥîm, 471.

Ullah yáfukk'ny minch, the Lord loose me from thee, 537.

Ullah y'aŷnakom (الله يعينكم), II. 299.

Ullah yerḥam weyladeyk, yuhàdy weyladeyk il' ej-jínna, 264.

Ullah yesellimk, 264.

Ullah yeṭhkirak b'il kheyer, 264.

Ullah la yubârak fik, la yujîb' lak el-kheyr, II. 465.

Ullah yubèyiṭh wejhak, II. 85.

Ullah yul'aan abu ha' 'l hubûb, II. 224.

Ullah yul'aan Thegîf, ḳuddam tegúf, II. 175.

Ullah yúnṣur es-Sooltàn, 274.

Ullah yusullaṭ (يسلّط), *'aleyhim*, II. 39.

Ullah yuṭowil 'umr hâ'l weled ! II. 226.

Ullah yuwaṣselak b'il-kheyer, 264.

'Ullema (pl. of *'além*, a learned man), the doctors, 93, 229.

Umgassur, an ancient oasis-town in N.-western Arabia, 552.

Umjemmîm (مقيمين), *el-Aarab — el-yóm*, the people will abide in standing booths (sojourn in this menzil to-day, without removing), 220.

Umjeyd : Aarab Ibn — sheykh 'Abdillah, a kindred of Ânnezy, 332.

Umm Arkab, a berg at Hâyil, 615.

Umm Arthama, desert site between J. Shammar and Kuweyt, II. 46.

Umm Jemâl, a ruined city, of basalt building, in the Hauran, 11 ; inscription upon a church lintel, 12 ; the manner there of building, *ib.*

Umm-jenèyb (ام جنيب), an adder, 314.

Umm Kîda, or *Jériat W. 'Aly, qd. v.*, a village of Kheybar, II. 91, 93, 94 ; speech of —, *ib.* ; 95, 98, 102, 121, 133, 134, 186, 212.

Umm Meshe'aîb, a site in the great desert south of el-Kasîm, II. 463.

Umm Nejd (*i.e. 'Aneyza*), II. 354.

Umm Rosàs, a ruined city in the Peraea, 18.

Umm Rúkaba, red trachyte bergs at Kheybar, II. 185.

Umm Sâlema, a little sweet-voiced solitary bird of the desert rocks : called in other parts *Sweydîa, qd. v.*, II. 233.

Umm es-Sghrar, mare's name, II. 230.

Umm es-Sûf, mother of wool, 467.

Umm Theyàn, Harb village, II. 512.

Umm Tŷeh, granges of er-Russ, II. 459.

J. Ummry, in the desert south of er-Russ, II. 461.

Ummsháṣh, a watering-place in the Teháma, 385, 398.

Umnṭhail, a dog's name, 427.

Umseylmy, i.e. Moseilima, 205.

Umsheyrifa, a desert ground, 285.

Umshitta, a fendy of Wélad 'Aly, 16, 229.

Umsubba or *Mosubba*, 303, 519.

Umteyra, a woman's name, 467.

Un'aam Ullah 'aleyk, II. 237.

Uncleanness : ceremonial —, 571.

Unicorn [*v. Reem*], 327–8.

Unseir, a kindred of Ânnezy, 332.

Úrḥum yâ Rubb kháliḳat elati ent khalaḳta : úrḥum el-mesakîn, wa el-ju'aanîn, wa el-'aryanîn ! úrḥam yâ 'llah,—yâ 'llah ! 561.

Urraie ! (from رأي with following يا) II. 53.

el-'Urruḳ, wages paid for *the sweat* of the labourer, II. 312.

'Usha (عشّة), bee-hive Abyssinian-like cabins in W. Fâṭima thus called, II. 533, 535.

[*Ustâd* (أُستاذ Pers.), artificer, said by Mâjid at Hâyil to the Nasrâny hakîm.

Uṣṭibbaḥ (اصطبح), II. 237.

el-'Usshb (العشب), the sappy spring herb, 218.

J. Usshûb, a great crater hill in the 'Aueyrid Ḥarra, 402.

Usshud ! II. 157.

Usury: the Beduins count no — in their dealings among themselves, 318; II. — in el-Kasîm, 355, 388, 412, 413, 414.

'Utheraḥ, ruined town in Mount Seir, 35, 43; II. 323.

el-Úthub (الأثب), a barren wild fig-tree, 439.

"*el-'Uzza*" (العزّي), idol-stone at eṭ-Tâyif, II. 511, 515, 516.

Uzziah king of Judah built towers in the wilderness, 13.

Vaccination [*v.* Inoculation, *el-'Aṭhab*, Small-pox], 108, 155, 213, 252–3, 254, 278; II. 400.

Vaccinator, at Damascus, 252; — in Arabia, *v. Abu Fâris.* [*v. Jídery, Mujedder, Mejdûr, Ṭa'am.*] II. a Christian — (impostor) who feigned to vaccinate at Hâyil, and was afterward met-with, they say, and slain by Bed. in the desert, 4; 375 [*v. el-'Aṭhab*], 382.

Valley-of-Saints', II. 384–6.

Valleys: — of the Peraea how formed, 27.

Veil: Howeytát women in the mountain of Edom not —ed, 37; the woman's —, 238, 239, Zeyd's opinion of —, 239; II. — of Heteym hareem, 65, 69; 220; — in the Nejd oases, 377.

Venus of the Arabs (*el-Lâta* اللات), II. 516.

Vesical diseases in Arabia, 527; II. a — which is common in Africa, II. 170.

mount Vesuvius: — in eruption, 395, 405, 420, 424.

Vibrating water stream; river-valley-terraces formed by — (pointed out by the Author, in a treatise of the Jöstedal Norw. glaciers, in 1866), 439.

Vienna Zündhölzer, 579; II. 419.

Vines at el-Ally, 152; — at Teyma, 525; II. no — (saving one at Umm Kîda) at Kheybar, 111; — at Teyma and 'Aneyza, 434, 451; — at Tâyif, 526.

Viol of the desert, *v. Rabèyby.*

Vocabulary: an Arabic — read to the Nomads, 354.

Vogüé, Marquis de —; note par le —, 620–3.

Volcanoes [*v. Ḥarra, Ḥilliân*]: vulcanic bergs in J. Sherra, 29; — in the 'Aueyrid, 380, 385, 395, 397, 402, 404–5, 420, 425.

Volunteer defenders of eṭ-Ṭâyif, II. 524.

Vultures not seen in the Arabian deserts, 329.

Wa ent sélim, II. 270.

[*Wa éntom...* common form of the (Western) nomads in enumerating tribes and kindreds, *ex.* 'And you the Wélad 'Aly, and you the Moahîb, and you the Sehamma —'.

Wa fúkkny rubby, II. 130.

Wa hu fî baṭnak, II. 16.

Wa ḥyât, by the life of, 269.

Wa ḥyât dûḳny, 266.
Wa ḥyât ibny, 269.
Wa ḥyât el-messîeh hâṭha (وحياة المسيح هذا), 269.
Wa ḥyât ruḳbâtak, II. 268.
Wa ḥyât ruḳbaty, 269.
Wa ḥyât Ullah, 266.
Wa ḥyat weyladich, 269.
Wa low (ولو), and it were so? II. 288.
Wa shûghrol-hum bez en náhab, II. 121.
Wâba, the plague, 578, 583, 617, 618; II. 176–7, 180.
Wâbar (وبر), a rodent animal in the desert mountains, 327, 603; the — is said by hunters to ruminate, 238.
Wabbar, *v. Wâbar*.
Wâbissa, a fendy of Bîllî, 383.
Wâd' el-Kebîr, the Guádalquîver, II. 522.
Wadda, a dog's name, 427.
Wadiàn, pl. of *wâdy*.
Wâdy, pl. *wadiàn*, low valley ground. In names beginning *Wady el-* look under the second name.
Wâdy, a Fejîr Beduwy, 98, 131, 132, 194, 195, 197, 363, 368, 372.
Wâdy Mûsa, *v.* Petra.
el-Wâdy [*v. W. er-Rummah*], II. 381, 392, 411, 416, 417, 418, *et passim*.
Wâdy es-Sûr, in el-Wéshm, II. 396.
Wafiyat (وفية), eight-year-old camel, 355.
Wâga, a dog's name, 427.
el-Wàgilla, ass-mare's name, II. 231.
Wagons might be used for carriage in the Hâj, 60.
Beny Wáhab [vulg. gentile pl. *el-Wahûb*], — the *Menâbaha*, *Hosseny*, *Fejîr* and *Wélad 'Aly*. Their jid or patriarch is *Musslim*, a son of the Ânnezy ancestor *'Anâz*. The *Bîshr*, *Jellâs* and *Ruwàlla* (all Ânnezy), are sometimes accounted also to the *B. Wáhab*. A tribesman of the Fukara or Wélad 'Aly will say of himself *ana Waháby*. 129, 162, 288, 300, 324, 346; II. 20, 21, 70.
Wahabite tribes, 17
el-Waháby (الوهابي): Prince *'Abdullah ibn Sa'ud* —, 17, 288; II. 13, 31; — driven from his government by his younger brother *Sa'ud*, becomes a fugitive in W. Nejd, 36; marries a sister of Ibn Rashîd, *ib.*; and after her death a sister of Ḥamûd, *ib. v. Abdullah ibn Sa'ud*.
Waháby zeal, fanatical humour and doctrine, II. 56, 201, 247, 335, 340, 341, 363, 370, 395, 401, 418, 440, 452, 460, 472, 520, 538; — reformation, 536, 548, 549; II. 11; the founding of the — reformation, 425; — Nejd, 231, 238, 268, 479, 568; II. 11, 307; — state and government and power, 480; II. 22, 25, 31, 35, 36, 253, 312, 313, 341, 354, 367, 378, 387, 414; ruin of the —, 424–5, 426, 429, 443, 444, 535; — metropolis [*v. er-Riâṭh*], II. 175, 238; — was a reproachful word in 'Aneyza, 425; — expedition in 'Omân, 432.
Wàhamy (وهمي), II. 118.
Wahîby, another name of *el-Mubbiát*, *qd. v.*
Wàil, *v. Wayil*.
Wáilyîn, sons of *Wayil* or the Ânnezy, II. 446.
Wâjed, 270.
Wajja (*wáj'a*), a pain or disease, 256.
Wajjàj, a buried well-pit at Teyma, 550.
Wajjid, fem. Bed. name, 467.
Wajjidàn, a fendy of 'Ateyba, II. 427.
el-Waḳbâ, station in the khála between J. Shammar and Kuweyt, II. 46.
Wákhm (وخم), filth, foul air, 143.

Wakîd (وكيد), it is well ascertained, 538.

Wallin (Georg), a learned young Swedish Arabist; who in 1845—travelling as a Mohammedan doctor of the law—passed the northern Nefûd from Jauf to Hâyil, and visited Medina. In 1848 he journeyed anew in Arabia: setting out then from Mueylih (on the Red Sea coast) he passed over part of the 'Aueyriḍ Ḥarra, near Tebûk, and went to Teyma and Ḥâyil. Wallin died not long after he had returned to Europe. A usage among certain B. Atieh, to ring a cattle-bell, mentioned by —, 418.

Wàly: the — governor of the *Weliát* or Province of Syria, 1, 165; II. 83, 163.

War [*v. Jehâd, Ghrazzu*]:— of the Bed. is not to the extinguishing of tribes, 335; II. — in Kasîm, 365–6; 'Aneyza citizens take no booty in —, 368; 'Aneyza —s, 429–32; —ing together of Arabians like a —fare of Gipsies, 431.

Warak (وراك *back!*), a word in the mouths of 'Aneyza children, II. 357.

Wardship, *v. sub Settàm.*

Wareysieh, a landmark berg in the desert between Kasîm and Mecca, II. 464.

Washing: — before prayers with sand, 250; — with water, 536;— after the conjunction of wedded folk, 572; Arabs love to wash themselves, 581.

Wâsiṭ, a suburb of Hâyil, now in ruins, 617, 618; II. 7.

el-Wâsita, Beny Sâlem, Harb, vill., II. 512.

Wâsm, pl. *wasûm:* the token or cattle-brand of every family, kindred or tribe is called —; the Arabian *wasûm* oft-times resemble the Himyaric letters (*v. p.* 125), 117, 125: they are found battered upon the rocks, in every nomad dîra: and those marks are the only certain records of the former occupation of tribes, 126; 350; II. 52.

Watch: account of distances kept by the —, 279; Gulf —es, 612; Syrian soldier at Tâyif a — -mender, II. 524.

Water: — scant by the Hâj way, 9, 10, 27, 62, 79, 80, 81; penury of — in the khála, 212, 218, 242–3, 257, 502; all Arabian ground- — is lukewarm, 506, 578; — cooled in the girbies, 505; Arabs forbid to use — in any inflammation, 547; one of the most wasting excesses of the body, to drink — to bedward, 548; brackish — an occasion of fever, 585; II. 7–8; — at Kheybar, 78, 185; — in the desert full of vermin, 217; seeking — by the way, 217, 222, 225, 233, 244, 271; caravaners are niggards of — in the journey, 466, 471; channels, cisterns and — -merchants at Jidda, 539; — at el-Ḳaṣr, 246.

Water, temperature of springs and wells: the well at Medáin 66° F.; the brook at el-Ally 92° F.; spring in W. Thirba 83° F.; — at Kheybar 81°–84° F.

Water-bearers, at eṭ-Ṭâyif, II. 505.

Water-fowl in passage at Teyma (in September), 534; II. at Kheybar, 184.

Water-pit, opening a — at Kheybar, II. 97, 98, 111, 112. [*v. Themîla.*]

Watershed: — of the soil near Ma'an 29; — between the Dead and Red Seas, 46; II. — in the Harrat Kheybar between W. el-Ḥumṭh and W. er-Rummah, 71.

Water-skins, *v. Girby.*

Water snails: small turreted — in the lukewarm brooks of el-Ally and Kheybar, 151; II. 198.

Waterers' labour in the desert, 458–9, 477; II. 304; Hostile Waháby — before 'Aneyza, 430; caravan —, 465–6, 474.

Waters: Bed. — in the khála, *muèyrid* [*v. el-Hýza, el-'Erudda, Baiṭha Nethîl, Unmshásh*, etc.], 248; Zeyd

finds a water, 306; 323, 376, 382, 493; II. 304.

Wa'ul (sing. وَعِل): the great wild goat is thus named in Syria and by Ḳaḥtân in Arabia. [*v. Bédan.*]

Wâyil, father of the Ma'azy and Ânnezy tribes, 229; II. 262, 366, 446.

Wâyil, a Mahûby sheykh, 483–4, 499, 501–5, 560.

Weapons: the older are the more esteemed, 456; II. — of the ancient Arabians, 176.

Wedding: a — at Teyma, 289.

Wedduk (وَدُك), lard of the camel's hump: II. a tale of —, 209–10.

Weeaho! (وِيَه ?) a call to camels, 382.

Weed: few — -kinds in the Arabian oases, II. 422.

el-Wéjh (vulg. *el-Wésh*), a Red Sea village port nearly opposite to Medáin Sâlih: rice from —, 153; 174, 234, 279, 284; sea salt from —, 296, 350, 355, 358, 365, 374, 379, 383, 389, 391, 392, 402, 407, 408, 409, 413, 416, 417, 418, 474, 492, 502, 509, 529; II. 92.

Wélad 'Aly (a fem. pl., signifying tribeswomen of the —, is *Wélad 'Aliát*), a great sub-tribe of Ânnezy: they are two half tribes, whose fendies are named at p. 229. The *dîrat* of those in the N. (where they have sojourned, it is said, about 40 years, and are rich in great cattle) is nigh upon the Hauran in Syria. The southern half-tribe—sister tribe of the Fukara—are treacherous and fanatical Aarab. They remain in their ancient wandering ground; which is reckoned from Stôra, four days above Medina, unto two days N. of el-Héjr. 16, 17, 79, 88, 112, 121, 161, 174, 176, 177, 178, 193, 195, 198, 199; — landlords at el-Héjr, 200, 201, 209, 229; clay houses of certain — sheykhs at Kheybar, 234; 250, 272, 300, 319, 333; a ghrazzu of — taken by a ghrazzu of Bishr, 334, 335; 344, 346, 356; two — sheykhs slain by Hâj Néjm, 112; 364, 367, 368, 374, 432, 433, 441, 484, 502–4, 505, 559, 573; II. 2, 20, 73, 93, 114, 122, 186, 220.

Wélad Selîm, a fendy of Harb B. Sâlem, II. 512.

Wéled, young man.

Wéled 'ammy, 316.

Wéled Maḥanna (*Ḥásan*), Emir of Boreyda, II. 22, 339.

Well [Ar. *Bîr*]: kellâ—s, 9; 96, 138; ancient—s at Teyma, 286, 533; child let down into a —, 506; —s in the desert, 519; 550; ancient — at Teyma opened, 552; — at Hâyil, 592, 613; II. — -making in el-Kasîm, 329; Khenneyny's project of boring Artesian —, 344, 352; — -labour at 'Aneyza, 352, 355, 422, 434–5, cost of — at 'Aneyza, *ib.*; —s at Khubbera, 415; —s in Rasheyd's palm ground, 417, 434; labouring lads bathing in the orchard —, 435; a caravaner of 'Aneyza fell down into the deep 'Afif —, 466; —s at et-Tâyif, 517, 526.

Well-camels, *v.* Camel.

Well-drivers, 543–4; II. 422.

Well-rope: nomad — sometimes made of twisted bast, II. 292, 423.

Well-sinkers, 286; II. 393–4, 401.

Wellah, lit. By God, but it is come to signify *verily, indeed*; the Beduins say commonly *billah* (*qd. v.*); they say also *wellah-billah* and *wullah-billah*, 267; *wellâhi, wellâhi-billâhi*, 266.

Wellah Fulàn! II. 270.

(Welsh mutton): small Mecca country sheep compared with —, 426.

Wèly, grave of a saint, II. 538.

Wen in the throat, seldom seen in Nejd Arabia, II. 463.

Wennys (ونيس for أنِيس), a word

said by Mishwat, a Mahûby: the sense may be unseen powers, 463.

el-Wéshm, a province of middle Nejd, II. 312, 391, 396, 415, 423, 426, 436; inscription in —, 521; 529, 532.

the West Country (States of Barbary): 371, 513; II. 'From that quarter of the world shall come the great danger upon el-Islam', 279.

Weyley! (ويلي) woe is me, 391; II. 447.

Wèyrid, a Fejîry, 529.

Wèyrid (وِرد) [the provision of water fetched from a watering], the watering, 458.

Weysh 'aad (ويش عاد), II. 53.

Weysh 'aleyk, II. 268.

Weysh yúnşurhu? II. 54.

Wheat: small grained — in the Arabian oases; price of — at Teyma, 294; II. — at 'Aneyza, 355.

Wheel: hand-cart on —s seen at 'Aneyza, II. 352; — -wrights: *suány* —s in the oases, 353.

Whistling: a Beduwy —, 556.

White, the hue of cheerfulness, 102; II. 347.

Widd el-ghrarîb ahlhu a'an el-ájnaby, II. 274, 277, 307.

W. Wídj, near Tâyif, II. 532.

Widow: a Syrian — weeping by her husband's grave, 241; II. a bountiful negro — at Kheybar, 89; a beneficent — woman at et-Tâyif, 170.

Wife [*v. Ḥareem*, Woman]: the Bed. —'s remedy in an unhappy marriage, 232; II. "A — should be come of good kin, and be liberal", 141.

Wilàyat Konia, II. 506.

Wild Cow: the —, *v. Wothŷhi*.

Wild goat, *v.* Goat.

Wild ox, *v. Wothŷhi*, 328; II. 98.

Winchester rifle, II. 338.

Wind in Arabia [*v. sub.* *'Ajjâj, Fejîr, Medáin Ṣâlih, Moahîb*, March, Sand], II. 216.

Windows in Arabia are casements to the air, 286, 588; II. 343. [*v. Ṭâga.*]

Wine: a kind of — made at Hâyil, 604; II. "Was there — in the world before Jesus Christ?" 386.

Wings: images of angels and gods vainly made with —, 328.

Winter: cold — nights at Medáin, 203.

'Witchcraft of the hareem', 254, II. witches of Kheybar, 106–8, 110, 187–8.

el-Withanîn, a fendy of 'Ateyba, II. 427.

Wîtr, a mountain, 77, 418.

Wittr or *withr* (وِتْر), pad set under the camel pack-saddle frame, 217.

Wòh-ho! a call to camels, 219, 382.

Wolf in the desert, 57, 327; — eaten by the Bed. who account the flesh medicinal, *ib.* [the — was eaten in medieval Europe! *ib.*]; Zeyd's saying, *ib.*; name of — is often given to sickly (Moslem and Christian male and female) children, in Syria, 329; 'The stranger to the —', 415; 426–7, 430, 470, 603; II. sleight of the — in hunting, 144–5; "Betwixt the dog and the —", 244; 309.

Wolverine, *v. Fáhd.*

Wolloo-wolloo-wooloo! a camel call, 219.

Woman [*v. Ḥareem*, Wife]: "the best —," II. 130; a — must be kept in subjection, 141; beautiful Heteym —en, 219, 276; a certain Harbîa chideress, 284; —en shopkeepers at Boreyda, 323; —en are jealously veiled in Nejd, 377; —en of 'Aneyza come forth to the battle, 431; townswomen taught to read in Nejd, 442; a — messenger in battle, 447; —en wailing for their dead in battle, 450; Beduin — en in W. Fâṭima, 535; oasis — there, 536.

Woodgathers [*v.* Firewood], II. 7, 61, 120, 121.
Woodgrouse, note of the —, 488.
Wool: Bed. housewives' —, 312, *et passim.*
World: "the — fadeth away", 65.
Worma (ورماء), Bed. fem. jesting name, 467.
Wortabet: Dr. Gregory —, II. 509.
Woṭhýḥî (وضيحة) [vulg. pronunciation nearly *Oṯh-ṯhŷ'hî*, *v. Bakr el-Wáhashy*], the wild ox, probably the *Reem* or Unicorn of Scripture: It is an antelope (*Beatrix*). 59, 282, 327, 328; hunting the —, 328; the — described, 562; is fleetest of all game, *ib.*; the meat esteemed above other venison, *ib.*; the bull's hide for sandals, brought to Ma'an, *ib.*; the horns, which are common at Teyma, are used there for tent-pegs, *ib.*; 590, 591; a pair of live —ies in the Prince's garden at Ḥâyil, 592–3; II. — of the Kahtân dîra in el-Yémen, 38; scored images of —ies on the rocks, at Kheybar, 98, 426.
Wotton, Sir Henry — : a merry saying of his, 2.
el-Wuffiân, a fendy of Harb B. Sâlem, II. 512.
Wurrùr (or *warrer*, ورر for class. ورل or ورن), a great lizard, II. 538.
Wittid, a mountain in the Tehâma, 405, 416, 417.

Yâ ahl el-karîm, II. 358.
Yâ ent râkabin, 467.
Yâ latîf! 222.
Yâ mâl ej-ju'a, II. 465.
Yâ mâl eṭ-ṭeyr, II. 464.
Yâ mâl eṭh-ṭhubbah (or perhaps الضبعة), II. 464.
Yâ Rasûl Ullah! II. 96.
Yâ Rubby! ana 'ajist min ḥâl-y, wa ent tekûbbny, 'O Lord, I am weary of my being...', 424.
Yâ Ṭowîl el-'Ummr! II. 55.
Yaarud 'aley (يعرض علي), II. 58.
Yâfet (Japheth) son of Noah, 531; II. 171.
[*Yagût*, I knew two persons thus named at Hâyil; one of them was a son of the renegade Jew.
Yahûd (sing. *Yahûdy*) Juda or the Jews: Damascus —, their part in the massacre of the Christians, 6; Mohammedan fable of the —, 149; pre-Islamic Arabians called —, 282, 286, 396; — "falsifiers of the Scripture", 298; the Arabians do not well distinguish between — and Nasâra, 332, 530–1; both words are used among them as injuries, 210, 371, 545, 564; — and Nasâra 'cannot utter the Lord's name', 471; — "Sup with the —", 530; a renegade Jew at Hâyil, *v. 'Abdullah el-Moslemanny*; II. — in el-Yémen, 39, 144, 159, 375.
Yahûd Kheybar: the fabulous "Jews of Kheybar"; the Fehjât (Heteym) pretend that they come of the old Jewish people of Kheybar, and that they are the —; in the talk of the neighbour Bed., the Wélad 'Aly and Fukara (who have land rights there) are snibbed as —. 129, 318, 389, 501, 589; II. 76, 81, 127, 155.
Yahûdy: a certain — who visited el-Ally, Teyma and Kheybar, 151; and perished at Kheybar, 285; II. 102; words of a certain — of el-'Irâk, 382.
Yahŷa eṣ-Ṣâliḥ, patriot, sheykh of a great ward of 'Aneyza, II. 347, 383, 399, 429; a song made of —, 431; 432; his wife, 383, 441; 442, 453.
Yahŷa, son of the Emir 'Aly of 'Aneyza, II. 367.
Yajidḍûn (يجذون) *en-nûkhl*, 557.

Yakṭ'a 'umrak, 472.

Yakubb-hu, 542.

el-Yâm, an Arabian lineage, II. 354.

Yanb'a el-Baḥr, Yanb'a-at-the-Sea; the port of *Y. en-Núkhl*, one journey distant, 94, 174; II. 90, 103, 138, 157, 175, 181.

Yanb'a en-Núkhl, Yanb'a-at-the-Palms, an oasis in the Teháma, 125, 549, II. 181, 511, 512.

Wady Yanb'a, II. 512.

Yáthrib, old name of Medina, 5.

Ybba said for *Abu*, 306.

Ybba Moghrair, a cragged sandstone mountain, with a pool, in the dîrat Bíshr, 304, 323, 568.

(2) *Ybba Moghrair*, a watering place "greater than Baiṭha Nethîl" between the dîras of Harb and 'Ateyby, four days E. of Medina, in the way to el-Kasîm. [*v.* Map.]

Year: the Mohammedan — is of 354 days: the (lunar) months are alternately of 30 and 29 days.

Yegôṭarun, *v. Gôṭar*.

Yéhia, name, *v. Yaḥŷa*, II. 398.

Yel'aan Ullah abu hâ 'l ras, II. 465.

Yelduz, Kurdish name of the family Nejûmy, II. 138.

[*Yellah yâ sitterak!* (يا الله يا سِتْرك Lord, thy protection!) Men say this is el-Kasîm, in indolently rising.

el-Yemâma, town of E. Nejd: "two hundred" houses, II. 397.

el-Yemâna, misprint for *el-Yemâma*, *qd. v.*

el-Yémén (Lane-of-the-right-hand), Arabia Felix, 23, 94, 96, 128; Ottoman troops in —, 156, 206, 235, 247; II. 37, 39, 41, 42, 123, 184, 253, 284, 335, 348, 391, 396, 424, 425, 426, 446, 451, 521, 522, 531, 537.

Yémeny, a man of el-Yémen.

Yémeny (stuff), II. 481.

Yemmen, wells of the Auájy, II. 223.

Yérḥamak Ullah, II. 352.

Yeterôha, a district of the *Hejjûr* mountains, II. 220.

Yeṭeyr, "it will rise and fly away", 336.

Ymgebâs, perhaps *Umm Jebas*, the desert owl, 305.

Yoktân, 229.

el-Yôm nejîm (نُقِيم cf. *Umjemmin*), II. 467.

Yugaialûn (يقيّلون) [*v. Gaila*] they take rest at noon, 438, 544.

Yuḥáshimûn (يحشِمون, they respect), 545.

Yuḥowwishûn (يهوّشون), they chide together, 454.

Yúkdur Ullah! 264

Yulubbûn: II. 481.

Yun'aam Ullah 'aleyk, II. 353.

Yunâny, language of Javan (Ionian, or Greek), II. 42.

[*Yûnṭun* ينطون from نطا, they weave (Moahîb).

Yurussun (from رسّ) *el-má*, II. 435.

Yûsef Khâlidy, II. 419.

Yusb'ak ent! (يسْبَعَك انت) 269.

Yuṣuddirûn (يصدّرون), they (the camels) breast upward, 460, 492, 500.

Za'al, displeasure, II. 284.

Zabṭîyah (ضَبطيّة), police soldiery in Syria, II. 34, 80.

Zâd (زاد), food, II. 513.

Zahlân read *Za'alân*, sorrowful, 231.

Zâmil, Emir of 'Aneyza, II. 331, 336, 337, 338, 339; his mild and prudent

nature, 339, 357, 377, 380, 396, 397, 413, 414; 340, 341, 343, 345, 346, 350, 358, 366, 367, 368; his proclamation to the Kahtân, *ib.*; Friday lecture in —'s coffee-hall, 369, 370; 395, 402, 404, 405, 406, 407, 416, 417, 418, 430; his words to stay the slaughter, 431, 432; his family, 432; son of a former Emir, 433; his prudence and philosophy. *ib.*; his daily life, *ib.*; his dues, *ib.*; 434; 437, 438, 441, 442; he rides with the town against the Kahtân, 443, 444; 445, 446, 447, 448, 450, 451, 452, 457, 460, 510, 518.

Zanzibar slave traffic, II. 362.

Zared: the brook —, 27.

ez-Zbèyd, a fendy of Ḥarb Mosruḥ, II. 513.

Zbeyer near Bosra; there is the outgoing of the great W. er-Rummah, 202; II. 54, 420.

ZHEOC, word or name in an inscr., 362.

Zehme, Albrecht: his work *Arabien und die Araber seit hundert Jahren*, 279.

ez-Zelakât (الزلاقات), 81.

Zlamat (زَلَمَة) pl. *zilm*, an upland word in Syria and Western Arabia; a carl, a fellow, a man of the people. 51, 291, 318, 326, 443.

Zlûm, a seyl-bed, Teyma, 296.

Zelotism [*v.* Fanaticism], springs in envious depraved natures, 549; II. 327, 346, 357–8, 395.

Zemmel (زمل), carriage camels.

Zemzemieh (زمزمية) (or *Matâra*), pilgrims' saddle bottle — for *Zemzem* water (*cf.* Jordan-bottle, or Jordan, of medieval English pilgrims to Palestine), 3. [Zemzem is the springing well in the court of the Ka'aba.]

Zenaiba, name of a rising ground in the H. 'Aueyriḍ, 394.

Zerka, Wady and *Ḳellâ*, 12, 13, 27, 80.

Zey el-fîl, like unto the elephant, 459.

Beny Zeyd, the people of Shuggera in el-Weshm, II. 423; — of *Shaara, Doddamy* and *Goeyîeh*, 461.

Zeyd, a *Ḥarby* of *J. el-Figgera*, one of the Bîshy soldiery at Tâyif, II. 511, 512, 515, 517, 524, 525.

Zeyd, porter of the Castle at Hâyil, a Moghreby, II. 33, 56, 250, 256, 257, 258.

Zeyd es Sbeych(k)an, 229; a principal sheykh of the *Fuḳara Aarab*: he had married six wives. 96; comes to the kellâ at Medáin Sâlih, 101–2; a philosopher, 103; 107, 108; his grandsire, who was great-sheykh of the tribe, brought husbandmen of Teyma to till the good soil at Medáin, 136; 179, 190, 208, 209, 211, 213, 214, 215, 216; a lordling, 217; 218, 219; Zeyd's menzil, 221, 222; his family, 222, 223; 229, 230; Zeyd sparing of coffee, 218, 222, 223; his illiberality, 331, 565; disputes with an officer of the Hâj, whether nigher unto God were the life of townsfolk or of the Beduw, 228; his relation of the genealogies of the Fuḳara and kindred tribes, 129; his wives, 230, 231, 232, 233, 235, 236, 237; his opinion of the wife's veil, 239; knows all the rocks in his tribe's dîra, 243; his courtesy, 246; 251, 252, 259, 260, 263, 267, 273, 274, 276, 278, 279, 280, 284, 285, 286, 288, 290, 292, 295, 299, 300, 305, 307, 308, 310, 312, 313, 314, 317, 319, 320, 321, 324, 331, 333, 336, 342, 343, 344, 345, 346, 347, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 375, 381, 392, 401, 501, 502, 503, 505, 508, 511, 518, 522, 523, 524, 526–7, 535, 557, 563, 564, 565, 566; II. 100, 122, 522.

W. Zeydîeh, a Kheybar valley, II. 91, 98, 99, 104, 124

'Aŷn ez-Zeyma, (hamlet of Haṭheyl,

station between Ḳurn el-Menâzil and Mecca, II. 481, 484, 485—93, 494, 497, 509, 510, 519, 525, 529, 530, 531, 534.

Ziarra, a kinship of Kheybar villagers, II. 133.

ez-Zibbâra, a site in W. Fâṭima, II. 532.

Zibdâny, a village in Antilibanus, 450 [the grove of the broken crocks, called *Umm es-Shukkakîf*, is upon a rocky hill near *Bludàn*; the cave of the pots is on a high ground near *Bekkayeh* in the way to the Moslem village *Herrèyry*. At Zibdâny is *Makàm Néby Abdàn* whereunto the village people make yearly a religious festival procession.

Zighreybîeh, a rauṭha near 'Aneyza, II. 392.

Zîka, tribute, 300; II. duty to pay —, 39, 262.

Zikma, cold in the head, 286.

W. Zilèyly, in Sinai, 386.

Zilfa (زِلْفَة), a milk bowl, 430.

ez-Zilfy, a town in (W.) Sedeyr, II. 404, 438.

Derb Zillâj, 569.

Zillamy, *v. Zélamat.*

Zion; " the Controversy of —", 44.

Zmèyem (زِمِّيم), 340, the nose-rings (mostly of gold) worn by Beduin women in their feasts: village women have them commonly of silver and name them *ḥálluḳa*, *qd. v.*

Zmurrud, Ḳellâ, 87, 161.

Zófr Miriam umm Sinnakît, certain petrified shells so named, 424.

Zóhra (زُهَرَة), the morning star, II. 530.

Zôl pl. *azzuâl* (زَوْل أزوال) the uncertain looming of aught in distant sight, II. 234, 468.

Zôra (زُوَرَة), the pillar-like stay under the chest of the camel, which (when the great beast is couched) bears-up the weight of his long neck; it is soled with horny skin. 324; II. 266.

Zuâmil, the men of Zâmil; the people of 'Aneyza so called by Beduins in their manner to name a tribe after the sheykh. [*cf. el-Fejîr.*—The like was an old usage in some European languages: we often read it in Froissart.] II. 446.

Zuâra, a kindred of the Fuḳara tribe 229

Zûba, a fendy of Shammar, II. 41.

Zubbàla, a fendy of Bílli, 383.

Zubbiàn, a fendy of Jehèyna, 125.

Zuggimân, a dog's name, 427.

ez-Zumèyl, a fendy of Shammar, II. 41.

Zündhölzer (Vienna —): from the súk of Hâyil, 579; II. — sold in 'Aneyza, 401.

ez-Zurán, a fendy of 'Ateyba, II. 427.

Zýmát, an uncertain word written down from the mouths of the (Heteym) speakers, II. 278.

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